

Bulletin

National Catholic Educational Association

August 1954

"Planning for Our Educational Needs"

Proceedings and Addresses, 51st Annual Meeting

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All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America.

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Mary M. Ryan, Editor

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FREDERICK G. HOCHWALT,
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 Sister M. Lorraine, O.S.F., Joliet, Ill.
 Sister M. Agnes, O.S.F., Sylvania, Ohio
 Sister M. Rose Anita, I.H.M., Philadelphia, Pa.
 Sister Mary Carolette, S.N.D., Toledo, Ohio
 Sister Alice Joseph, O.P., Adrian, Mich.
 Sister M. Maurice, O.S.U., Louisville, Ky.
 Brother Columban of Mary, F.S.C., Brooklyn, N. Y.
 Sister Margaret Loyola, S.N.D., Baltimore, Md.

SPECIAL EDUCATION DEPARTMENT

President: Rt. Rev. Msgr. Felix Newton Pitt, Louisville, Ky.

Vice President: Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N. Y.

Secretary: Rt. Rev. Msgr. Arthur M. Leary, Ogdensburg, N. Y.

General Executive Board:

Very Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.
 Rt. Rev. Msgr. Robert J. Maher, Harrisburg, Pa.

Department Executive Committee:

Ex-Officio Members:

The President, Vice President, and Secretary
 Rev. William F. Jenks, C.S.S.R., Washington, D. C., Associate Secretary
 Very Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.
 Rt. Rev. Msgr. Robert J. Maher, Harrisburg, Pa.

General Members:

Rev. Paul F. Klenke, Cincinnati, Ohio
 Rev. Paul Lackner, Pittsburgh, Pa.
 Sister Mary Joanne Marie, O.S.F., Palos Park, Ill.
 Brother Henry Kroeper, C.F.A., Elizabeth, N. J.

INTRODUCTION

Chicago was the setting for the National Catholic Educational Association's fifty-first annual convention, April 19-22, 1954. The Association was privileged and happy to return to this ideal convention city in which it had previously held five successful meetings—in 1911, 1928, 1934, 1935, and 1942. The delegates to the 1954 convention were welcomed most cordially by His Eminence, Samuel Cardinal Stritch, host to the convention, and by a number of civic and ecclesiastical officials of Chicago. The Association is most grateful to Cardinal Stritch and to the local committee, under the chairmanship of Rt. Rev. Msgr. D. F. Cunningham, Superintendent of Schools for the Archdiocese of Chicago, for all that they did to insure the success of the meeting.

In his sermon at the Mass on the first day of the convention His Excellency, the Most Rev. Edward F. Hoban, Archbishop-Bishop of Cleveland and President General of the NCEA, remarked: "The Solemn Pontifical Mass which is being offered this morning by His Eminence, Cardinal Stritch, Archbishop of Chicago, is of dramatic significance in the history of the National Catholic Educational Association. It signalizes the opening of the fifty-first annual convention. It concludes the Association's golden jubilee year of celebration. It also inaugurates the Association's second half-century of service to the cause of Catholic education. Very appropriately, the theme selected for the convention is: 'Planning for Our Educational Needs.'"

Archbishop Hoban said further: "A sound plan of education requires not only a vivid appreciation of the goal, but also a knowledge of current needs which must be met in order to achieve that goal. This mid-century juncture of the life of the National Catholic Educational Association presents a fitting opportunity to study current educational needs in the light of past deficiencies."

Archbishop Hoban's sermon, Cardinal Stritch's address of welcome, the keynote addresses of His Excellency, the Most Rev. Fulton J. Sheen, and Colonel Irene O. Galloway, and the address delivered at the concluding general session by the Very Rev. Robert J. Slavin, O.P., all dealt with various aspects of the convention theme and provided a wealth of inspiration, encouragement, and counsel for the assembled educators.

Cardinal Stritch stated the task of the convention in this way: "Courageously dedicated to establishing the highest standards in education, always ready to face honestly the problems of educators in our times, welcoming new, sound ideas and suggestions, holding fast to the immutable and unchangeable, you are here these days to discover how you can do better your work of education integrated in divine revelation." He continued in this encouraging vein: "Everything that educators have to offer which is good and helpful you will take and you will use and you will assist educators in trying to discover more and more helpful and good things, and you will use all these good things in your school work in the light of your Catholic faith. They will be means in your hands to help you to guide and to form the child or the youth to satisfy the postulates of his vocation living in this world in society with his fellow men as a child of God. As educators in Catholic schools, you have a great dignity and a great responsibility. Fortunately, in maintaining that dignity and in satisfying that responsibility, you have special graces and aids from Almighty God, who generously helps each one of us in doing the work assigned to us in life."

Bishop Sheen called upon Catholic educators to direct their attention to three great tasks: 1. To save our civilization from authoritarianism. 2. To preserve it from strait-jacket uniformity. 3. To keep the foundations of our rights and liberty. He made a strong appeal to teachers to make their students think.

Colonel Galloway commended Catholic educators for instilling in their pupils basic concepts of character. She pointed out that the Women's Army Corps considers as essential in its members "love of God, love of neighbor, love of country" and strives to strengthen these qualities in the young women enrolled in the Corps.

In a stimulating and challenging address Father Slavin raised a number of questions to guide educators in planning for the future. He stressed the importance of the good teacher in determining educational success and concluded with these words: "It must be a great comfort to the cardinals, archbishops, bishops, religious provincials, mother generals and superintendents of schools to know that in developing Catholic education they can rely on teachers who are dedicated to a great cause, who stand out as beacons of God giving light and guidance to youth. Neither you nor the National Catholic Educational Association will rest on the laurels of the past. 'For God and Country' will always be the rallying cry that will make you give your best. At the close of this golden anniversary of the National Catholic Educational Association as we project ourselves in vision, the past is but the prologue of the future, and you teachers constitute the glory of the Association."

The theme was treated in great detail in the meetings of the various departments of the Association, all of which held sessions during the convention. The new Department of Special Education held two panel meetings during the Chicago meeting.

The formal opening of the exhibits, inaugurated in 1953, was held again in 1954 to bring to the attention of the delegates the outstanding array of commercial exhibits set up for their inspection.

In 1955 the Association will return to Atlantic City for its fifty-second annual meeting.

MEETINGS OF THE EXECUTIVE BOARD

Placid Manor
Lake Placid, N. Y.
June 19, 1953

The meeting of the Executive Board was opened with prayer at 10:00 A.M. by Father John Clifford, S.J., who presided in the absence of the President General, the Most Rev. Edward F. Hoban. The Secretary General extended to the Board members greetings and best wishes for a successful meeting from Archbishop Hoban as well as his regrets that he could not be present.

Members of the Board present were: Rt. Rev. Msgr. Paul E. Campbell, Pittsburgh, Pa.; Very Rev. John J. Clifford, S.J., Mundelein, Ill.; Rt. Rev. Msgr. Joseph G. Cox, Philadelphia, Pa.; Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.; Rt. Rev. Msgr. C. E. Elwell, Cleveland, Ohio; Brother Emilian James, F.S.C., Elkins Park, Pa.; Rev. Daniel M. Galliher, O.P., Providence, R. I.; Rev. Thomas A. Lawless, O.S.F.S., Wilmington, Del.; Very Rev. Msgr. Charles H. Lynch, Bristol, R. I.; Rev. Cyril F. Meyer, C.M., Brooklyn, N. Y.; Very Rev. Daniel C. O'Meara, S.M., New Orleans, La.; Rt. Rev. Msgr. Richard J. Quinlan, Winthrop, Mass.; Rt. Rev. Msgr. Frederick G. Hochwalt, Washington, D. C. Mr. J. Walter Kennedy was also present.

The minutes of the previous meeting were accepted as submitted.

The Secretary General presented his annual report which will be printed in the August Bulletin. The Treasurer General presented an interim financial report. Copies of the printed financial report for 1952 and of the general audit of the Association's accounts for 1952 were circulated and studied by the Board. All reports were accepted as presented.

The Board discussed the report of the Convention Planning Committee for the 1954 meeting in Chicago. Some revisions were suggested after which the Board congratulated the Planning Committee on its work and accepted the report as amended.

The Board authorized the Secretary General to try to make arrangements to hold the 1955 convention in Atlantic City, setting the convention up in such a way that it will not be a burden to the local people. The Board approved arrangements initiated to hold the 1956 convention in St. Louis and the 1957 meeting in Milwaukee. The advisability of meeting in Atlantic City every other year, beginning perhaps in 1958, was discussed by the Board, and it was the sense of the meeting that such a policy might be desirable since so few cities are equipped to handle a convention as large as that of the NCEA. The Board also considered the possibility of holding regional meetings rather than a national one in alternate years, perhaps beginning in 1959.

It was pointed out that portable altars for use of priest delegates in hotels could very readily be built and stored from year to year for use in the Atlantic City meetings as one means of easing the work of a local committee.

The Secretary General outlined preliminary plans for observance of the golden jubilee of the NCEA at a special convocation ceremony to be held at Catholic University during the fall Bishops' meeting and at a dinner during the Superintendents' meeting which will take place at the same time as the Bishops' meeting. The Board approved the plans, and empowered the Secretary General to take all the necessary steps to execute them.

The Secretary General presented a proposal of the American Security & Trust Company, Washington, for bonding the staff of the national office. The Board recommended that the proposal be carried out by the Secretary General with the advice and counsel of the Treasurer General.

The Board discussed once again change of institutional membership fee for some members of the College and University Department. It was determined that the fee for such membership be reduced to \$25 a year for eight junior colleges with small enrollments but that no change in fee be made for senior colleges regardless of size.

The Secretary General and the President of the College and University Department were empowered by the Board to make arrangements with the American Catholic Philosophical Association for a joint evening session during the 1954 convention in Chicago.

The Secretary General reported that the 1953 Gabriel Richard Lecture will be delivered by Dr. Craig LaDriere at Marquette University on the occasion of the dedication of the University's new library building. In discussing arrangements for the lecture in future years, the Board suggested advising the Richard Lecture Selection Committee for 1954 that, in view of the fact that Father John Courtney Murray, S.J., is scheduled to give the lecture that year, it seems inadvisable that it be given at St. Louis University which had applied for the lecture in 1954, especially since the lecture will have been given at two Jesuit institutions in consecutive years, 1952 and 1953.

The Secretary General reported that the National Council of Catholic Learned Societies had been brought into existence formally and that an organizational meeting has been scheduled for October 10, 1953, in Cleveland, at which meeting the Secretary General will represent the NCEA.

Monsignor Lynch presented a request for a Vocation Section, with membership of approximately 150, within the Minor Seminary Department. The request was granted by the Board.

A recommendation was presented that the Sections on the Blind and the Deaf be continued as part of a new Department of Special Education with three sections: Blind, Deaf, and Exceptional Children. After some discussion it was suggested that the new group not be made a department at once but rather be made a section within one of the already existing departments for a trial period, with a view to setting the group up as a department eventually. The President of the Elementary School Department and the Secretary General were appointed as a committee of two to study setting up with the Elementary School Department a Section for Special Education and selecting some one person to bring it to fruition.

The Board discussed the invitation of CIEC (Confederacion Interamericana de Educacion Catolica) to send a representative to its meeting in January, 1954. It was agreed that Bishop Matthew Brady might well be encouraged to attend the meeting as a representative of the North American Bishops or to send an alternate.

The Board discussed at some length a proposal from the Section on Teacher Education within the College and University Department to set up a series of SEPS, commissions on Sisters Educational and Professional Standards. The matter was referred to the Executive Committee of the College and University Department for discussion at its fall meeting with the understanding that it would be discussed again by the Executive Board in light of the reaction of the Department Executive Committee. Meantime, the proposal can be receiving further consideration and study by all concerned.

Father Meyer brought up the suggestion that something be done either by the College and University Department or by the Association as a whole for the relief of Assumption College, Worcester, Mass., which had suffered great damage from a tornado. It was the mind of the Board that the College and University Department should undertake the project of collecting contributions from Catholic colleges for Assumption College. In light of the urgency of the situation and the belief that Catholic colleges would wish to make such a gesture, the Board urged the President of the College and University Department to take immediate steps in this matter without waiting to discuss it at the October meeting of the Department Executive Committee. Should the collection not result in any appreciable sum, something might be done by the Association to widen the drive.

The Board expressed great satisfaction with the arrangements for the meeting and thanks to those responsible for them.

The meeting adjourned at 3:55 P.M.

FREDERICK G. HOCHWALT,
Secretary

Hotel Mayflower
Washington, D. C.
February 3, 1954

The meeting of the Executive Board was opened with prayer at 10:00 A.M. by Monsignor William Crowley at the request of Monsignor Paul Campbell, who presided in the absence of the President General, the Most Rev. Edward F. Hoban. The Board also joined in prayer for the repose of the soul of the late Father John Clifford, S.J.

Members of the Board present were: Rt. Rev. Msgr. Paul E. Campbell, Pittsburgh, Pa.; Rt. Rev. Msgr. William A. Crowley, Winooski, Vt.; Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.; Brother Emilian James, F.S.C., Elkins Park, Pa.; Rev. Daniel M. Galliher, O.P., Providence, R. I.; Very Rev. George A. Gleason, S.S., Catonsville, Md.; Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N. Y.; Very Rev. James A. Laubacher, S.S., Baltimore, Md.; Rev. Thomas A. Lawless, O.S.F.S., Wilmington, Del.; Very Rev. Msgr. Charles H. Lynch, Bristol, R. I.; Rev. Leo J. McCormick, Baltimore, Md.; Rev. Robert J. Maher, Harrisburg, Pa.; Brother William Mang, C.S.C., New York, N. Y.; Rev. Cyril F. Meyer, C.M., Brooklyn, N. Y.; Very Rev. George M. Murphy, S.J., Haverhill, Mass.; Rt. Rev. Msgr. James E. O'Connell, Little Rock, Ark.; Very Rev. Daniel C. O'Meara, S.M., Washington, D. C.; Very Rev. Msgr. Thomas J. Quigley, Pittsburgh, Pa.; Rt. Rev. Msgr. Richard J. Quinlan, Winthrop, Mass.; Very Rev. Herman Romoser, O.S.B., St. Meinrad, Ind.; and Rt. Rev. Msgr. Frederick G. Hochwalt, Washington, D. C. Mr. J. Walter Kennedy was also present.

The minutes of the previous meeting were accepted with one amendment, a correction in date from 1953 to 1954.

The Secretary General extended to the Board members greetings from the President General and his regrets that he could not be present. The Secretary General also reported to the Board on attendance at the funeral of Father John Clifford. The Executive Board went on record as expressing deep regret at the death of Father Clifford and lasting gratitude for the services of Father Clifford to the Association during many years.

The Treasurer General presented his financial report for 1953. A committee consisting of Monsignor Quigley, Chairman, Father Galliher, and

Father Murphy audited the report and found it correct and acceptable. The Board accepted the report as submitted.

The Board next turned its attention to the report of the October, 1953, meeting of the Problems and Plans Committee of the Association. The Secretary General called attention in particular to the Committee's suggestion that brochures be prepared for the various levels of Catholic education to explain to the general public the nature and contribution of each level of Catholic education. Discussion brought out the opinion that a continuing public relations program is necessary on the national and local levels and that the distinction between public relations and mere publicity should be kept in mind. The Secretary General suggested that in each of three or four Catholic magazines dedicated to Catholic education an article on the nature of one level of Catholic education might be carried and offprints purchased by the Association to take the form of the brochures suggested. The Board voted in favor of proceeding to prepare such brochures in the manner suggested by the Secretary General and bringing out the ideas suggested by the Problems and Plans Committee.

The Board approved the slate of three new members of the Problems and Plans Committee for 1954 as suggested by the Committee in October: Dr. Raymond McCoy, Director, Graduate Division, Xavier University, Cincinnati, Ohio; Rev. Vincent Dore, O.P., Academic Vice President, Providence College, Providence, R. I.; and Brother Bonaventure Thomas, F.S.C., LaSalle College, Philadelphia, Pa.

The Secretary General also reported on efforts being made to bring about some coordination of research in Catholic graduate schools as suggested by the Problems and Plans Committee and thanked the Executive Board for its wisdom in creating this committee which has already served a real purpose. Support for such a study on coordinating research is being sought from the Raskob Foundation.

In his report on the status of the national office the Secretary General presented for the consideration of the Board a chart showing a proposed structure of the Association with an associate secretary in the national office for the Major and Minor Seminary Departments, one for the College and University Department, one for the Secondary School Department, one for the Superintendents' Department (this person also to be Associate Secretary General), one for the Elementary School Department, and one for the Special Education Department. The duties of such an associate secretary would include attending regional meetings of his department, going out in the field when invited, serving the department in whatever manner required. Some of them might be members of communities that would lend their services to the Association for a nominal fee. In addition the chart provided for affiliation with other organizations such as the NCMEA, CBEA, NCKA, CAVE, CLA, and others through articles of affiliation.

The Board authorized the Secretary General to bring in the four new staff members as proposed for the Seminary, Secondary, Superintendents', and Elementary Departments as future plans permitted, with the amendment that the associate secretary for the Superintendents' Department would also have the title of Assistant to the Secretary General rather than Associate Secretary General. In regard to the other two members of the staff proposed in the chart, the Board approved Father Jenks' work with the Special Education Department as set up and empowered him to continue with the added provision that a note of thanks be sent to his community for contributing his services. The Board recommended that Dr. Fleege's name be proposed

to the College and University Department Executive Committee as associate secretary for that department.

Articles of affiliation for other organizations are to be presented to the Board in firmer form at the summer meeting of the Board. It was reported that a number of these organizations are willing and anxious to be affiliated with the NCEA and await word from the Association on the manner of affiliation.

The budget of \$85,710 for 1954 was approved by the Board as proposed by the Secretary General. The Board also approved a simplification of the Association's bookkeeping by which four orders a year will be sent to the Treasurer General, each for a quarter of the approved budget, with the provision that the Treasurer General will receive a report of expenditures for each quarter, rather than separate orders for each expenditure as has been the custom heretofore.

The Secretary General reported on completed membership drives which had brought in 619 new members during the fall of 1953 and on proposed drives to bring in additional new members. The Board approved a continuing membership drive with the Superintendents' Department for memberships among elementary and secondary schools and authorized the Secretary General to pursue with the heads of the respective seminary units the possibility of a membership drive between now and the close of the second semester in the seminaries.

The Secretary General reported that the Treasurer General is bonded for \$25,000 and that the Secretary General and all staff members in his office have also been bonded for \$25,000. In addition each year a professional audit is made of the accounts in Boston and Washington.

The Secretary General reported also that a retirement plan approved previously by the Board has been put into effect to provide as well as possible for the Association's employees.

Father Romoser reported on the development of the Vocations Section of the Minor Seminary Department. The Section has now elected officers and plans to have meetings at the convention in Chicago, including a joint session with the Minor Seminary Department, and to sponsor an exhibit on vocations at the convention also.

The Secretary General reported that the fourth Richard Lecture took place at Marquette University in December of 1953 with Dr. Craig LaDriere speaking on "Directions in Contemporary Criticism and Literary Scholarship." Plans are being made for the fifth lecture in 1954.

The Secretary General announced that a mural on Catholic education through the centuries had been installed in the national office and invited the members of the Board to inspect it at their convenience.

The Secretary General also gave a report on the golden jubilee convocation which had taken place at the Catholic University of America on November 19, 1953. A brochure on the convocation is to be published in the near future.

Members of the Board were joined at luncheon by members of the staff of the national office.

After luncheon the Board resumed discussion with a report from Father Meyer on the origin and development of the SEPS movement which represents an effort to find a way for communities to train sisters adequately for teaching in spite of the real financial problem involved. The Executive Committee

of the College and University Department passed a resolution that the Section on Teacher Education of that department be authorized to set up under its own auspices these exploratory conferences and that after a year or two the Section be invited to give a report of progress to the College and University Department.

The Secretary General presented the report of the subcommittee on candidates for the office of President General. The Board accepted the committee report and asked the Secretary General to implement it.

The Secretary General reported that all exhibit space has been sold for the 1954 convention in Chicago and that program plans are progressing well. In 1955 the convention will be held in Atlantic City where there will be ample exhibit space for all interested firms. In 1956 the Association has been invited to meet in St. Louis and in 1957 in Milwaukee. However, inadequate hotel space in Milwaukee may prevent the Association's meeting there, in which case it may go to New York or Boston, whichever has a convention auditorium ready at that time. Father Cunningham suggested the possibility of the convention being held at Notre Dame at some future date.

A proposed joint study of public library—Catholic school relationships by the Catholic Library Association, the NCEA, and other interested organizations was presented to the Board. The proposal was tabled.

A proposal was presented to inaugurate in the NCEA, under its auspices but with cooperation from the National Councils of Catholic Men and Women and other interested groups, a section dedicated to adult education so that discussions on adult education could be held at regional and national meetings. Discussion brought out the feeling that it would be premature to organize such a section at this time. It was the mind of the Board that the Secretary General continue to explore the problem with NCCM, NCCW, and other interested parties with the possibility of a meeting on adult education being included in the program of the 1955 convention in Atlantic City.

The Board took no action on a proposed Catholic Teachers Guild for Catholic teachers in the public schools.

The Secretary General reported on the status to date of the Council of Catholic Learned Societies and expressed the thought that it might be better to become a more permanent part of existing learned society groups rather than to form a Catholic group. The Board did not deem it advisable to take action on the Council of Catholic Learned Societies at this time.

Father Meyer reported that the Catholic colleges and universities of the country, through the leadership of the College and University Department of the NCEA, contributed approximately \$15,000 for the relief of Assumption College, Worcester, Mass., which had been badly damaged by a tornado. The Board extended a vote of thanks to the Catholic colleges and to Father Meyer who led them to this fine contribution.

The Board was reminded that its meeting will take place on Monday night during the convention rather than Tuesday because of the change in convention days for the 1954 meeting. The Secretary General promised to write to the Board in regard to plans for the summer meeting at Bedford Springs, Pa., June 18 or 19.

The Board discussed the manner of reporting the annual proceedings and voted that the chair, in consultation with the Secretary General, should appoint a subcommittee to look into the whole problem of publications and report back to the Board at the earliest possible time, possibly at the summer meeting. The subcommittee may include not only members of the Board but any

others necessary to facilitate or expedite the matter. It should include Monsignor Hochwalt, Monsignor Campbell, Miss Ryan, and the printer, and should also consider costs.

The Board passed the following resolution: Recognizing his valuable contribution to a better understanding of Catholic education on the part of our American people, be it resolved that this Association through the voice of the Executive Board expresses hereby its sentiments of warmest appreciation and lasting gratitude to Mr. J. Walter Kennedy, director of public relations for the National Catholic Educational Association.

A resolution of the College and University Department's Executive Committee in favor of the Association's joining the Catholic Inter-American Educational Confederation and setting up an information desk to deal with foreign students was presented to the Board. A decision on this matter was deferred until the next meeting of the Board in April at which time it will be placed on the agenda.

The meeting adjourned at 4:00 P.M.

FREDERICK G. HOCHWALT,
Secretary

Conrad Hilton Hotel
Chicago, Illinois
April 19, 1954

The meeting of the Executive Board was opened with prayer at 8:15 P.M. by His Excellency, Most Rev. Edward F. Hoban, President General, who presided at the meeting.

Other members of the Board present were: Rt. Rev. Msgr. Paul E. Campbell, Pittsburgh, Pa.; Rt. Rev. Msgr. Joseph G. Cox, Philadelphia, Pa.; Rt. Rev. Msgr. William A. Crowley, Winooski, Vt.; Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.; Brother Emilian James, F.S.C., Elkins Park, Pa.; Rev. Daniel M. Galliher, O.P., Providence, R. I.; Very Rev. George A. Gleason, S.S., Catonsville, Md.; Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N. Y.; Very Rev. James A. Laubacher, S.S., Baltimore, Md.; Rev. Thomas A. Lawless, O.S.F.S., Wilmington, Del.; Very Rev. Msgr. Charles H. Lynch, Bristol, R. I.; Rt. Rev. Msgr. Joseph V. S. McClancy, Brooklyn, N. Y.; Rev. Leo J. McCormick, Baltimore, Md.; Rev. Robert J. Maher, Harrisburg, Pa.; Brother William Mang, C.S.C., New York, N. Y.; Rev. Cyril F. Meyer, C.M., Brooklyn, N. Y.; Very Rev. George M. Murphy, S.J., Haverhill, Mass.; Rt. Rev. Msgr. James E. O'Connell, Little Rock, Ark.; Very Rev. Daniel C. O'Meara, S.M., Washington, D. C.; Rt. Rev. Msgr. Richard J. Quinlan, Winthrop, Mass.; Very Rev. Herman Romoser, O.S.B., St. Meinrad, Ind.; and Rt. Rev. Msgr. Frederick G. Hochwalt, Washington, D. C. Mr. J. Walter Kennedy was also present.

The minutes of the previous meeting were accepted as submitted.

The Treasurer General presented an interim financial report and the Secretary General presented an account of quarterly expenditures in the national office.

The Secretary General also presented a report of progress on membership in the Association and on the reorganization of the staff of the national office as approved by the Executive Board at its February meeting. At this point Father Meyer reported for the College and University Department that the Executive Committee of that department had approved the recommendation that Dr. Urban Fleege serve as associate secretary for that department. The

Board accepted the recommendation of the department executive committee and approved the appointment.

The annual convention will be held in Atlantic City in 1955 and in St. Louis in 1956 and possibly in Milwaukee in 1957 if adequate hotel accommodations can be provided in that city. The Board discussed again the advisability of holding national meetings in alternate years and regional meetings in the other years but came to the conclusion that the Association should not undertake regional meetings because of the conflict that might arise with other well established meetings and institutes. Instead the Board thought it might be well to hold a large national meeting in Atlantic City in alternate years and somewhat smaller national meetings in other cities in the other years.

The dates of June 17 and 18 were announced for meetings of the Convention Planning Committee and Executive Board respectively at Bedford Springs Hotel, Bedford, Pa.

The resignation of Brother William Mang, C.S.C., as Vice President General because of new duties which will prevent his continuing in this capacity was accepted by the Board with deep regret. Members of the Board paid grateful tribute to Brother Mang for the service that he has rendered in the past.

The Secretary General reported that His Excellency, the Most Rev. Leo Binz, Coadjutor to the Archbishop of Dubuque, had graciously accepted the invitation of the Board to serve as President General of the Association for the year 1954-1955. Archbishop Binz' name was therefore placed on the slate of officers to be elected on April 22, 1954. Names of Vice Presidents General representing the Major Seminary and Secondary Departments were to be proposed for the slate by those departments.

The Secretary General presented an invitation to the NCEA from Dr. Walter E. Hager of the Council on Cooperation in Teacher Education to join the Council and recommended that the invitation be accepted. The Board voted in favor of this recommendation.

The Board also voted in favor of a change in the constitution of the Association to cover the Special Education Department and its representation on the Executive Board. The proposed change will be voted on at the concluding meeting of the 1955 convention in Atlantic City.

The Secretary General recommended that the Association join the Catholic Inter-American Educational Confederation with the understanding that its membership fee be \$200 a year until such time as the Association can do better and that an official representative will be sent to the next meeting. The Board voted in favor of this recommendation.

The Board requested that in the future the officers of the Association and its various departments be printed in the convention program.

The Board tendered a vote of thanks to Archbishop Hoban for his inspiring leadership as President General during the past year.

The meeting adjourned at 10:00 P.M.

FREDERICK G. HOCHWALT,

Secretary

REPORT

REPORT OF THE SECRETARY GENERAL

This report describes in general terms the interests and activities of the Association from June, 1953, until June, 1954. This was our year of golden jubilee celebration. Special notice was paid to this event in our annual meeting and especially in the convocation ceremony held in November, 1953, at the Catholic University of America.

The year of golden jubilee celebration was a year of phenomenal growth. The Association increased in size and in prestige. Both its membership and its budget were enlarged to permit a greater sphere of activity in the educational field.

Membership

The membership of the Association, between March 31, 1953, and March 31, 1954, increased from 6,451 to 7,191, an increase of 740 members.

Sustaining Members	36
Institutional Members:	
Major Seminary Department	50
Minor Seminary Department	68
College and University Department.....	227
Secondary School Department	1,092
Elementary School Department	3,397
Special Education Department	37
School Superintendents' Department	202
Individual Members:	
General	1,979
Special Education	50
Vocations	53
Total Members	7,191

(In addition, there are 85 subscribers to our publications.)

A special word of gratitude must be addressed to the mothers general and mothers superior of the religious communities in the United States for their magnificent response to a request from the Association to support its plea for new memberships and to keep intact and operative memberships presently held in various departments of the Association. It is the earnest hope of the Executive Board that our teaching communities will become and remain NCEA minded. This should mean not only membership in the Association but wider and deeper participation in all of the Association's activities.

The Executive Board is once again moved to express its sincere gratitude to the Department of School Superintendents for the continuing membership drive that they have carried on among the elementary and secondary schools. It is most pleasant to report that many dioceses are approaching very close to the hundred per cent membership quota. The Board still believes that the goal for every Catholic school superintendent should be membership for every Catholic school.

Finances

The financial report for the fiscal year 1953 is carried this year as a special appendix to these Proceedings. The report lists in detail the collection and expenditure of \$96,863.58. Formerly it has been the custom to mail this report to all the members. In carrying the information in the appendix this year the *Bulletin* is returning to what was once a traditional procedure.

Staff

During 1953 the Association added to its staff two associate secretaries, one for Special Education and one for the College and University Department. This was part of the Board's plan to identify and maintain associate secretaries for the active departments. Also one full-time clerical secretary was added to the staff. Plans are now moving ahead for the addition of other associate secretaries and appropriate secretarial assistance. The Executive Board expresses its sincere gratitude to the bishops of the United States, to Catholic publishers and corporations, and to friends of the Association who during 1953 made donations totalling \$10,711.00. These generous gestures made it possible either to finance part of the salaries of staff members or to undertake special projects during the year.

Publications

Directions in Contemporary Criticism and Literary Scholarship by Dr. J. Craig LaDriere, the fourth in the Gabriel Richard Series sponsored by the Association, was delivered at Marquette University in Milwaukee on December 6, 1953.

The Association continues to publish as a gesture of encouragement to Catholic scientists the *Albertus Magnus Guild Bulletin*, which is the official organ of the Albertus Magnus Guild. This new publication has stirred up wide interest among Catholic scientists and carries on in the spirit of the original Catholic Science Roundtable. This service will be continued through 1954.

Committees of the Association

In addition to the Executive Board, the chief committee activities of the Association revolve around the Problems and Plans Committee, the Convention Planning Committee, the Richard Lecture Selection Committee, the Committee on Foreign Scholarships, and the Washington Committee. Other new committees have been identified by the various departments; their work and title can be found in the proceedings for each of the various departments.

Relationships with Other Agencies and Associations

From June, 1953, until June, 1954, the Association took part in the following conferences and meetings with representatives as indicated:

June 3—United States Committee for United Nations Day—Miss Mary M. Ryan of the NCEA Staff.

June 4-5—State Department Conference of Non-Governmental Organizations—Dr. Urban H. Fleege of the NCEA Staff.

June 8—Advisory Committee on the Interchange of Teachers, U. S. Office of Education, Department of Health, Education, and Welfare—Dr. Urban H. Fleege.

June 10—State Department Conference—Rt. Rev. Msgr. Frederick G. Hochwalt, Secretary General.

- June 12—American Red Cross, Conference on Publications—Sister M. Vernice, Assistant Professor, Department of Education, Catholic University of America.
- June 12-22—Workshop on "Integration in Catholic Secondary Education," Catholic University of America—Dr. Urban H. Fleege.
- June 24-27—National Conference on Certification of Teachers (NCTEPS)—Rt. Rev. Msgr. Carl J. Ryan and Rt. Rev. Msgr. Felix Newton Pitt, Diocesan Superintendents of Schools of Cincinnati and Louisville respectively, Sister Mary Augustine, O.S.F., President, Alverno College, Milwaukee, Dr. Francis M. Crowley, Dean, School of Education, Fordham University, and Dr. Urban H. Fleege.
- June 28-July 3—National Education Association—Rt. Rev. Msgr. Frederick G. Hochwalt.
- July 10—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Very Rev. Msgr. William E. McManus, Assistant Director, Department of Education, NCWC.
- July 12-16—American Alumni Council, 38th Annual Conference—Dr. Urban H. Fleege.
- July 16-17—National Association of Exhibit Managers—Miss Mary M. Ryan and Miss Betty Macdonald of the NCEA Staff.
- August 5—Conference on Advisability of a White House Conference on Education, U. S. Office of Education—Dr. Urban H. Fleege.
- August 7-12—Mouvement International des Intellectuels Catholiques (Pax Romana), Bonn, Germany—Rev. Patrick H. Yancey, S.J., Spring Hill College, Mobile, Ala.
- August 25—Washington International Center, Reception Committee—Dr. and Mrs. Urban H. Fleege, Mrs. Winifred R. Long, Miss Betty Macdonald, Miss Nancy Brewer, all of the NCEA Staff.
- August 27-28—Junior Red Cross, Conference on Operation and Program Content—Mrs. Winifred R. Long.
- September 2-3—Teachers Institute, Burlington, Vermont—Dr. Urban H. Fleege.
- September 9—State Department Conference on Major Agenda Items for 8th Regular Session, UN General Assembly—Mrs. Winifred R. Long.
- September 10—American Council on Education, Subcommittee on Personnel—Rt. Rev. Msgr. Frederick G. Hochwalt.
- September 10—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Dr. Urban H. Fleege.
- September 14-17—Fourth Regional Conference on UNESCO, Minneapolis—Rt. Rev. Msgr. Frederick G. Hochwalt, Dr. Raymond F. McCoy, Director, Graduate Division, Xavier University, Cincinnati.
- September 17-19—National Conference on Citizenship—Mrs. Winifred R. Long and Miss Betty Macdonald.
- September 21—American Council on Education, Committee on Religion and Education—Rt. Rev. Msgr. Frederick G. Hochwalt.
- September 24—Teachers Institute, Milwaukee—Dr. Urban H. Fleege.
- September 30—Junior Red Cross Conference—Mrs. Winifred R. Long.

- October 7—American Council on Education, Joint Session of Problems and Policies Committee and Executive Committee, later meeting of Executive Committee—Rt. Rev. Msgr. Frederick G. Hochwalt.
- October 8-9—American Council on Education, Annual Meeting—Rt. Rev. Msgr. Frederick G. Hochwalt, Rt. Rev. Msgr. Robert B. Navin, St. John College, Cleveland, Rt. Rev. Msgr. Carl J. Ryan, Cincinnati, Rev. James A. Magner, Catholic University of America, Rev. Leo J. McCormick, Diocesan Superintendent of Schools, Baltimore, and Dr. Urban H. Fleege.
- October 9—National Education Association, Conference on U. S. Participation in UNESCO Project on Experiments in Schools in Teaching UN—Dr. Urban H. Fleege.
- October 10—National Council of Catholic Learned Societies—Rt. Rev. Msgr. Frederick G. Hochwalt.
- October 10—College of New Rochelle Semi-Centennial Celebration—Dr. Urban H. Fleege.
- October 21—UNESCO Report on a Seminar on Fundamental Education at Foreign Service Institute—Dr. Urban H. Fleege.
- October 23—Educational Press Association—Miss Mary M. Ryan.
- October 29—American Alumni Council, Conference on Financial Aid to Education—Very Rev. Msgr. William E. McManus and Very Rev. Edward Bunn, S.J., Georgetown University.
- November 6—National Foundation for Infantile Paralysis—Dr. Urban H. Fleege.
- November 8-9—Religious Education Association—Rt. Rev. Msgr. Frederick G. Hochwalt and Very Rev. Msgr. William E. McManus.
- November 8-9—National Conference of Christians and Jews—Dr. Urban H. Fleege.
- November 9—UNESCO Conference—Dr. Urban H. Fleege.
- November 10—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Dr. Urban H. Fleege.
- November 11-12—National Conference on Catholic Youth—Dr. Urban H. Fleege.
- November 13—American Council on Education, Committee on Religion and Education—Very Rev. Msgr. William E. McManus.
- November 14—Catholic Association for International Peace, Address on Fundamental Education—Rt. Rev. Msgr. Frederick G. Hochwalt.
- November 16—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Dr. Urban H. Fleege.
- November 17-19—Superintendents' Fall Meeting—entire NCEA staff in attendance.
- November 19—Golden Jubilee Convocation at the Catholic University of America—entire NCEA staff in attendance.
- November 20—National Advisory Committee for the Exchange of Teachers—Dr. Urban H. Fleege.
- November 23—Advisory Selection Committee for Elementary and Secondary Education, Conference Board of Associated Research Councils—Rt. Rev. Msgr. Frederick G. Hochwalt.

- November 25—Committee on Fraudulent Schools, National Education Association—Dr. Urban H. Fleege.
- December 3-4—National Association of Exhibit Managers—Miss Mary M. Ryan and Miss Betty Macdonald.
- December 6—Fourth Gabriel Richard Lecture, Marquette University, Dr. J. Craig LaDriere, Lecturer—Rt. Rev. Msgr. Frederick G. Hochwalt.
- December 9-10—American Council on NATO—Dr. Urban H. Fleege.
- December 11—Educational Press Association—Miss Mary M. Ryan.
- December 14-15—U. S. Office of Education, Advisory Committee on "Should Government Agencies Grant Advanced Degrees?"—Dr. Urban H. Fleege.
- December 17—American Council on Education, Planning Meeting for Conference of Constituent Members—Dr. Urban H. Fleege.
- December 19—Conference on Coordination of Research in Catholic Graduate Schools—Dr. Urban H. Fleege.
- January 8—UNESCO Education Project—Dr. Urban H. Fleege.
- January 11—U. S. Office of Education Conference—Very Rev. Msgr. William E. McManus.
- January 12—Commission on Christian Higher Education—Rt. Rev. Msgr. Frederick G. Hochwalt.
- January 13-14—Association of American Colleges—Rt. Rev. Msgr. Frederick G. Hochwalt.
- January 15-16—American Council on Education, Conference of Constituent Members—Very Rev. Msgr. William E. McManus and Dr. Urban H. Fleege.
- January 16—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Very Rev. Msgr. William E. McManus and Dr. Urban H. Fleege.
- January 22—American Council on Education, Committee on Television—Rt. Rev. Msgr. Frederick G. Hochwalt.
- January 26—Conference with Religious Education Association Representatives—Rt. Rev. Msgr. Frederick G. Hochwalt.
- January 26—Conference of representatives of Higher Education Organizations and Government on Congressional Legislation—Dr. Urban H. Fleege.
- February 3—UNESCO Education Project, State Department—Dr. Urban H. Fleege.
- February 15—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Very Rev. Msgr. William E. McManus.
- February 15-18—American Association of School Administrators—Dr. Urban H. Fleege.
- February 23—UNESCO Program Conference, State Department—Dr. Urban H. Fleege.
- February 25—American Council on Education, Conference on International Affairs—Rt. Rev. Msgr. Frederick G. Hochwalt.
- February 26-27—UNESCO Committee on Programs—Rt. Rev. Msgr. Frederick G. Hochwalt.
- March 4-6—Association for Higher Education, NEA—Rev. Edward J. Kammer, C.M., DePaul University, and Dr. Urban H. Fleege.
- March 18—American Red Cross—Mrs. Winifred R. Long.
- March 23—Association for Childhood Education, Address on UNESCO and Fundamental Education—Rt. Rev. Msgr. Frederick G. Hochwalt.
- March 26—National Association of Exhibit Managers, Luncheon Meeting—Miss Mary M. Ryan and Miss Betty Macdonald.

- March 27—Teachers Institute, Washington, D.C.—Rt. Rev. Msgr. Frederick G. Hochwalt.
- April 2-3—Academy of Political and Social Science—Dr. Harold F. Hartman, Villanova University.
- April 14—American Council on Education, Commission on Education and International Affairs—Rt. Rev. Msgr. Frederick G. Hochwalt.
- April 15—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Very Rev. Msgr. William E. McManus and Dr. Urban H. Fleege.
- April 28-May 1—International Council for Exceptional Children—Rev. William F. Jenks, C.S.S.R., of the NCEA staff.
- May 5—United States Committee for United Nations Day—Miss Mary M. Ryan.
- May 5-7—Eighth Annual Conference on Elementary Education, U. S. Office of Education—Sister M. Ramon, O.P., Commission on American Citizenship, and Rev. Leo J. McCormick.
- May 12-14—Catholic Press Association—Miss Mary M. Ryan.
- May 15—Conference of Catholic Schools of Nursing, Keynote Address—Rt. Rev. Msgr. Frederick G. Hochwalt.
- May 17—Conference with St. Louis Convention Manager and Archdiocesan Superintendent of Schools about 1956 Convention—Miss Mary M. Ryan, Miss Betty Macdonald, and Mr. Louis J. Fern.
- May 19-21—Conference of World Organizations Interested in the Handicapped at the United Nations—Rev. William F. Jenks, C.S.S.R.
- May 21—UNESCO Education Project—Dr. Urban H. Fleege.

In addition the Association was represented at five regional conferences of the National Commission on Teacher Education and Professional Standards during the past year as follows:

- December 11-12 at Washington, D. C.—Sister Mary Janet, S.C., Commission on American Citizenship, Brother Azarias, F.S.C., LaSalle College, and Dr. Urban H. Fleege.
- January 4-5 at New Orleans, La.—Very Rev. Msgr. Henry C. Bezou, Diocesan Superintendent of Schools, New Orleans, and Rev. E. A. Doyle, S.J., Loyola University, New Orleans.
- January 15-16 at Santa Fe, N.M.—Rt. Rev. Msgr. William T. Bradley, Diocesan Superintendent of Schools, Santa Fe.
- January 18-19 at Portland, Ore.—Sister M. Audrea, S.N.J.M., Marylhurst College, and Dr. Robert Weigman, University of Portland.
- March 25-26 at Milwaukee, Wis.—Very Rev. Msgr. Edmund J. Goebel, Diocesan Superintendent of Schools, Milwaukee, and Dr. William H. Conley, Marquette University.

Conclusion

Once again the Executive Board extends sincere gratitude to all educators who have made possible the program during the past year by their loyalty and by their continued interest and support. The Board welcomes suggestions from the general membership. The Board realizes that it is with the full co-operation of the field that the NCEA can plan for an expanding program in the years that lie ahead. The Association needs membership and needs co-operation. With members who cooperate fully and sincerely the Board hopes to realize the high goals that it has for the work of the Association.

FREDERICK G. HOCHWALT,
Secretary General

PRESIDENTIAL ADDRESS DELIVERED AT SEMI-CENTENNIAL CONVOCATION

Thursday, November 19, 1953
Washington, D.C.

MOST REV. EDWARD F. HOBAN, S.T.D., ARCHBISHOP-BISHOP
OF CLEVELAND, PRESIDENT GENERAL, NCEA

It is my pleasant duty and privilege as President General of the National Catholic Educational Association to be its spokesman at this auspicious joint convocation for the installation of the new Rector of the Catholic University and the commemoration of the golden jubilee of the Association.

The Association is honored to commemorate its golden anniversary on the campus of the Catholic University of America and in conjunction with so solemn an occasion in its history. The University has a glorious record of contributions to the cause of education and it has been an indispensable support and vigorous champion of the NCEA's efforts to promote the Christian education of the children and youth of this country. In the name of the NCEA, I extend heartiest congratulations to His Excellency, Bishop McEntegart, and promise him full support and cooperation from our Association.

The NCEA was organized at the turn of the century when the wedge separating the school and church began to embed itself so deeply in the tree of education that the very life of the tree was endangered. It was then that the confused speculations of raw rationalists were dignified with the title "philosophy" and encouraged by the desire and efforts of some pedagogues to apply such vagaries in the field of education. This educational theory was premised on certain glaring fallacies. It accepted creation, but denied the Creator. It recognized the physical and intellectual, but ignored the volitional and spiritual powers of man. It acknowledged that every created object had a reason for its existence, but it denied a goal or destiny to the most noble of creatures—the human being. It reduced man to a piece of flotsam—a soulless body, tossed on the sea of life, with no objective, no goal, no destiny. Correspondingly, and with a view of sparing the religious convictions of people, it conceived the fantasy of neutrality of religion in institutions of learning. Such neutrality is inconceivable in theory and unachievable in practice, for the school which tries to be neutral, inevitably promotes total indifferences to the study of religion, and in its final impact, becomes anti-Christian and anti-religious.

Statesmen and scholars of every notable era in history have maintained the necessity of a close relationship between education and religion as between a body and its vivifying principle of life. They knew that education was the formation of all of man for all of life; for life physical and life spiritual, for life intellectual and life moral, for life individual and life social, for life temporal and for life eternal; for life natural and especially for life supernatural. They realized that the soul of education, as it has been so aptly said, was the education of the soul. Only in our day and age have men become so confused that they are blind to the indivisibility of man's complex nature. They try to separate the soul and body and still preserve life in the body.

Catholic educators have warned against such an ignoble experiment. The Catholic Church has insisted that an education to be complete must be directed to the entire man, and that the real aim of education cannot differ from the total purpose and destiny of man's life. The aim of a complete education is the harmonious development of the physical, emotional, intellectual, volitional and spiritual powers of the individual, to enable him to live an enriched, virtuous and useful life in this world and to prepare him for his spiritual destiny in eternity. In such a program of education, religion is not an extracurricular seasoning to be added according to taste. It must be the very soul of education, permeating the entire curriculum, forming the child's will in choosing good, as well as guiding his intellect in finding the truth.

To safeguard this total purpose of education, and to protect the delicate minds and wills of our children from the spiritually desiccating effects of current educational errors, the bishops of this country decreed the establishment and support of a complete school system. They were determined to provide the children with a knowledge of God and of the God-given rights for the protection of which this nation was established.

For fifty years, the National Catholic Educational Association has exerted every effort to strengthen, improve and expand the influence of Catholic education. At the same time, it has never ceased to proclaim to the American people the devastating effects of the educational policies which they were adopting for public education.

Unfortunately, those warnings were given slight heed, until we crossed the threshold of the Atomic Age. One of the happy changes following the last war has been a reawakened national consciousness of the impossibility of separating religion from education and having either of them survive.

Now that the American public is once more keenly aware of the importance of the problem and of the necessity of its prompt and complete solution, we can look confidently to the future. We have every reason to believe that American intelligence and American honesty, and American ingenuity will be brought to bear for a solution that will do no injury to the rights of the parent, and do justice to the rights of every child.

In the first half-century of its existence, the National Catholic Educational Association has rendered a great service to the Catholic Church and to our nation. Looking forward to the future, it can give no better evidence of the deep gratitude it owes our beloved nation, than to continue its concern for the promotion of Catholic education and to show an equal concern for a truly American and equitable solution of the problem of restoring religion to all of education in these United States.

On this occasion, we give profound thanks to Almighty God for the progress made in the past half-century. We also express our sincere gratitude to the Most Reverend Bishops of this country for their inspiration and encouragement in fulfilling the task which they entrusted to us—the advancement and perfection of Christian education.

GENERAL MEETINGS

PROCEEDINGS

Chicago, Illinois
April 19-22, 1954

The fifty-first annual convention of the National Catholic Educational Association took place at the Conrad Hilton Hotel in Chicago, Illinois, April 19-22, 1954, under the patronage of His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago.

The Rt. Rev. Msgr. D. F. Cunningham, Superintendent of Schools for the Archdiocese of Chicago, served as general chairman of the local committee. The other members of the committee were as follows:

EXECUTIVE COMMITTEE: Rt. Rev. Msgr. George J. Casey, V.G., Rt. Rev. Msgr. Edward M. Burke, Very Rev. Msgr. Cletus O'Donnell, Rt. Rev. Msgr. P. J. McGuire, P.A., Rt. Rev. Msgr. Joseph A. Casey, Rt. Rev. Msgr. G. Heimsath, Rt. Rev. Msgr. Arthur Terlecke, Rev. Paul Loeffel, Rev. I. Renkleski.

ADVISORY COMMITTEE: Rt. Rev. Msgr. Vincent W. Cooke, Rt. Rev. Msgr. Walter L. Fasnacht, Rt. Rev. Msgr. James M. Lawler, Rt. Rev. Msgr. John W. Schmid, Rt. Rev. Msgr. Edward J. Smaza, Very Rev. James Hussey, S.J., Rev. Ambrose F. Casey, O.Carm., Rev. R. P. Fink, O.S.A., Rev. M. M. Gillespie, O.S.M., Rev. R. T. Grant, S.J., Rev. Wm. A. Ryan, C.M., Rev. Stanley J. Sokulski, C.R., Rev. G. F. Walter, O.P.

COMMITTEE CHAIRMEN: General Arrangements: Rt. Rev. Msgr. Arthur Terlecke; Exhibits: Rev. Stanley C. Stoga; Hospitality: Brother Jude Aloysius, F.S.C.; Housing: Rev. David C. Fullmer; Information: Rev. Arthur Krueger; Liturgical Functions: Rt. Rev. Msgr. Patrick J. Hayes; Liturgical Music: Very Rev. Msgr. Charles N. Meter; Mass Arrangements: Rev. Thomas Crosby; Participation: Seminary—Rt. Rev. Msgr. Malachy P. Foley; College and University—Very Rev. Comerford O'Malley, C.M.; High School—Brother I. Basil, F.S.C.; Elementary—Rev. John Gleason; Parish—Rt. Rev. Msgr. James Walsh; Public School—Rev. Lawrence Lynch; Newman Clubs—Rev. Joseph Connerton; Publicity: Very Rev. Msgr. Thomas Meehan; Radio and Television: Rev. Donald Masterson; Records: Rev. John Kelly; Registration: Brother I. Patrick, F.S.C.; Transportation: Rt. Rev. Msgr. James Duffin; Ushers: Rev. Edward Connors; Visiting Dignitaries: Rev. Lawrence Barry, S.J.

The convention opened with a Solemn Pontifical Mass in Holy Name Cathedral on April 19. At 1:30 P.M. on that day the Formal Opening of the Exhibits took place, and immediately after that the Civic Reception formally opened the meetings. The other general session was the Closing General Meeting at noon on April 22. The seven departments of the Association, including the new Special Education Department, held meetings on April 20, 21, and 22. The College and University, Secondary School, and Elementary School Departments scheduled sectional meetings during a full day of the convention in addition to their opening and closing plenary sessions. A joint session of the American Catholic Philosophical Association and the NCEA was held on April 21.

The Catholic Business Education Association held its ninth annual convention at the Palmer House in Chicago on April 20-22, in conjunction with the NCEA convention.

The NCEA Exhibit, located on three floors of the Conrad Hilton Hotel, provided a wide variety of teaching aids and materials for the inspection of the delegates.

SOLEMN PONTIFICAL MASS

A Solemn Pontifical Mass was celebrated for the delegates by His Eminence, Samuel Cardinal Stritch, in the Cathedral of the Holy Name at 10:00 A.M., Monday, April 19. The sermon was delivered by His Excellency, the Most Rev. Edward F. Hoban, Archbishop-Bishop of Cleveland and President General of the NCEA. Before the sermon Archbishop Hoban read to the congregation the following special greeting from His Holiness, Pope Pius XII, addressed to Cardinal Stritch, and signed by Monsignor John Baptist Montini, Prosecretary:

The Sovereign Pontiff, gratefully acknowledging its devoted message of prayerful good wishes, sends cordial greetings to the fifty-first annual convention of the National Catholic Educational Association, invokes continued divine blessings on the Association's praiseworthy work, imparts to Your Eminence, to Archbishop Hoban, to all attending the convention, and to devoted Catholic teachers throughout the United States his paternal Apostolic Benediction.

Music for the Mass was provided by the Cardinal's Cathedral Choristers and the Gregorian Chant Choir of Quigley Preparatory Seminary.

FORMAL OPENING OF THE EXHIBITS

This formal opening took place in the Main Exhibition Hall of the Conrad Hilton Hotel at 1:30 P.M. on April 19. Mr. John N. Gibney, President of the Catholic Exhibitors Association, made the introductory remarks, and His Excellency, the Most Rev. Edward F. Hoban, President General, NCEA, extended greetings and welcome to all the exhibitors.

CIVIC RECEPTION

The Civic Reception at 2:00 P.M. on April 19 opened the meetings of the fifty-first annual convention. The Rt. Rev. Msgr. D. F. Cunningham acted as chairman of the meeting and asked Archbishop Hoban to say the opening prayer. The Grand Ballroom was filled to overflowing for this session and all the other ballrooms of the hotel, equipped with public address system to bring in the voices of the speakers, were also filled with delegates who could not be seated in the Grand Ballroom.

Music for the Civic Reception was provided by the De Paul University Choir under the direction of Arthur C. Becker, Dean of the School of Music of De Paul University.

Monsignor Cunningham announced the membership of the Committees on Nominations and Resolutions.

On Nominations: Rev. John Paul Haverty, Chairman; Rev. William J. Dunne, S.J.; Rt. Rev. Msgr. Joseph G. Cox; Sister Mary Adelbert, S.N.D.; and Rev. Thomas Carroll.

On Resolutions: Rev. Robert J. Maher, Chairman; Rev. Edward Kammer, C.M.; Rev. Celestin J. Steiner, S.J.; Brother Henry C. Ringkamp, S.M.; and Sister Timothea, O.P.

Monsignor Cunningham read the message from the Holy Father, as given at the Mass in the morning, and also the following letter from Mr. Dwight D. Eisenhower, President of the United States:

Dear Archbishop Hoban:

In the field of education, as in so many other phases of our national life, the next few years are of crucial importance. The need for expanded school facilities and for greater numbers of teachers, coupled with the increased complexity of our world and the necessity for adequately preparing our young people for the roles they must play in it—these impose on all citizens concerned with education the demand for the most careful and thorough planning.

It is therefore gratifying to learn that the National Catholic Educational Association is this year dedicating its meeting to "Planning for our Educational Needs." To all of you engaged in this important discussion, I send warm greetings and best wishes for a most productive meeting.

The delegates were most heartily welcomed to Chicago by His Eminence, Samuel Cardinal Stritch, in an outstanding address, and by Martin J. Kennelly, Mayor of Chicago, Benjamin C. Willis, Chicago General Superintendent of Schools, Noble J. Puffer, County Superintendent of Schools, and Vernon L. Nickell, Illinois Superintendent of Public Instruction.

Keynote addresses were delivered by His Excellency, the Most Rev. Fulton J. Sheen, National Director, the Society for the Propagation of the Faith, and Colonel Irene O. Galloway, Director, Women's Army Corps.

Cardinal Stritch offered the closing prayer and the Civic Reception adjourned at 4:25 P.M.

CLOSING GENERAL MEETING

The final session of the fifty-first annual meeting took place in the Grand Ballroom of the Conrad Hilton Hotel at noon on Thursday, April 22, 1954. The Rt. Rev. Msgr. D. F. Cunningham acted as chairman, and Archbishop Hoban offered the opening prayer.

The Very Rev. Robert J. Slavin, O.P., President of Providence College, delivered an address on "Planning for Our Educational Needs."

The Rev. John Paul Haverty presented the report of the Committee on Nominations:

President General: Most Rev. Leo Binz, D.D., Coadjutor to the Archbishop of Dubuque

Vice Presidents General:

Very Rev. James A. Laubacher, S.S., Baltimore, Md.

Very Rev. George A. Gleason, S.S., Catonsville, Md.

Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.

Rt. Rev. Msgr. Joseph G. Cox, Philadelphia, Pa.

Rt. Rev. Msgr. Joseph V. S. McClancy, Brooklyn, N. Y.

Rt. Rev. Msgr. Paul E. Campbell, Pittsburgh, Pa.

Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N. Y.

Treasurer General: Rt. Rev. Msgr. Richard J. Quinlan, Winthrop, Mass.
The slate was adopted unanimously.

The Rev. Robert J. Maher presented the report of the Committee on Resolutions:

RESOLUTIONS

This meeting in the great city and archdiocese of Chicago, will be known in the history of this distinguished Association as the fifty-first annual convention and the concluding event of its jubilee year of celebration.

This fifty-first annual meeting has been conducted, moreover, in the month of April of the Marian Year and, as an earnest of our heartfelt fidelity to the Mother of God, we gladly renew our pledge of devotion and service to her—the patroness of our country and of American Catholic education.

The continuing development of our graduate schools, our universities, and our colleges has given supreme satisfaction to those who look to us to develop responsible citizens and thoughtful leaders. The growth and expansion of secondary schools across the nation offer more and more eager pupils the opportunity to receive that education and training which set goodness, discipline and knowledge as their goals.

The research so painstakingly performed in the laboratories of our graduate schools, together with the increasing demands for service on every level of education, are not a true index of the effectiveness of Christ-centered education; the true index is the life of that man formed into a Christian and patriotic citizen by our American Catholic schools.

WHEREAS, the National Catholic Educational Association, acknowledging its indebtedness to the philosophical rationale of education, expressed and reiterated in the papal encyclicals, and

WHEREAS, this Association recognizes that the moulding of the Christian citizen depends more upon imparted teaching and the character of those in magisterial positions than upon the physical facilities of the school, and

WHEREAS, the spiritual evolution of the Christian citizen often takes place in an atmosphere of community life oriented to pragmatic materialism, with little regard for the human and social virtues which express man's devotion to his God; be it

Resolved, that the members of this Association, on all levels, turn to the papal encyclicals and allocutions on education as the modern testaments on the nature of the educable man and what goodness, discipline and knowledge he requires to fulfill his purpose and destiny; and be it further

Resolved, that, recognizing that the power of truth in the intellect of the young American is silently corroborated by the example of his teachers, this Association encourage breadth of vision and long-range planning to provide spiritually and intellectually competent teachers, respecting the dignity of the individual teacher whether he be a religious or layman; and promote unselfish devotion to the best interests of Catholic education and the Christian formation of youth; and be it further

Resolved, that our Catholic institutions of learning, from kindergarten to the graduate school, penetrate the community scene, articulating by every means of communication, the ideas and ideals of behavior inherent in Christian culture.

WHEREAS, the enlightened direction of the parochial schools in this nation will certainly depend largely upon the clergy, and, since this dependence will be a continuing process, be it

Resolved, that the seminary department of this Association enlarge the spiritual perspective of the candidate for the priesthood until he can foresee

as an important area of his future responsibility for souls, constant and painstaking assistance to the classroom sister in teaching the truths of religion to the young.

WHEREAS, the striving for unity in American democratic society is interpreted by some as requiring uniformity of thought and attitudes in our youths, be it

Resolved, that our Catholic schools, on all levels of instruction, resist conformity to thought which aims to standardize our attitudes, reduce the critical judgment, and abdicate reason in obsequious assent to unworthy patterns of present-day thinking.

WHEREAS, the liberal arts, holding an honored place in Catholic education, have contributed so significantly to the formation of spiritual and intellectual citizens and effective leaders, thereby helping to preserve the cultural heritage of Christian society; be it

Resolved, that the Association continue to foster and promote the liberal arts as the core of all education.

WHEREAS, international understanding has been forwarded through the United States program of exchanging persons between countries for the purpose of study, teaching and research, and

WHEREAS, this program has brought about happy rapport not only between individuals but between nations, classes and parties, be it

Resolved, that, in view of the responsibilities of the United States toward world peace, the entire original appropriation of \$15,000,000 be restored, and this Association urges that the United States House of Representatives rescind its action to reduce this amount by \$6,000,000 which would curtail this program of international understanding, the advantages of which cannot be measured in monetary figures.

WHEREAS, the secondary department is charged with the weighty responsibility of recommending plans for the optimum program in character and curriculum development, be it

Resolved, that our expanding high schools shall not fail to seek imaginative methods for effecting the transfer of religious beliefs and principles from the stage of acceptance to the state of practice in the market places of America.

WHEREAS, this Association with loving solicitude for the less gifted and the handicapped has organized and implemented a department for the study and care of these young Americans, be it

Resolved, that the members of this Association in every State contribute of their professional knowledge to the pool of experience in special education being studied at the headquarters of this Association.

WHEREAS, this Association has been favored by the special apostolic benediction of our Holy Father, Pope Pius XII, together with the repeated assurances of His Holiness and those of his Delegate, the Most Reverend Amleto Giovanni Cicognani, that our objectives and achievements are well pleasing to the Vicar of Christ; be it

Resolved, that as a token of personal devotion and in gratitude for his blessing and encouragement, this Association dispatch through the Apostolic Delegate a message to His Holiness renewing our promise of faithful service to the schools of America.

WHEREAS, the delegates to this convocation have witnessed in these four days the gracious and generous consideration and hospitality of His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, and his able associates, be it

Resolved, that this Association acknowledge hereby with sincere and heartfelt gratitude the handsome and prodigious magnanimity of Cardinal Stritch, princely prelate and host, whose kindness will be honored so long as this Association endures.

WHEREAS, the National Catholic Educational Association has been singled out for expressions of gratitude and esteem by President Dwight D. Eisenhower in recognition of the unselfish devotion of our teachers to the crusade for Christian education; be it

Resolved, that this Association extend to our beloved President and his Cabinet a message conveying the greetings of our membership and our assurance that to the pledge of allegiance will be joined a daily prayer of our children and youths imploring divine guidance for our statesmen and legislators.

WHEREAS, the National Catholic Educational Association has accepted the mandate to assist the bishops, school administrators, and teachers in developing cultural and scientific curricula, simultaneously providing assistance on all levels for the spiritual and physical growth of students; be it

Resolved, that these integrated, Christian curricula be constantly reviewed to the end that students may understand their underlying philosophy and principles and thus be prepared for a rational and convincing attack on subtle communist propaganda and any other theories that have their origin in a philosophy that denies God and subordinates the dignity of man.

WHEREAS, this the fifty-first annual meeting of this Association is being conducted in the Marian Year, marking the centennial celebration of the declaration of the dogma of the Immaculate Conception, and

WHEREAS, these United States of America have adopted Mary, the Mother of God as the patroness of our glorious and cherished country, and

WHEREAS, our blessed Mother is the model of all who engage in the education of Catholic youth, having been the teacher and guide of our Lord Jesus Christ during thirty years of his mortal life; therefore be it

Resolved, that we Catholic teachers here assembled, and on behalf of all fellow teachers whom we represent, rededicate ourselves to the cause of Christian education under the auspices of this great teacher, soliciting her aid in our mission of bringing more students of America to embrace a Christlike pattern as they develop their intellectual, physical, moral and social personalities.

The report of the committee was adopted unanimously.

The Rev. Charles P. McGarry, Superintendent of Schools of the Diocese of Camden, on behalf of His Excellency, the Most Rev. Bartholomew J. Eustace, Bishop of Camden, extended to the delegates a cordial invitation to return to Atlantic City for the fifty-second annual convention in 1955.

Archbishop Hoban offered the closing prayer, and the meeting adjourned at 1:25 P.M.

FREDERICK G. HOCHWALT,
Secretary

SERMON

MOST REV. EDWARD F. HOBAN, S.T.D., PH.D., LL.D.,
ARCHBISHOP-BISHOP OF CLEVELAND,
PRESIDENT GENERAL, NCEA

“And He charged us to preach to the people and to testify that He it is who has been appointed by God to be judge of the living and of the dead.” (Acts 10-42).

The Solemn Pontifical Mass which is being offered this morning by His Eminence, Cardinal Stritch, Archbishop of Chicago, is of dramatic significance in the history of the National Catholic Educational Association. It signalizes the opening of the fifty-first annual convention. It concludes the Association's golden jubilee year of celebration. It also inaugurates the Association's second half-century of service to the cause of Catholic education. Very appropriately, the theme selected for the convention is: “Planning for Our Educational Needs.”

The drafting of an effective plan demands a constant awareness and a vivid appreciation of the objectives of Catholic education. Standing at the threshold of a second half-century, it seems opportune to recall that the goal of education is the formation of all of man for all of life, for life physical and life spiritual, for life intellectual and life moral, for life individual and life social, for life temporal and life eternal, for life natural and especially for life supernatural. The goal of Catholic education, in its ultimate phase, is identical with the goal of the Church itself, namely, the sanctification and salvation of souls. Accordingly, Catholic education must not merely instruct, but also sanctify; not merely impart knowledge, but also guide and inspire towards the highest ideals of Christian life; not merely enlighten the intellect, but also strengthen the will, and prepare not merely for life here, but also for life hereafter. Catholic education must be directed to the entire man, and its real aim cannot differ from the total purpose and destiny of man's life. It must promote the harmonious development of the physical, emotional, intellectual, volitional and spiritual powers of the individual, to enable him to live an enriched, virtuous and useful life in this world, and to prepare him for his spiritual destiny in eternity.

True education must ultimately lead to the knowledge of God as sole Creator, not only through sacred sciences, but through every branch in the curriculum. The study of creation inevitably leads to a knowledge of the Creator. This knowledge is the extreme limit to which human reason can attain, but it is not the last frontier of truth. Catholic education, through the harmonious coordination of science, and philosophy with revelation, not only leads to a knowledge of God, but inspires students to recognize Him as a Father, reverence Him as a Lawgiver, and fear Him as a Judge. The goal of Catholic education is knowledge crowned by living faith. Because of its distinctly supernatural character and spiritual aim, Catholic education is an indispensable support of the sanctifying mission of the Church. Since its ultimate goal is the sanctification and salvation of souls, any plan for the development of educational work must be emphatically directed towards, and effectively subordinated to this goal.

A sound plan of education requires not only a vivid appreciation of the goal, but also a knowledge of current needs which must be met in order to achieve that goal. This mid-century juncture of the life of the National Catholic Educational Association presents a fitting opportunity to study current educational needs in the light of past deficiencies.

Looking in half-century retrospect, we are startled by the amazing progress in the field of science and technology. The inventive genius of man reached unexpected heights in the invention or development of electricity, telephone, radio, television, mass production of automobiles and electrical and mechanical appliances, radium, insulin, wonder-drugs, plastics, diesel, turbo gas and jet power, airplanes of supersonic speeds, atomic power, atomic, hydrogen and cobalt bombs, rockets and projected space platforms. We see great progress, but unfortunately, much of it was effected by the popular scientific method of rigorously ignoring or excluding any supernatural factor.

The startling success achieved with the use of this popular method resulted in childlike amazement at the cleverness of man's brain. It lent credence to the fallacy of rationalists that man's mind is the decisive factor in the world, and encouraged a materialistic approach to all human problems. This approach to problems, produced by the new developments of science and technology, created a series of crises: an economic crisis in the form of a depression; a political crisis in the form of bloody world-wide conflicts; a moral crisis in widespread demoralization in private, family and public life, and a social crisis with class warfare.

This series of crises, coupled with the practical exclusion of God from human thinking and living, bred discouragement and despair and conditioned men for the gullible acceptance of the fantastic promises of communism. Appealing to confused minds, communism offered a panacea for all human ills. It challenged man to prove that he is the masterwork of creation, and that he can achieve and enjoy perfect happiness in this world. In its inception, communism was indulgently ridiculed as a fantasy of political and social misfits. But the frenetic zeal of Bolsheviks carried the movement across the frontiers of nations, across the barriers of language, and the differences of class and education, in defiance of religion and morality, with contemptuous disregard for truth, law and honor, and over the prostrate forms of its opponents within and without the movement. Even in our country, dialectical materialism was embraced by many intellectuals. Communism continues to seek supremacy and domination, not by bloody conquest or colonization, but by a ruthless struggle for bewildered and desperate minds of men who have deserted God. In less than a half-century, communism achieved the position of a major power which contests the mastery of mankind and of the world.

The compelling and central experience of the past half-century is not the striking advance in science and technology, but rather man's lack of moral and social preparedness to cope with the concomitant problems and his desperate grasp for the straw of communism. Undue emphasis on the material and rational upset the counterbalance of the spiritual and supernatural, and resulted in the practical exclusion of God and religion from human thinking and living. The abandonment of God proved fertile soil for the growth of communism which, in a period of four decades, gained mastery over eight hundred million people, and now seeks mastery of all mankind. This central experience of the past half-century brings out, in bold relief, the weakness of education in the past, and indicates the needs for which we must prepare.

In planning for our educational needs, we must avoid the materialistic approach of limiting our attention to buildings, classrooms, equipment and sup-

plies. True enough, we must be instant in our efforts to extend the facilities of a Catholic education to all Catholic children. However, elaborate and spacious buildings, modern equipment and adequate supplies are by no means the most important factor in our educational system. The truly important and influential factor in our school system is the teacher. No school is better than its teachers, nor dare we assume that scholastic competence, alone, is sufficient guarantee of a good teacher.

Speaking recently to the Catholic educators of the Western Hemisphere, gathered in Havana for the fifth Inter-American Congress on Catholic Education, His Holiness, Pope Pius XII, described a true Catholic teacher as: "A soul burning with apostolic zeal, with an exact rule of doctrine . . . and a profound conviction of serving the highest spiritual and cultural interests."

I. "A SOUL BURNING WITH APOSTOLIC ZEAL"

Our Lord said: "I have come to cast fire upon the earth, and what will I but that it be kindled." (Lc. 12,49) Good teachers are those who will kindle the fire of love for God. In the words of our Supreme Pontiff, good teachers are "more concerned with educating than teaching," and are "capable of forming and moulding souls," who are in a word, "apostolic." Good teachers are those who respond to the commission recorded in the Epistle of this morning's Mass—the commission to preach and to testify that Christ is the "judge of the living and of the dead." Good teachers are not mere instructional craftsmen, but zealous apostles with a mission.

The good teacher will measure up to the task, outlined in a recent annual message of the American Hierarchy, of providing the child with a complete and rational meaning for his existence. The good teacher will develop in the child a sense of God by arousing in him a consciousness of God and of eternity and unfolding before him a supernatural world revealed by faith, as well as the natural world revealed by his senses. The good teacher will develop in the child a sense of direction, a continuing purpose in life with eternal happiness as the ultimate objective. The good teacher will develop in the child a sense of responsibility for those rights and obligations he possesses by reason of his citizenship in heaven and on earth. Finally, the good teacher will develop in the child a sense of mission, to sanctify whatever walk of life he chooses. To develop these senses in the child, the teacher must have a vivid personal appreciation of them. In the grim struggle for minds and wills of men, teachers must meet the apocalyptic zeal for antichrist, with a greater apostolic zeal for Christ our King.

II. "AN EXACT RULE OF DOCTRINE"

Apostolic zeal, alone, is neither sufficient nor safe unless enlightened by knowledge and understanding, and guided and informed by faith. It is for this reason that Our Holy Father adds: "an exact rule of doctrine" to the formula for a Christian educator. This rule implies a balanced and adequate knowledge of religious doctrine, history and practices, as well as a knowledge of philosophical principles relevant to the teaching methods and subject matter used. The acquisition of such a rule of faith demands an avid interest and a lifelong study of religion. The exact rule of faith is obligatory for all Catholic educators, and not merely for the teachers of sacred sciences. A thorough knowledge of sound pedagogical principles is necessary for teachers of any subject in the curriculum.

A point in methodology illustrates the need for an exact rule of doctrine. The trend of applying socialized activity in the classroom is a very popular

one. Such activity is useful, and Our Holy Father noted that "Education is essentially a social and not a mere individual activity." However, there is a danger of carrying such activity to extremes. Undue emphasis of socialized activity may well develop a habit of yielding to the will of the mob and make the child a slave to the unlawful trends of modern society. Such training is at variance with sound Christian pedagogy which calls for rigid adherence to the will of God rather than to the changing mores of society. An exact rule of faith will guide the teacher in avoiding the danger of such extremes.

The need for an exact rule of doctrine directs our attention to the pressing need for a complete, modern and thoroughly Catholic pedagogical literature. It is a fact, and particularly in the field of educational psychology, that our future teachers are exposed to literature authored by secularists, pragmatists and determinists. The student mind is not prepared by training, or experience, to detect all the inaccurate or false principles, assumptions and policies contained in such literature. The impressionable young mind absorbs some of the errors and canonizes them by use in his profession as a Catholic teacher. To preclude such danger, a coordinate effort should be made by the Association and its members to develop a complete, modern and thoroughly Catholic pedagogical literature which will safeguard the requisite exact rule of doctrine.

III. "A PROFOUND CONVICTION OF SERVING THE HIGHEST SPIRITUAL AND CULTURAL INTERESTS"

In reviewing the experiences of the past half-century, we are startled by the rapid advances made by communism. We know that the interminable succession of five-year plans has not achieved the promised paradise on earth in Russia. We know, too, that the planned mass starvation and miserable economic conditions are not attractive. We know, too, that communist theories are based on false premises. Despite all inherent weaknesses of the system, communist agents, by reason of their zeal, determination and profound conviction that they are contributing to improvement of mankind and the world, have been able to sell their ideas to many peoples in all parts of the world.

Aristotle noted 2300 years ago, that the "fate of empires depends on the education of youth." We know that the fate of our nation depends upon the type of education given to the youth of this country. The Catholic teacher must carry the profound conviction that he has the best to offer to his students and to his country. He must be convinced that his power and influence as a teacher will affect generations and will reach beyond time into eternity. He must be convinced that, as a teacher, he serves the highest spiritual and cultural interests of the student and of the nation.

This year, more than three and a half million students are enrolled in Catholic elementary and high schools, and more than five million students, or approximately one-thirtieth of our national population, will receive instructions in religion, and otherwise come under the influence of Catholic teachers. This segment of our population can well become the leaven which would restore religion and morality into our national life. Our Catholic teachers have adequate reason to be profoundly convinced that they are serving the highest spiritual and cultural interests. There is no more exalted and no more influential profession than that of a teacher.

In planning for our educational needs, our efforts should be directed to and concentrated on the task of developing teachers who have "a soul burning with apostolic zeal," who have "an exact rule of doctrine," and who have "a profound conviction of serving the highest spiritual and cultural interests of mankind."

Current educational needs can be met by greater concentration on the goal of Catholic education. There is a need to restore God and religion to all phases of human life and activity. There is a need to increase the knowledge of God, not only as Creator, but as the loving Father, the Lawgiver and Judge. While endeavoring to meet this need in our own schools, we should exert every effort to enlist the cooperation of all in providing for such needs in our national educational system.

The startling effects of past educational deficiencies compel us to arouse the national consciousness of our fellow-citizens to the practical impossibility of divorcing religion from education and having either of them survive. We must urge universal cooperation in providing the children of this nation with a knowledge of God and the God-given rights, for the protection of which this nation was established. We must appeal to American honesty, and ingenuity to find a solution to the problem of restoring religion to the curriculum of all schools, without injury to the rights of any parent, and with equal justice to the rights of every child. We must convince all that the ignoble experiment of neutrality of religion in schools has been a dismal failure; that such neutrality is inconceivable in theory, and unachievable in practice; that the school which tries to be neutral, inevitably promotes total indifference to the study of religion, and in its final impact, becomes anti-Christian and anti-religious; that the neutral school is the desired objective and crowning glory of the efforts of anti-God and anti-religious groups. We must convince all that God is the sole source and guarantor of freedom; that religion and morality are indispensable supports of our national life; that no nation can survive without God, and that history records the collapse of powerful empires, the people of which became indifferent to God.

In planning our educational needs, we must show concern not only for our own schools, but must extend our horizons of concern to all educational endeavors in this country and in the world. Our primary concern must be to restore God and religion to human living and thinking. The central problem and the greatest need of our day is "Restaurare omnia in Christo"—to restore all things to Christ.

ADDRESSES

ADDRESS OF WELCOME

HIS EMINENCE, SAMUEL CARDINAL STRITCH, ARCHBISHOP
OF CHICAGO

With the clergy, the religious and the laity of the Archdiocese of Chicago, I welcome you. Indeed I may say that all Chicagoland welcomes you. We are confident that the local committee's painstaking arrangements for your comfort and convenience during this convention will give you a taste of Chicago's well-known warm, old-fashioned hospitality. This is a city of conventions. There is hardly a week in the year when there is no convention in Chicago. There come here groups of businessmen, groups of professional men, groups of fraternal organizations, groups of scientists, for conventions.

But of all the conventions that come to Chicago, Chicagoans take the deepest interest in the many conventions of educators which are held here. They are deeply concerned with education, they know the problems which face educators, and always their support is given to educators, who are seeking intelligently, earnestly and objectively to improve education in our schools. And Chicagoans do not concern themselves with petty criticisms and over-generalized critical statements on the work of our educators. Chicago realizes that educators are an important people in our country. Chicago realizes that in this age of change educators face problems, and Chicago has just that something which enables it to think with sound educators and to support them in their work.

Now of all the groups of educators which gather in Chicago, there is no group which will attract more attention than you who have gathered here these days for your convention. Courageously dedicated to establishing the highest standards in education, always ready to face honestly the problems of educators in our times, welcoming new, sound ideas and suggestions, holding fast to the immutable and unchangeable, you are here these days to discover how you can do better your work of education integrated in divine revelation. We are impressed by many educators of our times who are seeking a way to integrate education in religion. They sense the importance of religion in education. They face certain difficulties in finding a way to bring about the integration of education in religion. They are groping and seeking a formula.

Fortunately, you do not have to spend your time in groping for a new philosophy of education or in trying to find some sort of balance for the teaching of religion in the conditions which obtain in many schools in our country. You have, I would not say a philosophy of education, but something more than a philosophy of education. After all, a philosophy of education is simply a pattern which reason reveals. Divine revelation, taught by Holy Mother Church, gives you the pattern of life. You know that the children and youths in your schools are children of God, destined by God, after meritorious lives in this world, to be citizens of the heavenly Jerusalem for all eternity. You know that the plan of supernatural living was fixed by our Blessed Savior

and given to the Church with all the means for the realization of that plan in the life of men. You are not concerned about whether there should be religion in education. Your concern is how to make the truths of divine revelation and the living of supernatural Christian life, according to the plan which Christ our Savior has drawn for us, more and more the very core of the work in your schools. You realize full well that education has to do with helping the individual to develop all the potentialities of his person, of his person raised to a supernatural end and destined, after a good and meritorious life on earth, to see God face to face in the beatific vision. You realize that this individual has been placed by God in society and in society must work out his salvation. You are not extreme individualists, foolish individualists, and you are not blinded by the error which so minimizes the individual that he is lost in a collectivity. Rightly you see the child of the people before you in your class a child of God, destined by God to live in human society with his fellow men and in that human society with the use of the means of grace which God has given him to realize his eternal destiny. You understand the necessity for the development of all the potentialities in the child or student that he may correspond in his life with the high ideal of a son of God. There will therefore be in your program of education a development of the Christian for social living and at the same time a deep realization of the responsibility of the individual to his God.

Everything that educators have to offer which is good and helpful you will take and you will use and you will assist educators in trying to discover more and more helpful and good things, and you will use all these good things in your school work in the light of your Catholic faith. They will be means in your hands to help you to guide and to form the child or the youth to satisfy the postulates of his vocation living in this world in society with his fellow men as a child of God. As educators in Catholic schools, you have a great dignity and a great responsibility. Fortunately, in maintaining that dignity and in satisfying that responsibility, you have special graces and aids from Almighty God, who generously helps each one of us in doing the work assigned to us in life. Relying confidently and piously on these graces and aids from God, you are engaged as cooperators of Almighty God in bringing souls to him after virtuous, meritorious lives in this world.

The theme which you have chosen for this convention, "Planning for Our Educational Needs," is timely and indicates the purpose which prompts you to gather here these days. This theme, "Planning for Our Educational Needs," is wisely selected because it will encourage you to make careful plans for the future of our schools; to give calm, thorough and judicious consideration to both your immediate and long-range opportunities and responsibilities; to see your personal assignments and special interests against the broad perspective of the totality of the Church's educational mission; to assign priorities in your work that are based upon a hierarchy of values derived from Catholic doctrines on education; to recognize the ever-increasing importance of closer collaboration with other educational agencies, the church, the home and the community; to develop in your ranks more great leaders—professionally competent, militantly courageous and supernaturally motivated men and women whose high ideal and unflagging industry will contribute to the progress of our schools; to inspire in your membership a high degree of courage, generosity and true humility, so that in the spirit of brotherly charity you may face with your fellow men the tremendous challenge of the future. This is indeed a wise way to plan for the future of Catholic education.

Not many years ago, those of us whom historians may refer to as crusaders for Catholic education had little time to plan for years ahead. Ours was an

instant problem. Thirty or forty years ago we had to give practically all our time and energy to preaching the importance of Catholic education, to admonishing parents about their duty to send their children to Catholic schools, to overcoming bitter antagonism to our schools in many communities, to discovering new and promising ways to raise money, to paying off huge debts on school buildings, many of which were barely adequate for our needs. We had few precedents to guide us. We had to use our wits, take chances, cut corners and hope for the best. It was not that we did not see ideals and did not cherish ideals. It is significant that the last Plenary Council of Baltimore did fix a plan for Catholic education in our schools, a very wise and comprehensive plan. We had, back in those days, pioneers in Catholic education, fine thinkers, and, I may say in truth, real prophets. But we had to give our attention to the task immediately before us. While there were angles to this task which were peculiarly our own, still back in those days educators in general in the United States in our elementary schools and in our secondary schools were pioneers, seeking a way and trying to find a solution for their immediate problems. If you go back over that period of our history you will find that we did many things in our schools, not because we were convinced that they were the perfect things, but because in the conditions in which we found ourselves they were the best things that we could do to satisfy our obligations. We were pastors of souls and as pastors of souls we were educators. To protect souls, to do our real duty, frequently we had to be satisfied with the good and long for the best.

Again, in thinking on that period, let me remind you that the status of education on the grade school level and the high school level in the United States was very different from what it is today. Scattered all over the country on our countryside there were still thousands and thousands of little one-room schools, taught by good teachers but teachers who very frequently substituted good will for proper training. Much of the old tradition in education, a tradition which did not envision the wide reaches of education of today held on and had its influence in the setting up of curricula. The changes which were taking place as we developed into a great industrial nation were not tangible to most educators of the time. The poorest of all historians is the man who makes history and lives while history is being made. Still, back in those days, we longed for the day and we prayed for the day when we could better realize our own Catholic ideals in education. I know that you still come across some people who say that the schools of that day did a good work and even a better work than the schools are doing in our day. I think that these people are just "*laudatores temporis anteacti*." Honest appraisal brings out in the clear the progress which has been made in education. There came with better conditions and better opportunities a great advance. It was hard to meet all the demands of this change, but gradually we did meet them, and today we may say in all truth that we contributed mightily to the progress of education in our country.

No longer is there any question or debate among Catholics about the importance of Catholic schools. Today Catholics simply take it for granted that every child ought to be enrolled in a Catholic school. They speak no longer about their duty of sending their children to Catholic schools, but they insist upon their right to enroll their children in Catholic elementary and secondary schools and even in Catholic colleges. In the great shift of population from our cities to suburban areas, we are face to face with this fact. Any bishop will tell you how he is besieged with groups of Catholic parents in suburban areas clamoring for a Catholic school for their children. They are full ready to do their part in building schools, and indeed what they are doing in building

schools is a marvel of divine grace. They make sacrifices, sacrifices which we know are hard sacrifices, but they make them willingly and eagerly, because they want a Catholic school for their children. Our Catholics do not complain of the burden which Catholic education imposes upon them. Rather they reach out and grasp this burden and are glad to carry it because they want Catholic schools for their children.

This fact makes it all the more clear that we must do a great work of Catholic education in our schools. We must make that work as perfect as we can. It is a work which we give to God and certainly we dare not give to God a shoddy thing. Now here in this convention you will discuss our educational needs. You will hear them exposed and proposed by many able educators, you will contribute to these discussions out of your own rich experience, and here you will meet educators in Catholic schools from all over our country. With them you will have highly valuable private conversations, you will come to know them and they will come to know you, and out of this meeting perhaps we may say that the very fact of you Catholic educators gathering together will contribute even more than what you will get from your formal discussions and the listening to learned papers.

Your theme refers to our educational needs. What are they? Some of these needs are immediately evident and command our attention. Others of these needs are not quite so apparent, but they are none the less real and perhaps even more important than the evident ones. After saying a word about our evident needs, I shall indicate some of these other needs not so apparent but which are nevertheless really pressing needs.

One out of every four children born in the United States last year was baptized a Catholic and therefore given by God a right to a Catholic education. In our grade schools today, twice as many pupils are enrolled in the first grade as in the eighth. Our baptismal records indicate that this is not a passing phenomenon but a fact which will be with us through the years. Statisticians point out that if adequate school room space is to be provided for this increasing enrollment in our schools, today's nine-room school house will have to be expanded into a sixteen-room school house by 1962. Add to this increase in the enrollment in our schools the shift of population from our cities to suburban areas and you will have a better picture of the problem before us. It is not a question merely of adding to existing school buildings but a question of providing more and more new schools to take care of the children in these new areas. If we limited our thought only to the increase in our grade school population during the years ahead of us, we would see the urgent need of more schools and more classrooms. Many of our schools today are crowded. Some few of them are overcrowded. Just to work out the question of providing facilities during these years to come, good facilities, is a staggering problem. Now we are told that during the next 15 years the high school age population will increase by at least one third. Parents are demanding Catholic high schools for their children. At this time our high school facilities are sadly inadequate. You will find that today our Catholic high schools have to refuse admittance to thousands of children every year because they have not place for them. We need more Catholic high schools. We need these high schools conveniently placed. Catholic parents are demanding these high schools and Catholic parents are willing to help us provide them. Here is the problem of the need of more schools and more classrooms considered only on the basis of the present trends in the increase in the enrollments in our schools. Now we do know that there are many children who are not in our Catholic schools. We know that many of these children would be in our Catholic schools if we had adequate facilities.

To provide these facilities involves a very serious financial problem. The cost of school building today has increased to a point where even the building of a grade school requires the expenditure of a very large sum of money. Still, our people are anxious for schools. They demand schools. They are doing their utmost to help us to build more schools. Our consolation is that we are building more schools. We have increased the number of our high schools. With the cooperation of our people we shall provide more and more schools and classrooms over the period immediately ahead of us and we shall hope for the day when we shall have adequate provision for our Catholic children in our Catholic schools.

There is something that you educators can do in helping us to provide more schools and more classrooms. For the planning of our schools gone is the day when we could think of elaborate architectural styles of yesterday. We need facilities. We must recognize the fact that modern engineering and new building materials have given us an opportunity to provide serviceable, fine schools at a cost within our reach. We have not exhausted the possibilities of the using of this new modern engineering and these new materials. Here we come face to face with the whole problem of school planning in our day and times. Our educators must give more thought to school planning and school building and give us more help in solving the problem of providing needed schools and needed classrooms. We cannot depend merely on architects, even those who specialize in school work. We need the collaboration of educators with architects in giving us at the most reasonable possible cost good, fine school buildings. I would say very frankly that in this field we face a need. I do not think that our educators have given enough thought and enough study to the whole question of school planning and school building in our times.

Now with all the building which we can do, if we are realistic we have to face the fact that there will be a goodly number of Catholic children in other than Catholic schools. We must plan the religious instruction of these children. This work is a work of Catholic educators. We may be very much encouraged in what has been done in this field. When we compare what is being done today with what was done yesterday, we have every reason to thank God. Still, the whole question of proper programs for the religious education of these children is a question which deserves much study from Catholic educators. You will not in this convention so wholly confine your thoughts to the children enrolled in your schools or to providing facilities for the increase in our school enrollment as to neglect thought on how better to do our work of giving religious instruction to Catholic children who are not in our schools.

Perhaps the greatest problem which faces us in Catholic education today is the need of more teachers. All over the country educators are facing the problem of a shortage of teachers. For us Catholics this problem is very real and very acute. Vocations to our teaching religious families have not kept abreast with the increase in our school enrollments. What to do to increase vocations to these religious families is a problem which confronts you and confronts all of us in the Church. In a day when Catholic education in the United States was in its infancy and the bishops of our country faced the same problem, God came to their rescue. There came many religious to teach in our schools from old Catholic centers of Europe. The number of them, however, was not enough, and there came into being in those days new religious teaching communities. God blessed them. They found vocations even in the scattered Catholic populations of the times. That challenge to Catholic education was met. Can we say that if we do our utmost the challenge of the shortage of religious teachers of our schools will not be met in our time? God is willing to give His help. If we do our utmost, we shall be able to increase the number of vocations to

our religious teaching communities. Much has been written on this subject, and much that has been written on this subject has been written very well. Still, the question is not fully solved. In your discussions you ought to try to find the way of cooperating more fully with Almighty God to provide a greater and greater number of religious teachers for our schools. The very blessing which God has given us in giving us an increased number of children to teach prompts such discussions and such efforts. This is a basic need of Catholic education in our country today.

Now to carry on our work of Catholic education, we need and we must have Catholic lay teachers in our Catholic schools. While we shall always need religious teachers and while, without an adequate number of religious teachers, our school work will be hampered, the fact remains that we must not look upon the engagement of lay teachers in our schools as a passing provision. It is a thing which has come to stay and a thing which will stay with us. Rightly faced this need is not any sort of calamity. There is the place of the lay teacher in our schools, and the lay teacher in our schools can contribute much to the progress of our schools. Of course, we must have well-trained lay teachers. We must have devoted lay teachers. We must have lay teachers inspired to the full by the ideal of Catholic education. But we must keep in mind that our schools are not going to suffer because we have lay teachers but they are going to be bettered in many ways if we have lay teachers in our schools helping our religious teachers. There must be a provision for the training and the motivation of lay teachers in our schools. In our departments of education in our Catholic colleges and universities this fact must be kept in mind. We cannot have lay teachers rightly qualified for teaching in our schools unless they have that special something which goes to make up the teacher in a Catholic school. Our colleges and universities have a great responsibility. They must envision the fact that they are training lay teachers for Catholic schools. They should not be satisfied merely with duplicating a program of teacher training which is set up in institutions which train teachers for secular schools. They must in their teacher training do more and more to give us properly qualified and trained lay teachers for our Catholic schools.

Now I have stressed two evident urgent needs of our schools—the need for more schools and more classrooms and the need for more properly trained teachers. Let me now for a moment consider some of the less apparent needs of our schools. In thinking of the needs which I have mentioned which are really pressing needs, we may so allow them to occupy our minds and engage our attention that we shall give little or no thought to some other less apparent but real, urgent needs. It may easily happen that we become a bit too smug and too well satisfied with what we are doing in our schools. We have made advances. We have made real progress, but the educator who is content with what he is doing is always in a bad way. We must keep in mind that Catholic education is God's work. He gives us the grace to do it, and He will supply the needs if we do our part, but He expects that we do this work of Catholic education as perfectly as it is possible for us to do it. It is a part of that great work of the Church which our Blessed Savior gave to the Church when He told the Church to go forth and teach all nations. It is a part of the great pastoral activity of the Church in feeding the lambs of Christ. Often we ought to ponder the words of Archbishop Spalding: "If it is our duty to educate, it is our duty to educate well." Remember the words of our Blessed Savior, "Suffer the little children to come unto Me, for of such is the kingdom of heaven." You must come to love your children with a Christlike love. You must seek to love them as the Sacred Heart of Jesus loves them. You must seek to love all of them. Beware of the fallacy which comes in a teacher's

mind when he thinks of teaching a class and not of teaching each child in that class. You know children, and you know that their endowments are not equal. There are some to whom God has given a greater measure and some to whom He has given a less measure. I am going to mention a need in our schools which has been overlooked and which Catholic educators must face.

It is not a tribute to us that frequently we have solved the problem of the handicapped child and the delinquent child by excluding them from our schools. What provision have we, even in our large diocesan school systems, for the education of the blind children, for the education of the educable but subnormal child, for special care for the child with an unfortunate home background? Have we always given enough attention to studying the individual child in our classroom? Have we conceived of our work as being a work for merely the normal child? Certainly the little blind child, the little deaf child, the little child educable but under normal is a child of Christ. It has a right to our services. What are we doing for them? Are we training teachers for the special education of these children? Are we giving enough attention to the ungraded classroom in our schools? Are we setting up provisions for studying behavior problems, which very frequently on analysis become very simple problems? Are we stressing enough the importance of corrective reading clinics? I think that our Catholic educators ought to give more thought to this field of Catholic education.

Perhaps it is better for me, without going on and indicating specifically other needs for our making our Catholic schools the thing of our prayers and desires, to epitomize all these needs by pointing out that we must have a perfectly integrated curriculum, squarely and firmly based upon the solid foundations of Catholic teaching. It will be twenty-five years ago next December since Pope Pius XI proclaimed these doctrines of the Church in his encyclical letter, *The Christian Education of Youth*. This encyclical letter is the very constitution of a Catholic school. Catholic teachers must know it; Catholic teachers must study it; Catholic teachers must meditate on it; Catholic teachers must make it their program of action. What are these doctrines? I haven't time to go over them in full, but I shall point out the principal ones, which I think are implicitly comprehensive of all the others:

1. The pupils in our classes are God's creatures, composed of body and soul, endowed with intellect and free will, victims of original sin and subject to its consequences. Our pupils are adopted sons of God, redeemed by the Precious Blood of Jesus Christ, destined, with the help of God's grace, for eternal happiness in heaven. These are Catholic truths. It is the individual child's God-given dignity and destiny that motivate our interest in all the pedagogical aspects of individual differences. Because we know the effects of original sin, we patiently try to teach our pupils disciplined self-control and various practices of self-denial and mortification. We do not accept the pedagogy of those who, denying the fact of original sin, envision that the function of the teacher is to draw out in the child innate perfections. We stand realistically on the fact that self-control, self-discipline, self-denial and mortification are essentials in education. We admit freely and willingly that the child is destined to live here on earth with its fellow men in human society and in this life to perfect itself and make itself in God's grace worthy of eternal happiness, but we do not limit the destiny of the child to its mere sojourn here on earth. Virtue in fallen man is conquest. Merit with God's grace is the reward of virtue. Now when we talk of self-discipline, when we talk of self-denial and mortification, we have in mind that God in His goodness, through the merits of our Blessed Savior, gives to every man the grace which sanctifies and the grace which enables him to live a righteous life and to merit eternal salva-

tion. We are willing to accept everything that is good in modern pedagogical methods, but we reject what Our Holy Father, Pope Pius XI, called "pedagogic naturalism." We lament the spread of this "pedagogic naturalism" among certain educators. We know what this doctrine has done and is doing in the way of havoc in education. Call it by any name you choose. Basically it is an abstraction from reality. Realistically we hold in our pedagogic work to the fact that the child is God's creature, raised supernaturally to a supernatural end, weakened by original sin, and yet encompassed by the infinite mercy of God, which gives the graces which the child needs for its sanctification and salvation.

2. The purpose of Catholic education is stated by Pope Pius XI in the same encyclical thus: "To cooperate with divine grace in forming the true and perfect Christian . . . the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ."

3. To achieve this high purpose, it is not enough to have a school that merely gives religious instruction, nor a school that happens to be located near a parish church, nor a school which employs nuns as teachers. According to the encyclical, a school deserves to be called Catholic when "all the teaching and the whole organization of the school . . . its teachers, syllabus and textbooks in every branch are regulated by the Christian spirit . . ." In this kind of a school religion is in very truth "the foundation and crown of the youth's entire training."

These, then, are the basic doctrines which underlie Catholic education. They are the application of the dogmas of our faith to our educational tasks. Meditation on these truths will reveal to us with ever increasing clarity the simple but hard truth that integrity in a Catholic school program requires integrity in our own thinking and conduct. If our personal Catholicism is diluted with worldly compromises, our classroom efforts to teach the fullness of Catholicism may be so much tinkling brass and sounding cymbal. Unless the love of Christ pervades and warms our hearts, our attempts to communicate the love of Christ to our pupils will be futile.

We dare not, in a strange concession to certain things of our times, sacrifice these truths. High and noble is the purpose of art and its function, and yet we know that sometimes art has been perverted to do an ugly thing in human society. However attractive the stylistic idiom of an author may be, however much he may be acclaimed by the popular mind, if in that author there is venom, spiritual venom, then he has no place in the reading list of Catholic schools. The Church did not convert the pagan world by conceding to paganism. It converted the pagan world by courageously opposing its dangers and its errors. We shall not train the child to live in the world of our times as a son of God by making concessions to the world. We must train the child to fight these evils, to conquer these evils, we must train him with the grace of God to sanctify his soul.

"Perfect schools," the Holy Father said, "are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well-grounded in the matter they have to teach, who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection; and who have therefore sincerely at heart the true good of family and country."

I would not want to leave the impression that in the achievement of our highest ideals in Catholic education we need to isolate or separate our schools,

teachers and pupils in their neighborhoods and communities. Our Catholic schools are not a divisive influence in our communities but a unifying one. Pope Pius XI declared: "Let it be loudly proclaimed and well understood and recognized by all that Catholics, no matter what their nationality, in agitating for Catholic schools for their children, are not mixing in party politics, but are engaged in a religious enterprise demanded by conscience. They do not intend to separate their children either from the body of the nation or its spirit, but to educate them in a perfect manner most conducive to the prosperity of the nation." In no school will you find patriotism, true patriotism, emphasized as it is in the Catholic school. Indeed patriotism is taught not merely as a civic virtue but as a strict religious virtue. We are united wholly with all our fellow citizens in our patriotism. We are devoted to our country and its welfare. It is shallow thinking to say that our Catholic schools are divisive in our communities. Sound thinking demands that we tell the truth, that is, that they are unifying influences in that democratic unity which binds us together in our democracy without a totalitarian compulsion of a lifeless, soulless, uniformity, which violates conscience and estops the free enjoyment of God-given rights.

In answer to certain calumnies which have been heaped upon us, let me say a word as regards our attitude towards our tax-supported schools. We are interested in these schools. These schools have a tremendous influence on our country and its future. It happens that there are many Catholic children in these schools. We do support them with our taxes. We recognize the principle that, while civil authority has no monopoly in the conduct of schools, in the circumstances which obtain in our country it is the duty of civil authority to conduct schools. We do not admit that these tax-supported schools are, to the exclusion of private and group-conducted schools, the educational system of our country. In this educational system we must include all the schools which exist and function under our laws and Constitution. We have no sympathy with carping, destructive critics, who aim their criticism at our tax-supported schools without reason and facts. In the spirit of our country we are always ready to give constructive criticism, but we abhor the type of much of the criticism which is not constructive. We recognize sympathetically the difficulties which face these schools. We are ready to help them in the solution of these difficulties. In a word, we, in maintaining and conducting our Catholic schools, have the conviction that we are contributing to the whole school system of our country, and we want that whole school system to be as fine and as perfect as it can be. It pleases us very much that many educators outside our schools today are becoming more and more convinced on the need of religion in education. We cannot agree with them in many of their proposals, but we do admire the spirit that prompts these proposals. Our interest in our public schools is keen, alert, and is a very part of our interest in the public welfare of our country and of our communities.

We have no hesitancy in saying that the exclusion of religious instruction from public education is to be regretted and is not to be praised as some kind of a symbol of so-called democratic faith. Democracy is a political philosophy and we Catholics of the United States subscribe to that political philosophy. It is not a religion and when educators seek to make it a religion they commit a very grave and dangerous mistake. If the public schools in their curricula under the law of our land must be neutral in religious matters, they must also avoid any favoritism towards groups whose naturalistic and rationalistic theories have acquired a sort of dominance in many fields of education and who seek to make public school education a postulate of the right functioning of our democracy.

We shall conduct our Catholic schools and we shall conduct them in full recognition of the rights and interests of public authority in the education of children. We shall conduct them because our conscience demands our doing this religious work. We shall conduct them because we know the place which religion has and must have in the education of children and youths. We recognize the problem which confronts those engaged in education in our tax-supported schools. We realize this problem is grave. We are hoping for a happy solution of it. We are alert to the dangers of the times. We know that the teacher in the classroom ultimately teaches himself. Without mincing words, we shall point out dangers and errors in education wherever they exist in our land and we shall do that because of our deep patriotism and devotion to our country. We shall do it for the children of our land. We know the history of public schools in our country. We know the influences that brought them into being. We know the influences which have militated for the control of them. We are interested in them. We are keenly aware of the importance of them in our country. Our aim is to do our utmost under our Constitution and our laws to make them as effective as possible in the education of youths in our country. We know the error of generalizing specific facts and incidents in wide statements. We know how easy it is to call half truths whole truths. We earnestly try and ask God to give us the light and the strength as citizens of our country to do all that we can to make our tax-supported schools better and better as the years go on.

Pardon me if I have overdone this welcome address. Perhaps I should have simply confined myself to saying welcome to you and to wishing you a pleasant stay here in Chicago and a successful convention. If I did talk too long and tried to cover too many subjects in an address which of its nature should have been short, I ask you to pardon me and to attribute it to my interest in your convention and your work. You are going to hear now an inspiring talk on Catholic education, a talk from a great speaker who will inspire you, who can give you much to think about these days. I am satisfied if with your indulgence I simply told you some of the things which are on my mind out of my experience and which I think should engage you in this convention. Let me close with the words of Pope Pius XI: "Nothing discloses to us the supernatural beauty and excellence of the work of Christian education better than the sublime expression of love of our Blessed Lord identifying Himself with children, 'Whosoever shall receive one such child as this in my name receiveth me.'"

EDUCATION IN AMERICA

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Lest the subject of education be discussed in too abstract a manner, it is well to correlate it with our times. We are not at the end of the world, but we are at the end of an era. History seems to travel in cycles of about five hundred years. This is certainly true of Christian history, where the first era extended from the birth of Christ to the fall of pagan Rome; the second era from the emergence of Christianity as a world influence to the founding of the medieval Roman Empire after the crowning of Charlemagne; the third era extended from then to the Renaissance and the breakup of Christian unity.

These three cycles of history up to the time of the Renaissance represent three possible views of the relationship of Christianity and civilization. The first is that Christianity is the enemy of civilization. Such was the view of Marcus Aurelius, the Emperor Julian the Apostate, and later on of the English historian, Gibbon. The second is that Christianity is the soul of civilization, and to such an extent that Christianity and civilization were practically synonymous. The third view introduced by the Renaissance and continued until recently is that Christianity is a kind of transitional thing which bridges the gap between one era and another; it is a kind of ambulance which cares for the sickness of civilization until science and automatic progress take over.

Our present age is one in which the attitude of the first era reappears with the anti-Christianity of communism. But it must not be thought that communism is the beginning of a new era. It is the death of an old one. The philosophy of communism is nothing else than the last gasp of the deistic, Aufklarung, agnostic, atheistic thinking of eighteenth and nineteenth century Europe.

What the next era will be only God knows, but one thing seems to be certain. The next world war will use the atomic bomb, and the war following that cosmic suicide will be one in which the bow and arrow will be used. Between the time when one civilization ends and another begins, such as the hour in which we live, there is always an interregnum of barbarism. Barbarism can come either from without or from within. *Active barbarism* comes from without. It can be like either Alaric and his hords sweeping down on Rome, or the communists sweeping through China. *Passive barbarism* comes from within, and is a result of a sense of drift, a schism of soul, and a loss of moral fibre and a nemesis of mediocrity due to a loss of an Absolute such as Infinite Life, Truth and Love. Toynbee points out that of nineteen vanished civilizations, sixteen have decayed from within. Attack from the outside saved a few, but almost all of them were rotted from the inside, rather than were conquered from without. Lincoln once said that America would never be conquered from without, though it could possibly decay from within. As George Meredith put it:

In tragic life, God wot
no villains need be!
Passions spin the plot;
We are betrayed by what is false within.

Because our times are apocalyptic, because man has reached a stage where with four hundred cobalt bombs it would be possible to destroy all life upon the face of the earth, because thirty-seven out of one hundred people in the world today are cut by communist sickles and beaten by communist hammers, because the modern exile of God has ended in the tyrannization of man, it follows that we must approach the problems of education very differently than the way we have approached them in the past. Since we are loyal Americans, since our country under providence is destined to be a secondary cause for the preservation of the liberties of the world, it behooves us as Catholic educators to concentrate on three great tasks:

1. To save our civilization from authoritarianism.
2. To preserve it from strait-jacket uniformity.
3. To keep the foundations of our rights and liberty.

1. *Authoritarianism* is the acceptance of an ideology without reason or without freedom of choice or both. The two faculties which make man human, differentiate him from the beasts, are the power to think and the freedom to choose. It follows that the absence of either one of these factors, logic or liberty, creates authoritarianism.

Authoritarianism therefore can be of two kinds: *totalitarian* or *democratic*.

It is *totalitarian* when an ideology is imposed by force without either a rational or philosophical basis for that ideology, or without the freedom to reject it if one so wills. Communism is one of the best examples of totalitarian authoritarianism.

Democratic authoritarianism is concerned less with an ideology than with myth. Myths are assumptions, prejudices, moods, attitudes, mental reactions produced through reiteration and repetition, which become accepted but always without a rational, logical or critical reason for doing so. This form of authoritarianism always appeals to an anonymous authority which expresses itself very often in terms of "they." "They say," or "They are wearing green this year," or "They do not believe that any more," or "Science says," or "Psychology says." No one can ever identify the "they." "They" are an impersonal, intangible, amorphous mass that can never be tracked down; no finger can ever be put upon them, nor is there ever a proof they are right. Democratic authoritarianism imposes itself by slogans, by the substitution of the word "modern" for "logical," and by the identification of the current with the relevant.

The growth of authoritarianism in a democracy has two causes: the decline of reason and the loss of respect for logic; and the destruction of the critical faculty. It is curious that rationalism which insisted on the power of reason today practically repudiates it. This disinclination toward reason is in part due to modern psychology which identifies man with the subconscious instead of with the rational; it is also due to the corruption of reason, which in its true nature was made to discover goals and purposes. Under pragmatism, reason was reduced to a faculty which sought the practical or useful not the true, and with socialism it was reduced to the planning or the organizing of the chaos created by a false liberalism.

The sad fact is that our intellectuals have gone "slumming." In the Victorian days there was "economic slumming" in which the rich went down to the poor, not in order to relieve the poor of their need, nor to unburden themselves of their superfluities, but in order to enjoy the shock and thrill of economic contrast. "Intellectual slumming" of our day consists of going down to the masses not to relieve their ignorance by giving them truth, but to

enjoy the shock and thrill of revolutionary mass movements without intelligent direction. How far authoritarianism has seized the modern mind, is evident from the fact that practically all education today assumes that man is nothing else but an animal capable of action and reaction, or that he is an automatic nerve ending who can be trained to right "social responses." Shakespeare who lived in a day when intelligence was respected said: "O, what a piece of work is man," because he was "so noble in reason." Shakespeare is today replaced by Pavlov who says: "O, what a piece of work is the dog," because man like a dog is capable of having his reflexes conditioned in a mechanistic, deterministic way. As a result many schools today are not educating youth; they are "conditioning" youths to accept an anonymous authority without reason.

The second reason for the authoritarianism is to be found in the loss of the critical faculty. By this is meant authoritarianism increases when students are given only one side of a question, such as the materialism, determinism and amorism. There is not a single student in our Catholic colleges who does not know the philosophy of Marx, Hegel, Freud, Hume, Kant, and the modern interpreters of sociology, economics and politics. But in addition to that they also know a coherent philosophy and have a standard by which to judge these other systems. When we study the philosophy of Thomas Aquinas, we begin the problem of the existence of God with three objections against His existence, or in other words three arguments for atheism; when we discuss the soul, we begin with the four objections drawn from materialism and behaviorism; when we discuss private property, we begin with five arguments drawn from communism. The result is we know *both* sides of a question, and how to evaluate them. We would be authoritarian, if we gave only one side of the question as is too often done in many colleges and universities today which present materialism, secularism and determinism without ever giving the students the right to know the other side of the question. We know Voltaire; do they know Vincent de Paul? We know Berdyev; do they know Bonaventure? We know Darwin; do they know Damien?

In the face of this, Catholic educators, you have a duty to America, to enlarge on something that has always been in your education, namely the development of what has been traditionally known as "motives of credibility."

Our philosophy of education holds that no one should give his consent to an idea, to a creed or a faith, unless he has rational motives for doing so. We hold that we can no more start with faith than business can start with credit. As one cannot walk into a department store and order furniture and charge it, without an investigation of financial stability, so we cannot begin with faith in anything, even the Divinity of Christ, without having rational, logical, and historical motivation given for extending our credibility. Too long have we assumed that everyone in the world was well instructed in reason and respected it as much as we do. This doctrine of the rational preparation for the acceptance of any idea or creed must be taken out of our philosophies, and so generalized in America, that no student will ever accept any ideology or myth that is printed or mouthed by a professor, unless there is a rational foundation for such acceptance. The mysterious "they" before whom so many bow without ever knowing the nature of that false deity must be either identified or rejected. If they are personalities, let them come forth to the bar of logic, and answer to a roll call.

Your first mission to America is to save human reason, to make people think, to blot out authoritarianism. In these days of anti-intellectualism and authoritarianism, there are two ways of losing our head which is the seat of reason. One is to lose our head the way Herod lost his, namely through the

eruption of passion and the emergence of a libidinous *id*. The other way is to lose our head the way John the Baptist lost his, namely in the defense of truth and human dignity. If we are going to lose our head, it is much better to lose it John's way than Herod's.

2. To Preserve America from Strait-Jacketed Uniformity

There is danger of strait-jacketed uniformity in education, when one philosophy of education is identified with democracy, and any denial of that philosophy is rejected as an enemy of democracy. Education becomes chain store when there is only one form of standardization, when all schools are under the control of one group or one class or one mentality, such as those who believe in regressive education or the regress of man back to the animal. Not intellectual human beings, but mechanized robots come out of our schools, when youth is trained for democracy as if youth only had one head. Democracy begins to stagnate when everyone has identically the same knowledge, looks at the subjects of man, birth, death, property, civilization through the same textbooks and under the tutelage of the same standardization. If the secularistic, the materialistic or the agnostic point of view is universalized, if students are told they are no different from Pavlov's monkeys, we will be producing in America not intellectual young men and women, but "conditioned" puppets. If students are to be universally taught what might be called the "philosophy of exculpation," or the idea that there is no personal guilt or personal responsibility, we will be training the herd-mind, but not responsible citizens of a democracy.

Democracy cannot survive where there is such uniformity that everyone wears exactly the same intellectual uniform or point of view. Democracy implies diversity of outlook, a variety of points of view on politics, economics and world affairs. Hence the educational ideal is not uniformity but unity, for unity allows diversity of points of view regarding the good means to a good end. Hence those who are making the greatest contribution to the unity of America are private schools, Jewish schools and the religious schools both Protestant and Catholic, which do not have to insist on education, as a means of making money, and which are free to promote purer knowledge, and which are less immune from standardized opinion.

What America has to avoid is a divisive spirit and this spirit is rampant wherever there is materialism. The law is simple: Matter divides, spirit unites. If I have an apple and divide it into ten parts, it is possible for any one of the ten individuals to say of another individual that "his part is bigger than mine." But if a poem can be learned by thousands, the fact that one learns it does not deprive the others of learning it. As a matter of fact the more who learn it, the greater is the unity between them. But on the contrary, so divisive is materialism that that philosophy which is essentially materialistic, namely communism, has as its secondary and basic principle, class conflict.

Who are betraying, creating and in a divisive spirit, fostering disloyalty in our nation, if it be not those who are trained in materialism? The unity of the nation is best served by educators who stress not the brotherhood of man alone, for that would make us illegitimate children who know not their parentage, but those who make Americans brothers because they have a common father in heaven.

3. To Keep the Foundations of our Rights and Liberties

The Declaration of Independence has come to mean for a group of our fellow citizens nothing other than independence of authority, law, and order.

There are many who recognize no duties whatever to their country but insist on the rights granted by the Constitution. It is the duty of an education to remind Americans that the Declaration of Independence is also a Declaration of Dependence. This is evident if we make an investigation of the source of our rights and liberties. Where do we get the right of free speech? Whence do we derive freedom of conscience? To what do we owe the right to own property? Whence comes the right of assembly, and freedom of press? Do we derive these rights and liberties from the state? If we did, the state could take them away. Do we derive them from the federal government? If we did, the federal government could take them away. Whence then come our rights and liberties? Our Founding Fathers had to ask themselves this question. They searched about and found one theory in Europe which held that all rights and liberties came from the will of the Parliament. They rejected this on the ground that if Parliament could give the rights, Parliament could also take away the rights. Our Founding Fathers then investigated another theory to the effect that all rights and liberties came from the will of the majority. They rejected this on the ground that the majority could then take away the rights of the minority. They knew that the majority is bound under a democracy to be the custodian of the minority rights. They sought about then for some basis and ground of human rights and liberties which would make us independent of a state, independent of Parliament, independent of the will of the majority, and they found that source and set it down in the second paragraph of the Declaration of Independence. "We hold these truths to be self evident, that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness." Notice the words the Creator has endowed men with rights and liberties. Men receive their rights from God. In other words, because we are dependent on God, we are independent of states and dictators.

Let not America think that by denying God we will have purchased independence. The pendulum of the clock that wanted to be free from its point of suspension found, on becoming independent, it was no longer free to swing. Democracy is based not on the divine right of kings but on the divine rights of persons. Each person has a value because God made him and because Christ redeemed him, not because the state recognizes him. There is something within every human being that the state cannot possess, namely his soul. But unless citizens take cognizance of the fact that they have souls by declaring their loyalty to God, the state may say, "Since you profess no other allegiance than to us, then you wholly belong to us." This is the beginning of *totalitarianism*.

So deeply imbedded is this idea that our rights come to us from God, that Amendment #9 to the Constitution, states that when the Constitution mentions certain rights, it must never be assumed that the people have no other rights than those granted by the Constitution. That is because the state is not the one who delivers the rights, but rather God our Creator. Our world is in danger of reaching that stage which Dostoevski pictured in his *Crime and Punishment*. He describes the world as having been desolated by a microbe which affected the intellect and the will rather than the body. The effect of being poisoned by this bacteria was that one imagined there was no law or authority outside of himself; that he was the final standard and arbiter of right and wrong; that all his scientific conclusions and judgments were absolutely right because they were his. Whole populations became infected; no one could understand anyone else; each considered himself as the professor of the greatest truth; and when someone insisted on his great truth,

another would throw his arms in the air and complain about the stupidity of the first. There was no standard outside by which a judgment could be made, or a dispute be arbitrated. The result was there was only chaos in the world which ended in great strife, in which every man rose up to kill his brother. The present choice before the world is not between religion and non-religion but between two religions—a religion from God or a state religion, a religion with a cross or a religion with a double cross, by which all human rights are negated.

Too long have we in the council of nations been trying to preserve the fruits of Christianity without preserving its roots. The task is hopeless. In vain will we seek to preserve the liberties and rights of human beings throughout the world unless we keep in hearts and minds and consciences the God from whom all powers come.

We have been making a great sacrifice to preserve the foundations of our liberties in education by building and paying for schools and diminishing public taxes. These sacrifices are now beginning to be respected and admired by hundreds and thousands of Americans who are not of our faith. Every day such Americans are knocking at the doors of our schools, asking us to take their children even though they are not of our faith. Our citizenry regardless of their faith, as Washington said, are beginning to realize that "Religion and morality are indispensable supports of political prosperity."

Education cannot create a culture. It must grow out of one. Education is related to culture as a rose is related to the soil. The philosophical principle behind all communism is that they can re-educate youth so that they will be de-conscienced, and in the language of Nietzsche make evil their good, and good their evil. For us education must grow out of the soil and the ground of morality, religion, and faith. When education grows out of a culture, youth is immaturity like wheat in the spring time. Set in the environment of the earth, it needs its chemicals as well as the light of the sun and the rain of the clouds. When youth grows up with a philosophy of life or culture, it obeys, and regards itself as living in a time of preparation, and that of and by itself it has no more validity than green wheat which is uprooted from the field. When separated from this culture, however, youth begins to acquire a value which it has not of and by itself. That is why there is a tendency today to ask youth to create for us the values that we have lost. Youth must learn to listen before it speaks, as the wheat must absorb before it can produce the grain.

The particular aspect of our religious culture which needs to be emphasized today is the spirit of sacrifice. There is a greater potential for sacrifice in the youth of the world than educators have recognized. The regressive principle of education which holds that we are only animals, would allow youth a license which is sometimes called falsely, freedom. Communism, Nazism and fascism have all seized upon this potential for sacrifice in the youth of the world. As Christians abandon the cross and sacrifice, the state takes it up and turns it into persecution. The worst thing that could happen to our education would be to have it a *Catholicisme sans crise*, that is to say a faith without a Calvary. To one who has been in education for twenty-five years it seems to me that the spirit of sacrifice and the cross fade out from education and cease to be the integrating force of our studies, as we pass from the parochial school to the high school, to the college, to the university. If it be loss of friction, to borrow a term from the mechanical order, it would mean that we have been infected by materialism. There is no such thing as the problem of the integration of studies apart from the integration of youth

as a creature of God. If the universities have a problem of integration which does not exist in the parochial schools, it is because the teachers have been thinking more of courses than they have been of promoting the unity of personality in terms of purpose, which is the living of a virtuous life in this world and the salvation of our souls.

Progress is not automatic despite our seculars who believe that man would become better and better as time goes on. We need but look at the quick succession of wars when the world was developing its philosophy of progress. The interval between the Napoleonic and the Franco-Prussian War was 55 years. The interval between the Franco-Prussian War and the First World War was 43. The interval between the First and Second World Wars was 21. 55—43—21—This does not represent progress! Never before has there been so much power; never before has man lived in such danger of being destroyed. Progress is not automatic. The only real and true progress consists in the decrease of the traces of original sin and the preservation of the rights and liberties of our great American democracy, and the salvation of our souls and furthering of the Kingdom of God.

ADDRESS

COLONEL IRENE O. GALLOWAY, DIRECTOR, WOMEN'S ARMY CORPS

I find it personally gratifying to me as a product of this educational system which you represent that I have been asked to speak to you as a representative of women in service. We who work intimately with the young women in military service realize daily how dependent we are upon your influence. Our training and utilization of women in the cause of national defense is based upon the product which we receive from civilian life. What is that basic product? It is the young woman whose character has been formed by her home, church, school and her community. It is the young woman who represents the cross section of American life. Her ability to assume responsibilities as an adult is a reflection of the principles and ideals instilled in her prior to enlistment. You as educators, together with the young woman's parents and her church, have provided her with her basic concepts of character. From the material which you have produced, the Corps must develop a group of women capable of augmenting the manpower of this nation to preserve our ideals and our freedom. And so we share—you in your field and I in mine—a joint interest in the young American women and a joint responsibility for the ultimate product.

Bishop Sheen, in the preface to his book *Life is Worth Living*, uses a phrase which might well be borrowed to describe what we believe essential in members of our Corps. It is "love of God, love of neighbor, love of country." These fundamentals can be strengthened in the Corps by example and precept and by the exercise of proper leadership. However, in the final analysis our success is limited by the quality of the material which you have sent to us. Because we deal with your final product, I think you have every right to know what we do with it and how we feel about it. In the first place we feel it is a privilege to have these young women who are the product of our American homes and schools. Secondly, we feel a deep sense of responsibility to the parents, to the young women themselves and their potentialities and to the country for which they have volunteered to serve. In the discharge of this responsibility we believe we strengthen in our young women "the love of God, love of neighbor, and love of country." This strengthening lies in the sharing of a common purpose. Out of that sharing comes the ability more fully to define and to achieve that purpose.

The first step in the continuation of the building and strengthening of the service woman's character is her interview within her first forty-eight hours in the Army by a chaplain of her faith. Her first welcome to her new way of life and to her new service community identifies the church as an integral part of that life. During her first eight weeks in the Army one hour a week she and the other members of her unit are instructed by a chaplain. His hours of instruction are the hours of character guidance and reaffirm the part the church plays in her new situation and in the provisions of her service to insure her high moral standards and character. The young service woman who comes to us benefited by your influence welcomes these aspects of her Army life as familiar, reassuring, and strengthening. For those who come without benefit of your influence, we find that acceptance is accelerated by the

example and precept of those fine young women to whom the religious and moral aspects of life are known.

Second, love of neighbor is expressed in Army life by the camaraderie experienced by those who have a common purpose. The young woman in service truly learns the working principles of teamwork and of accomplishment for the greatest good for the greatest number. Her identity with her Corps brings to her a deeper realization of her necessity to maintain the highest standards now that she represents not only herself, but thousands of service women who serve God and country. Her larger identity strengthens her maintenance of the requisite standards.

Her love of country is heightened by a focal point for her loyalty. As she serves she realizes more fully the honor of any job well done for our nation. She realizes the value of service and the strengthening of herself as an individual as she works in cooperation to achieve, not for herself but for her unit, her service, her country.

We often find parents reluctant to let their daughters leave home, whether to college, to the business world, or to service. They find it difficult to accept the fact that at eighteen a girl is an adult and must start developing the self-reliance adulthood demands. I truly believe we as a nation will not again see the time of luxury when our young men and young women may be non-contributive well into their twenties. Today the departure of the eighteen year old to industry or to military service is rather a normal course of events.

I also believe there is no better place than the Army community for the young girl to make the transition from a sheltered home to adulthood.

In the service she is encouraged to develop self-reliance and consideration of others. At the same time she has more supervision and assistance than she would have in the business world or in college. From the time the young Wac begins her basic training at the WAC Center she has the continuing supervision and assistance of mature officers. Throughout her career in the Army she has a WAC Commanding Officer to advise and help her. From her first day in her Army community the chaplain and the Army chapel are recognizable as important aspects of her new situation.

I emphasize that the Army encourages young people to obtain as much education as possible both before they enter service and during the years they are serving.

For the young woman who wishes to continue her education, college credit courses are available to her. Under Army sponsorship certain American colleges of high standing conduct college courses on Army posts, both at home and overseas, so that Army personnel may continue their education in their off-duty hours.

The Army also offers extension courses for those who wish to qualify or gain background information in particular fields. These too are off-duty studies.

In addition, the Army conducts a wide range of schools of its own, which the soldier—man or woman—attends on duty time. These schools are designed to train the young man or woman in techniques or information required for specific Army jobs.

To keep its members informed, the Army conducts, at regular scheduled meetings, an information and education program.

The Women's Army Corps gives young women the opportunity to become self-reliant, to become acquainted with people from many parts of the country, to learn to get along with many kinds of people in many different situations, and to travel.

I have mentioned certain specific aspects of the service career. As I evaluate the young woman's opportunities in the service I find they fall into two categories—the tangible and the intangible. Directly, she is afforded education, travel, wise leadership and counseling in addition to careful assignment placement. Indirectly, her opportunities to develop her capabilities in all aspects of life are unlimited in the encouragement provided her to attain her fullest stature in her work, in her social life, and in her moral and religious life.

Next month on May 14 the Women's Army Corps will celebrate its twelfth anniversary. I am proud of the page of history written by the members of my Corps. I pray we continue to improve the moral fiber of our young women—not only for the benefit of the individual or of the Women's Army Corps, but for the benefit of the nation whose strength is measured by a citizenry motivated by love of God, neighbor, and country. In this common objective I am encouraged and sustained by your contributions, your best wishes, and your prayers. I am appreciative in the highest degree of your contributions to the many fine principled young women who have served, who are serving today, and who will serve tomorrow in the Women's Army Corps.

PLANNING FOR OUR EDUCATIONAL NEEDS

VERY REV. ROBERT J. SLAVIN, O.P.,
PRESIDENT, PROVIDENCE COLLEGE, PROVIDENCE, R. I.

During the crisis of World War II and in the renewed crises which overshadow us, great faith has been placed in, and, indeed great results have been gained in, what is known as "American know-how." There is little need for us to discuss the question: "Why Catholic education?" but there is great urgency that we at least ask ourselves some "how" problems. In this convention many areas of Catholic education were treated by highly competent individuals and literally thousands have been occupied in a singular way these three or four days with the future of Catholic education. What remains now is the necessity of actually *doing* what the theme of the convention implies, namely, *planning* for our education needs.

Our concern about the "how" of Catholic education is prompted by the fact that we presume we know the "why." This is not a rash presumption. We are likewise aware that there is an air of futility in some circles as to the purpose of education. We know, too, that educators can be in such a hurry that as they lose their way they sometimes make the mistake of redoubling their speed rather than going back to determine aims and purposes. Some go so far as to say that it spoils the journey to know where one is going, that the zest in new bypaths is missing when one is drawn as by a magnet to a definite goal. Catholic education has through philosophy and theology developed her aims. We grant that they are lofty and inspiring, but we do keep hurling ourselves at almost insurmountable barriers to imbue our students with the knowledge, the understanding and the wisdom which must be theirs if our educational aims be fulfilled. For Catholic educators the problem does not lie in the end but in the means to the end.

It is with no false modesty that I look upon myself as totally inadequate for this task and for a very patent but not a good reason. A college president is consumed with his own problems in his own institution, and it is precisely this narrow attitude of mind that militates against thinking of Catholic education on the national, diocesan and regional level. If this talk does nothing else, let me declare here and now that without long-range, top-level planning on a diocesan, region-wide basis, without a breaking down of the barriers we have erected, our eyes will never see the forests because of the trees or to change the metaphor, we will never see the fields, fields of education, white for the harvest. Most of what I have to say will be in the nature of asking questions. No attempt will be made to answer them in the belief that the process of answering them is as important to Catholic education as the answers themselves.

Here are some "how" problems requiring study and planning on a cooperative regional and national basis. How are we to list in hierarchical order the pertinent educational problems facing Catholic education? How are we to make judgments as to the solving of these problems? How are we to apply the policy statements contained in the papal encyclicals? How are we to develop the Catholic curriculum at all levels? How are we to meet the rising cost of Catholic education while at the same time undertaking neces-

sary expansion? How are we to take care of the tremendous onrush of pupils confronting us? How are we to provide for vocational education? For adult education? For education of handicapped children? How are we to coordinate our findings? How are we to know about studies already made that touch upon our planning for the future? How can graduate schools come to the assistance of Catholic education in the United States? How can colleges help secondary schools and secondary schools help colleges? How can we keep better informed on developments in the field of education? How can we follow the counsel of the Third Plenary Council of Baltimore, "Every Catholic child in a Catholic school"? How are we going to recruit and train teachers? How are we going to utilize our personnel and resources in a given diocese, region or religious community? How can we not merely introduce but make lay teachers feel at home in our schools and treat them, in the words of Our Holy Father, as "divinely appointed auxiliaries" in Catholic education? To answer satisfactorily any of these questions, particularly as to enrollment, we will have to double our existing facilities. If we do not plan, then the work ahead is flatly impossible. The financial support, the facilities and above all, the teachers are not even a gleam in the eye of the realistic educator.

How are we going to plan without knowing what is ahead of us? How can we harmoniously see our way clear to avoid effectively unnecessary duplication of facilities in a given region? How can we prudently use manpower and not misuse it? How can we check on economic waste? How can we experiment and develop a new educational ladder, one from which gaps and overlaps are eliminated? How can we develop criteria for evaluating our schools on the elementary, secondary, collegiate and graduate levels? How can Catholic education better develop leaders in the fields of economics, politics, science, education, medicine, law? How can we develop leaders in the field of Catholic living? How can we follow up on the graduates of our schools at all levels? How can we make better known to the public the purpose and aims of Catholic education and point out the contribution Catholic education makes to these United States?

These are but a few of the problems upon which we must focus with bold vision, intelligent planning and hard work if we are going to face the future realistically. It would be foolhardy to offer any solution, but I do know that intensive study, detailed, prolonged and coordinated, is necessary before application can be made with confidence of the principles outlined in our Catholic way in education. It is obvious that we cannot plan without the facts. A broad base of factual evidence indicating our need and our potential must be the first step in looking to the future. We need statistical graphs, locally and regionally, about our pupils and our teachers. We need studies on population trends at the diocesan and regional levels. We need studies on the curricula not only in general terms but also on the diocesan and institutional levels. We who are scattered around the country should be feeding constantly to the office of the Secretary General our findings and our problems and in turn make ourselves available in our dioceses and regions for pilot projects and specific work emanating from the hub of the National Catholic Educational Association.

Certain inherent difficulties must be overcome, the chief of which is our natural desire for autonomy. When individuals and groups sacrifice anything in the way of independence, when the part sacrifices for the whole, the part is in no sense made less but enhanced by the development and growth of the whole. And what of the motive for such sacrifice? The greater glory of God and the spread of the influence of the Mystical Body of Christ in the field of education are motives to impel even the most rugged individualist.

There is one problem, not new, but ever recurring upon which I will be specific. It has to do with teaching, and may be phrased as follows: How shall our instruction and content while producing good and useful citizens for the world of today develop men and women of faith working courageously through the life of today to the life of eternity? How are we to develop integration of our curriculum at all levels?

The fundamental factor in determining educational success rests with the teacher. Good teaching is generally defined not merely as the transfer of a satisfactory amount of knowledge from teacher to pupil, but in the awakening of enthusiasm and the developing of a desire for learning. For us the motives for good teaching are always present because ours is a consecrated teaching, a sacramental always at the tips of our fingers. For many of us the fulfillment of our vocations as teachers stands or falls with the way in which we use this sacramental.

You who are experts in teaching know the importance of interested devotion to pupils. The temptation to go along with those who say there are unteachable students only comes to you in moments of discouragement. There ought to be a way of overcoming waning interest and lack of effort. To be sure, the pupils are at fault, but a good teacher will say: "How about myself?" At times this is an uncomfortable question. If one feels a responsibility only to the subject to be taught, then teaching is routine and often uninspiring. But if a teacher feels a responsibility to the students, to each student, then teaching is difficult and demands the best that is in us.

In Question 117—article 1—of the first part of the *Summa Theologica*, St. Thomas asks whether one man can teach another. His reply consists in a comparison between art and nature. Art in its work imitates nature and as an exterior principle, not as a principal agent, it furnishes instruments and assistance which the interior agent must make use of in producing an effect. Man is educated both by an interior principle, for forming intellectual and moral habits is a self-active process; and by an exterior principle when he learns by instruction. In other words, pupils learn by discovery and instruction. In instruction the teacher in his or her art must follow nature. As the sense of discovery is deeply exciting, why should not instruction be likewise exciting? Of course, monotony can readily set in and when teachers no longer share the excitement of discovery but rattle off lessons expertly and run their classes on a monologue basis, it is time not only for a critical examination but also to stir up the sacramental grace of teaching.

St. Thomas elucidates the problem of teacher qualification in a discussion of the question, whether it is lawful for anyone to seek for himself the license to teach. His answer includes a comparison of the office of a teacher and that of a bishop. When someone accepts the office of teaching, he receives no new eminence but only the opportunity of communicating knowledge he already possesses because knowledge does not come with the authority to teach. It is only through eminent charity that a man becomes suitable to be consecrated a bishop and that is why Our Lord asked Peter, "Simon, do you love me more than these?" On the other hand one is fitted for the teaching office by a sufficiency of learning. It is not possible for anyone to be absolutely certain that he has the charity required for the episcopacy, but it is possible for one to be certain that he has sufficient knowledge to teach. The conclusion to this interesting discussion of St. Thomas' is not that learning is the only qualification of a teacher, but that it is the indispensable qualification for a teacher. Other qualifications there must be in the teacher, but if knowledge is lacking, all the rest is of no avail.

We are freed from the anguish of determining aims by our faith, which at one stroke confirms Aristotle's insight that man is made for God, and reveals to us that through the grace of Christ we not only can but must attain to that eternal companionship with God. Does this stress on the things of faith restrict education solely to the study of the divine while ignoring the complexities of day-to-day study of the humanities, the natural sciences, the social studies, and the entire gamut of courses offered in our educational institutions? No, indeed, it lends a greater spur to the study of all things created, mirroring as they do the perfection of man's goal, God, the Creator. Do the things of faith render the student disinterested in the lot of his fellow man, his next door neighbor? On the contrary, this knowledge enhances the concept of our fellow man, makes him visible as a child of God, worthy of every sacrifice, including that of life itself.

In taking means to fulfill the end of education, the teacher cannot develop the intellect of a student by unscrewing the top of his head and pouring in knowledge, nor is there any push-button arrangement whereby the will automatically pursues that which the intellect knows to be right. The most profound and brilliant teacher will work in vain if the student throws up mind-blocks and refuses to work and labor himself. Instruction means literally the "building-in" of knowledge, building which the student must perform; the teacher presents the material and suggests its arrangement. Psychologically, if the teacher is the divine spark in education, he must stimulate the student by presenting problems in such a way as to arouse the interest of the student. These problems should be presented orderly not only to transmit content but to insure self-development. It is only by consistent application that intellectual habits are acquired, permanent patterns etched upon the mind. Nor is it enough for these habits to be solely intellectual. The appetites, the emotions, the fears, the hopes, and the desires of man must be brought to function habitually in conformity with the perceptions of the intellect. In a word, true education consists, under the guiding light of faith and with the supernatural help of grace, in the acquisition of intellectual and moral virtues—the intellectual virtues which order and classify all human knowledge, the moral virtues which are called into play in every human act, from buying a newspaper to building a skyscraper, and ensure that that act be performed according to the dictates of reason enlightened by faith. True learning must be carried over to the field of good living, for intellectual achievements and scientific accomplishments alone can never do the entire work in education. The infused virtues of faith, hope and charity, prudence, justice, fortitude and temperance, with the host of allied virtues, give real meaning to the education of the whole man.

The method of Christian education might appear as an abstraction or as something that cannot be attained without the suppression or dwarfing of the natural faculties, or without a renunciation of the activities of the present life, and if so, this would be inimical to social life and temporal prosperity and contrary to all progress in letters, arts and sciences and all the elements of civilization. However, the product of Christian education does not renounce the activities of this life, he does not stunt his natural faculties, he develops them and perfects them coordinating them with the supernatural. He thus ennobles what is merely natural and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal.

We all know that such an education cannot be accomplished by simply storing up facts, any more than a house can be built by piling up bricks and lumber. It is something more than being able to "know the kings of England, and quote the fights historical from Marathon to Waterloo, in order cate-

gorical." The purpose of education is most precisely to acquire a scientific habit of mind in which the basic truths are present, plus the developed ability to apply these truths.

We cannot deny, since human nature shows a lag between theory and practice, ideals and the successful carrying out of these ideals, that there is always room for improved methods and skills. Only a tyro would suggest that we have the answers to all educational problems. It is one thing to know where we are going and why, but quite another problem to have the "know-how" in fulfilling our aims. We know they cannot be fulfilled by cramming students' verbal memories, by making poll parrots out of young men and women, by filling their school days with a variety of subjects that enslave rather than free them. There is no point to covering a large area of knowledge if this but befuddles and befogs the student. The avoidance of these bad pedagogical methods is a task for teachers. Suppose for the sake of discussion that these errors are avoided, how can the aims of Catholic education be fulfilled?

The faith must be there, permeating each subject in the curriculum. But it must be there in the way which is both the privilege and the obligation of the educated man: it must be there scientifically. If the educated man is expected to know the reasons for things and how to apply those reasons to the situations of life, he is even more stringently expected to know the ultimate reason of existence and the clear-cut application to life's every circumstance. He must have, we say, a scientific grasp of his faith. He must possess the science of theology, that science which consists in an unerring knowledge of the faith and in the trained ability to apply those principles correctly.

This science is not simply another course in the curriculum. It is the integrating subject matter; it is the means, and the sole means, by which men and women are trained not for a world which ends tomorrow and which does not extend beyond the last star, but for a world which stretches into eternity. The role of theology as pinnacle and regent of studies is not an arbitrary one. It is the position due that science to which all other sciences are subordinated. It bears without usurpation the title due to the highest of sciences, the title of wisdom.

If wisdom is needed in education, it is the wisdom of theology. Shall we limit ourselves to imparting mere knowledge when wisdom is at hand? Can this human science be taught, can this intellectual habit be nurtured and cultivated? To shake the head in doubt would be to indict our students by claiming they are not on a search for truth and cannot be led by teachers to seek it. Any and all obstacles should be overcome in order that means be taken to carry out our avowed aim by giving students an opportunity to drink from the pure waters of wisdom.

Through theology the student is given intellectual maturity in faith, to match the mental maturity he acquires in other fields of learning. If the educated man is called upon to serve God as a man with a trained mind, how can he forego training in the most important realm of all, his faith? How can he be scientific if he lacks the most important science of all, the directress of all the sciences, the science of theology?

Is it surprising then, with the emergence of Catholic education in our United States into a vast flowering of schools, second to none in their devotion to God and country, equalling others ever more visibly in every aspect of scholastic development, that our education has become increasingly conscious of that divine science of which it finds itself the providential custodian? In a world in which science is the rallying cry, in which men have come to feel that they must live or die by science, Catholic education offers the saving

science—the science of theology. We do not need to take artificial means to effect integration. In this science we have the answer to integration, for willy-nilly this is the educational subject matter which of its very nature integrates. But we do have a problem here that demands further study, namely, how are we going to teach the science of theology at all levels of education, and how are we going to develop teachers who themselves possess what they should impart?

Then Catholic education will be enriched. Students will learn not only to live but to live fully. Art, literature, history, music, the languages, philosophy, science—all subjects in the curriculum will have place and meaning. They are the visible things of God revealing the invisible, and by the invisible they have depth and fruit and eternal echo. The subjects in the curriculum become the revered tracings of the love of God. They are the proud “magistra vitae” opening new horizons, giving hope to quicken the spirit of man, for man was not made to use these things, nor yet himself, as a toy or tool, but by the union of his toil and thought enrich both himself and what he studies.

It is possible to teach religion in such a way and under such circumstances as to render it repellent. The result would be to create a distaste in the child for the things of God and to hold him back from that loving union with the divine which is the source of true happiness. It is not enough just to know God; we must at the same time serve Him. Our love of God, if it is real, will not be kept pent up in our hearts. We will need to find modes of expressing it. These modes are supplied us by effective habits of prayer, both private and public. Children in the classroom must learn to know the Church, come to an understanding of Her real mission in order that they may realize how Christ functions in Her and in Her members. The task of teachers is to bring home to pupils the consciousness of what it means to think, to judge and to act at all times in accord with reason illumined by the teachings of Christ. This is why teachers are made not born, made by the hard, persistent work of developing in themselves not only the knowledge necessary but the pedagogical skill to impart it.

It must be a great comfort to the cardinals, archbishops, bishops, religious provincials, mother generals and superintendents of schools to know that in developing Catholic education, they can rely on teachers who are dedicated to a great cause, who stand out as beacons of God giving light and guidance to youth. Neither you nor the National Catholic Educational Association will rest on the laurels of the past. “For God and Country” will always be the rallying cry that will make you give your best. At the close of this golden anniversary of the National Catholic Educational Association as we project ourselves in vision, the past is but the prologue of the future, and you teachers constitute the glory of the Association. May God bless and prosper your work. Mary, the Seat of Wisdom, the Queen of Theology, will see to it that Catholic education will hear Her song of joy and love—of this we are confident! *Intende, prospere, procede et regna.*

MAJOR SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

The first session of the Major Seminary Department began at 9:40 A.M. in the West Ballroom of the Conrad Hilton Hotel, on Tuesday, April 20. The president of this department, Right Rev. Msgr. James E. O'Connell, St. John's Home Missions Seminary, Little Rock, Ark., presided as chairman. The session was opened with prayer by the chairman. After greeting the members of the Major Seminary Department who were present, in number around sixty, he introduced the first speaker, the Rev. Frederic H. Chase, St. John's Seminary, Brighton, Mass., who read a paper entitled "The Place and Importance of Patristics in the Major Seminary Curriculum."

The first question directed to Father Chase concerned the use of Cayre as a textbook. Father Chase agreed that this was the best we have. Father Robichaud, S.M., inquired concerning the value of Migne, since it is not up to date; Father Chase answered that Migne used the best sources available at his time, and that it is still valuable for the ordinary student and professor, but that for research work modern discoveries and critical texts should be used whenever possible. Father Chase was asked to explain his method of teaching patristics; in answer he outlined his program: an introductory course in first theology; a cycle course for second and third theology: this course was directed to a study of the Fathers of the Church from the Council of Nice to St. John Damascene and St. Isidore. He uses his own notes in place of a textbook, and reads passages from the Fathers.

Monsignor O'Connell introduced the second speaker: Very Rev. Titus Cranny, S.A., Atonement Seminary, Washington, D. C., who read a paper on the subject of "The Seminarian's Attitude Towards Study."

Father O'Keefe opened the discussion by remarking that, if the seminarian of today was to make full use of his opportunities and if he was to have the proper attitude towards study, he must be free from emotional stress; he observed that many seminarians seem to be under tension at the present time. Most of the members agreed to these observations. It was added that there seemed to be a lack of humility and of the spirit of sacrifice. Father Laubacher, S.S., stated that his personal observations led him to the conclusion that the main problem was one of emotional immaturity; this immaturity stemmed from various causes: the age in which we live, lack of control of emotions, failure to interpret emotions intellectually. These observations were warmly approved by all. In answer to the question what is to be done when a student begins to manifest signs of tension, Father Guyot commented on the method in usage at Assumption Seminary, San Antonio, Tex. If signs of tension are noted in a student, he is asked by the prefect of the students to explain his trouble; if the trouble belongs to the internal forum, he is sent to his spiritual director. If it belongs to the external forum, the student is asked to discuss his problem with the prefect or a member of the faculty. Should this fail, then the student is sent to the seminary doctor, and finally, if necessary to the psychiatrist who is working with the seminary authorities and the medical doctor in behalf of the students.

SECOND SESSION

The second session of the Major Seminary Department began at 2:00 P.M., Tuesday, April 20. Monsignor O'Connell introduced the first speaker of the afternoon session, Rev. Edmund J. Ryan, C.P.P.S., St. Charles Seminary, Carthagen, Ohio, who read a paper on "An Objective Comprehensive Examination in Theology."

The discussion on this topic was brief. Father Conrad, O.S.B., asked when this examination should be given; Father Ryan said that in his opinion it should be given at the end of the fourth year of theology. Father Quinlivan, O.M.I., asked Father Ryan if he had made out such a test; the answer was no. When the speaker was asked why he advocated such an examination, he listed four reasons, all of which will be found in the paper.

The second speaker in the afternoon session was then introduced by Monsignor O'Connell: Very Rev. William J. Kenneally, C.M., St. Thomas Seminary, Denver, Colo. His paper was on "Psychiatric Tests for Seminarians."

At the outset of the discussion Father Desmond, C.M., went on record as opposing psychiatric tests for seminarians; while a few were inclined to agree with him, yet most of the members appeared to favor these tests when needed. Some seminaries administer various tests to their seminarians, once or twice throughout their course. These tests vary in their type and in their application; it was brought out that psychological tests are of more value for the general run of students than the psychiatric tests. The question was asked Father Kenneally if he had any figures on the number of students who had undergone psychiatric tests; the answer was that no figures were available, but that in his own experience, the number was very small. Everybody agreed that we needed tests that were aimed at the level of the seminary. Father Bier, S.J., asked if he might make several suggestions. Monsignor O'Connell invited him to the rostrum from which Father Bier spoke. He advocated psychological testing, to be followed by psychiatric testing, when demanded. He stressed the need of modifying the norms of the present tests. He himself has been working on these norms for some years, and hopes to publish his findings within a short period of time. In answer to a question concerning the practicality of the present tests, Father Bier said that these tests are practical for seminarians if a good psychologist is available.

At the end of the discussion of the above topic Father McCormick, S.S., brought up the question of the St. Vincent De Paul Society at the request of His Excellency, Archbishop O'Boyle, of Washington, D. C. His Excellency was desirous of finding out if any seminaries had a conference of this Society. Monsignor Schneider spoke of the conference in St. Francis Seminary, Milwaukee; Father Guyot described the establishment of a conference at Assumption Seminary, San Antonio. Father McCormick was then asked by Monsignor O'Connell to express the appreciation of the Major Seminary Department to His Excellency for his interest in our department and in the St. Vincent De Paul Society; His Excellency is to be informed that his request was fulfilled. Monsignor O'Connell appointed the following committees:

The Nominating Committee: Rev. Conrad Louis, O.S.B., Very Rev. Marcellus, O.Carm., Very Rev. John McCormick, S.S.

The Resolutions Committee: Right Rev. Msgr. Thomas Riley, Rev. Robert O'Hara, C.P., Rev. Thomas A. Brophy, S.J., Rev. John Murphy.

THIRD SESSION

At 9:45 A.M., Wednesday, April 21, the third session of the 1954 meeting of the Major Seminary Department opened with a prayer by Monsignor O'Connell. He introduced the first speaker, Rev. Matthias H. Hoffman, Quigley Preparatory Seminary, Chicago, Ill., who read a paper on "The Apostolic Union of Secular Priests of the Sacred Heart." Because of the great amount of matter Father Hoffman wished to present, the time was used up that would have been given to discussion. Hence there was no discussion. At this juncture Monsignor O'Connell spoke briefly of the Catholic Theological Society and its purpose.

The second paper was delivered by the Rev. Pius J. Barth, O.F.M., De Paul University, Chicago, Illinois. His topic was "Preparation of Seminarians for High School Teaching and Administration." In the course of this paper Father Barth mentioned that some states are requiring all teachers to pass a test in government and allied subjects; Father Marcellus asked if this held in Illinois. The answer was that it did; teachers will require certificates to indicate that they have studied the above subjects, but Father Barth emphasized that this was not required in all states. Father Egging, diocesan superintendent of schools in Nebraska, said that we should approach the accreditation problem from a double viewpoint: 1) we should realize that the states are requiring accreditation more and more; 2) the minimum requirements of state educational departments should not be used as a norm for our schools; we should require more. Father Barth agreed with this statement and added that with regard to our seminaries because of the philosophical concentration we should come under the title of liberal arts colleges. Father Conrad asked if major seminaries would be under the necessity of becoming accredited within the next twenty-five years; Father Barth thought so because of the increasing number of high schools and the increasing demand of the need of teachers. It was suggested that since we are primarily concerned with forming priests in our seminaries, we should concentrate on that and then think of the priest as a teacher; if necessary and in order to round out the teaching credits of the young priest, he could be sent to a college or university for another year of study. At this point Father Alexius interrupted and pointed out that this could not be done in all cases, since the bishops often wanted the priests prepared for teaching as soon as they came out of the seminary. Father Barth felt that everything should be done in order to equip the young priests with as many credits as possible for teaching, yet at the same time he stressed the necessity of stressing first and foremost the priesthood. Several members attributed the tension in seminaries to the doubling up of coursing because of this teaching need; a proper attitude towards study was recommended as the answer to this problem.

At 12:30 in the West Ballroom of the Conrad Hilton Hotel the attending members of the Minor Seminary Department gathered with the Major Seminary Department for a joint luncheon. A hundred and twelve made reservations for the luncheon, presided over by Monsignor O'Connell. At the conclusion of an excellent repast the chairman greeted all present in a few words and then introduced Father Guyot, who spoke on "The Immaculate Conception." At the end of the talk Monsignor O'Connell closed the joint meeting.

FOURTH SESSION

On Thursday, at 9:45 A.M., the Department met for the final session of the 1954 meeting. The first part was devoted to an open forum. Monsignor

O'Connell opened the forum by referring to the accreditation problem that faces so many seminaries. He recalled to mind that a committee had been appointed in 1953 to discuss this problem. Father John Clifford, S.J., and Father Pius Barth, O.F.M., had been appointed to the committee; but the untimely death of the former prevented any discussion. Father Griffin, S.J., posed two problems for consideration: 1) should a student have a B.A. at the end of his minor seminary course? 2) should our seminaries be accredited through our Catholic colleges and universities or should they seek accreditation on their own? Monsignor O'Connell pointed out that the first problem was being settled by many seminaries through accreditation with the state and with educational associations; as for the second, he remarked that the problem for the seminaries of religious orders that conducted colleges or universities was solved by that fact, but that for other seminaries the problem was not so easily solved. Father Laubacher asked whether we should work towards a B.A. or an M.A.? He felt that this was one of the basic issues. Perhaps the solution is to be found, as was suggested, in endeavoring to set up our seminaries in such a way that the seminarians could leave after ordination with a B.S. in religion. Some seminaries are already accredited; it was said that others could be accredited by getting into touch with the heads of the Catholic colleges or universities in their areas, or by approaching the educational associations in their districts. Father Egging suggested that we offer a B.A. at the end of philosophy, and an M.A. at the end of theology; the latter could be done, he said, by equating the theological courses as educational subjects. After some discussion a resolution was adopted that the incoming officers of the Major Seminary Department be instructed to discuss the status of theological institutions with the officers of the NCEA.

The case of transfer students was brought to our attention by Monsignor O'Connell; cooperation among the seminary authorities would facilitate the transfer as well as prevent undesirable students from continuing in the seminary. Nearly all seminaries have an entrance examination in Latin for transfer students. The question was asked if there was any definite policy among the seminary authorities with regard to the reception of converts as students; from the lack of response it would be concluded that there is none, although one religious order will not admit converts until they have been in the Church for five years.

Monsignor O'Connell asked the chairman of the Nominating Committee to present their nominations; the following were made:

Vice-President General: Very Rev. James A. Laubacher, S.S.

For President of this department: Rt. Rev. Msgr. Frank Schneider

For Vice-President: Very Rev. G. H. Guyot, C.M.

For Secretary: Rt. Rev. Msgr. Thomas J. Riley

For Members of the Board: Rt. Rev. Msgr. James E. O'Connell
Rt. Rev. Msgr. John Fearn

The nominations were closed and the above selected candidates were unanimously elected to their respective offices.

The Resolutions Committee presented the following resolutions which were unanimously adopted:

1. We gratefully acknowledge our indebtedness to all who have contributed of their time and energy to the facilitating of our deliberations, particularly to the officers of the department who have prepared and inspired the program from which we have gained much profit.

2. We are agreed upon the importance of the study of patristics and we shall do everything possible and practical to give proper emphasis to this subject in the curriculum of the seminaries.
3. We are agreed upon the necessity of finding the right proportion in the regime of the seminary between prayer and study, and of maintaining a high standard of scholastic achievement in an environment which shall be conducive to continued progress in the spiritual life.
4. We are agreed that it would be greatly helpful if some practical means of evaluating seminary curricula and comparing the standards of different seminaries could be devised.
5. We are agreed that the developing resources and techniques of modern psychology should be made use of when possible and practical in helping our students to make proper intellectual and emotional adjustment to the demands of the priesthood.
6. We view with satisfaction the growth of the Apostolic Union of Secular Priests of the Sacred Heart, and we pray that an ever-increasing number of dioceses will benefit by its program.
7. Realizing that the demands of the Catholic educational system will contemplate more and more the services of priests in our secondary schools, we are agreed that the curricula of our seminaries should be adjusted in every practical way to meet these problems.
8. Finally, we wish to record our deep appreciation of the tireless, unselfish and genuinely constructive work of our deceased colleague, Reverend John J. Clifford, S.J. For over a quarter of a century he had been identified with this department and had cooperated in the achieving of the wider objectives of the Association. We pray that God may give rest and peace to his noble soul and that we may all be inspired by his zeal and example to give ourselves generously in our work to the Church and to God.

After these resolutions had been adopted Monsignor O'Connell turned over the presidency of the department to the incoming president, Monsignor Schneider. The latter accepted with gratitude the confidence of the members of the department both in his own name and that of the new officers. A resolution of thanks was voted to the host of the convention, and in particular to His Eminence, Samuel Cardinal Stritch. A motion to adjourn was made by Father Conrad and seconded by Father Laubacher. The motion was approved, and Monsignor Schneider closed the 1954 meeting of the Major Seminary Department of the NCEA with prayer.

G. H. GUYOT, C.M.,
Secretary

PAPERS

THE PLACE AND IMPORTANCE OF PATRISTICS IN THE SEMINARY CURRICULUM

REV. FREDERIC H. CHASE, ST. JOHN'S SEMINARY,
BRIGHTON, MASS.

It is only logical that at the outset of any discussion the terms of the subject to be discussed should be defined. I intend to discuss, although rather inadequately, I fear, the place and importance of patristics in the seminary curriculum. That the major seminary is meant is quite obvious, but just what I mean by patristics is not so obvious and does require a little clarification. In the strictly technical sense patristics is nothing else but patristic theology and as such is a branch of the science of theology. It is a study of the theology of the Fathers and is closely allied to the history of dogma. There are, however, other patristic disciplines. There is patrology, which is the study of the Fathers themselves—their lives, their writings, and, to a certain extent, their doctrines. And then there is the study of Christian literature. This is the study of the writings of all Christian writers and will thus include the writings not only of the Fathers but also of all other Christian writers, not even excepting the heretics. The field of Christian literature in this sense is rather broad and would include Cardinal Newman and Gilbert Chesterton along with Chrysostom and Jerome, and Luther and Reinhold Niebuhr along with Tertullian and Theodore of Mopsuestia. The study of the later Christian writers, both Catholic and Protestant, to say nothing of the Orthodox, is of great importance in the education of the priest, and it should receive serious consideration on the part of those who are charged with the planning of the seminary curriculum.

But we are here concerned with patrology and patristics, and that means the Fathers, and the Fathers mean antiquity. In connection, then, with patristics it is better to qualify our study of Christian literature by calling it ancient Christian literature and limiting it to what is generally understood to be the Patristic Age—ending with Gregory the Great and Isidore of Seville in the West (7th century) and John of Damascus in the East (8th century). And so we have patristic theology, patrology, and ancient Christian literature. This is what I mean by patristics—not patristic theology exclusively, but patristic studies. What is the place and importance of patristic studies in the major seminary curriculum?

"O Timothy," said the Apostle, "keep that which is committed to thy trust." And this *depositum* which Christ committed to His Apostles the Church has always kept—ever explaining, clarifying, interpreting, and defining under the guidance of the Holy Ghost. The first few centuries were hard. The *depositum fidei* was attacked both from without and from within, before it had even begun to be formulated. As the process of the unfolding of the faith progressed, the attacks from within became more insidious and vicious. These were the times when great men rose up to defend and explain the tradition. At times their enthusiasm may have led some of them too far

afield in their speculations, but sooner or later they would be called to task and the false in their teachings separated from the true. Error followed upon error, and heresy upon heresy, but the Church kept separating the false from the true, and the dogmas of the faith became gradually more and more explicit. The fundamental dogmas of the Christian faith are those of the Trinity, the Incarnation, and the Redemption. Add to these the doctrine of Grace, and we have very nearly everything. It was during the patristic period that this fundamental content of the *depositum fidei* became so clearly formulated that thenceforth there could be but little room for further development. By the end of the patristic period the theology of the Creed had taken definite form in all its essential points. There was, of course, much which remained to be made more explicit—the Catholic doctrine of Purgatory, for instance, and certain aspects of the Catholic teachings about the singular privileges of the Mother of God. And there was much to be speculated upon—in fact, the age of speculation had hardly begun. But the patristic age gave to the Catholic Church her basic theology.

The results of all these early years of dogmatic development, which have given us in clear terms the proper interpretation of the very foundations of the faith, have been gathered together and systematically arranged along with the later dogmatic developments and the speculations of the medieval and modern theologians. The whole has been set forth in thesis form in the manuals of theology which are commonly used as the bases of our seminary courses in dogma. The manual presents us with a thesis stating a point of Catholic doctrine. Then comes a summary exposition of the opposition—whether it be Nestorius, or Luther, or Rosmini. Then come the various documents of the Church bearing upon the subject—conciliar and papal definitions, condemnations, etc., etc. Then come the pertinent passages from Sacred Scripture followed by the so-called proofs from tradition. The proof from tradition is supposed to embody the amassed results, already referred to, of the seven or eight centuries of patristic tradition. It usually consists of several nicely chosen passages from the Fathers. These passages are quite short and, perforce, entirely out of context. Some authors content themselves with a listing of numbers referring to the *Enchiridion Patristicum* of Rouët de Journal. Then finally comes the proof from theological reason and the thesis is complete. It is all very concise and clear and orderly, but, as it stands, fearfully dry and inadequate. Naturally, the normal professor of dogma will add a great deal of his own to fill out and give colour to the picture, but the chances are that he will follow the lead of the manual and give a great deal more attention to the speculations of the schools than to the patristic background.

And yet, if there had been no patristic background, the schools would have had precious little to speculate about. All the fundamental truths of the faith were clearly interpreted and defined during the patristic period. Throughout the thousand or so years which have followed the age of the Fathers surprisingly little further formulation has been necessary; and the doctrinal completeness is the measure both of the importance of patristic study and of the shame of its neglect. It is not only neglected but to some extent distorted. For instance, the famous Petrine passage from Cyprian's *De Catholicae Ecclesiae Unitate* is invariably cited in connection with the tract on the Church, when it comes to the primacy of Peter and his successors. But it is given out of context and the manuals fail to add that this treatise of Cyprian in its entirety is highly acceptable to both Anglican and Orthodox ecclesiologists, and that in fact it is frequently used by both in support of their anti-papal claims. Then again, Irenaeus is presented as a perfect ex-

ponent of the tradition, not only because of his attachment to it but also because of the direct line from the Evangelist through Polycarp to him. And yet Irenaeus is responsible for the extraordinary statement that Christ lived for more than forty years on earth and that this fact was attested to by St. John himself. And again, St. John of Damascus is frequently cited in support of the dogma of the Immaculate Conception of Our Lady, but the citations are taken from his rather flowery sermons and poetical works. On the contrary, the more sober and dogmatic *Orthodox Faith* of this same saint tells us that Mary was "purified" at the time of the Annunciation. Actually the Eastern tradition of the "purification" of Mary was so strong that it carried over into the West, where, amongst some others, Leo the Great himself would seem to have denied the Immaculate Conception. Still again, it is not always mentioned that the watchword of the Monophysites, *μία φύσις του Θεου Λόγου σσαρκωμένη*—one nature incarnate of God the Word, originated with Cyril of Alexandria as did also the expression *ενωσις φυσική*, or natural union, to describe the union of the natures in Christ.

There are countless other cases of apparent anomalies and even of downright error. Some can be explained easily, some not so easily, and still others not at all. They are not of any particularly great importance, but, when met for the first time, they can be quite disturbing to a young man whose only contact with the Fathers has been through the meager exposition of tradition given in his manual of theology. Too often, even difficulties which are only apparent have been inadequately explained, while others which are real have either been brushed aside summarily or completely passed over. All this, however, is negative. What is most important is the positive aspect of the patristic background. In studying it we can see the great dogmas of the faith taking their definite form, while theological terminology becomes more and more fixed. The best example of this is the development of the dogmas of the Trinity and the Incarnation. Both of these mysteries were fully revealed in scripture, but it took centuries to bring out the full implications of this revelation. To trace the history of these dogmas from scripture down through the controversies and the Councils to their final definition is not only a fascinating study but a great aid to an understanding of the dogmas both in themselves and in their relationship to one another. The relationship, for example, that unites the mysteries of the Church, of the Eucharist, and of the Incarnation is discoverable only in the Fathers; contemporary writers have just begun to hint at the subject, but the current manuals are committed, in the name of the system, to the isolation of individual mysteries in waterproof compartments.

To interject a personal parenthesis, I can say that my best preparation for the teaching of dogmatic theology did not come from my years of study at one of the great theological faculties of the world but from my years of studying and teaching the Fathers. A study of the great controversies and the men engaged in them is essential for a full understanding of the fundamentals of the faith. We must study the backgrounds, lives, and writings of the men engaged on both sides. The heresiarchs were not entirely stupid men. Oftentimes they were good, sincere, and intelligent individuals who had what they thought was good reason for thinking the way they did and who could back up their opinions with apparently solid arguments from scripture. To understand these men and their orthodox opponents we must also understand the theological schools of Alexandria and Antioch and how they each contributed both to orthodoxy and to heresy, and how they influenced the formation of Greek theology. All this is part of the patristic background, which must include saints, heretics, popes, patriarchs, emperors, councils,

schools, and temperaments. Even geography and civil history have some place. After all, did not the survival of the Roman Empire in the East do almost as much harm to Greek theology as its fall in the West did good to the Latin?

Thus far I have referred only to manuals of dogma and the part given to tradition in the study of dogmatic theology, so it might seem that I am suggesting some drastic revision of our methods of teaching dogma. Nothing of the sort. Of course, it would make an interesting experiment to try to teach dogma through the history of dogma, but I am not sure that it would work. And besides, the history of dogma is not confined to the patristic age, and here it is only the patristic age with which we are concerned. What I do say is that a solid patristic background is absolutely necessary for a sympathetic understanding of dogma. The entire patristic background cannot be given in the dogma course. All that can be done there is to give a little more attention to the proofs from tradition and to the adversaries, and to try to put the quotations from the Fathers into their proper context and background rather than to present them as isolated fragments. I might add that some historical introduction to the thesis would not be amiss. At any rate, if the entire background cannot be given in the dogma course, it must be given elsewhere. Church history presents a partial solution, but church history like dogma is a special discipline which should not be made a receptacle for all the odds and ends for which no place can be found elsewhere. Church history will help, but it cannot do all and still remain church history. Something more is needed, and this naturally suggests the discipline which is usually known as patrology and which is included in the curriculum of most major seminaries. This, in turn, suggests three questions: What should be the subject matter of the course in patrology? How much time should be devoted to it? And where should it come in the seminary curriculum?

What should be the subject matter of the seminary course in patrology? One of the best known manuals of patrology is that of Tixeront. This is frequently used as a textbook and thus forms the basis of many a course in patrology. It is a relatively small book and covers the entire patristic period both in the East and the West. It fills this large order in such short space by limiting itself to short biographical notices of each writer together with a summary list of his works and some indications as to his place in ecclesiastical and doctrinal history. It is barely an introduction—but that is precisely the point, it never was meant to be a real introduction. It was intended to be an auxiliary volume to the same author's extremely useful history of dogma to supply such biographical and literary details as could find no place in a history of dogma as such. To give a course in patrology on such a basis would be no more than to give a course of footnotes entirely divorced from the main text. It could be objected that after all that is just what patrology should be—a footnote to dogma. The objection might have some validity, if dogma meant history of dogma, but it does not. Dogma is dogma and must be taught as such, and the normal seminary curriculum has no available place for a course in the history of dogma by itself. The same applies to church history, which cannot be made into a suitable receptacle for the history of dogma and the history of Christian literature without practically excluding the history. And that is just the point which I wish to make. The course in patrology must include not only the history of Christian literature but the history of dogma. Ignatius of Antioch was more than a pious old man looking forward to martyrdom and union with Christ. He was a witness to tradition and in his letters has left us not only very edifying spiritual writings but precious testimonies to the traditional faith. Tertullian was more than

a heretical rigorist who called the Pope names. He was one who made a substantial contribution to Catholic theology, both dogmatic and moral. Athanasius did much more than spend a lifetime of going in and out of exile and writing about monks. He it was who settled the question of the *ομολοσιον*—the *consubstantial*, for all time and won for himself the title of Father of Orthodoxy. Gregory of Nazianzus wrote beautiful poetry and charming letters, and at times he was delightfully humorous, but he is called the theologian, and with good reason, for his contribution to the doctrine of the Trinity brought about the final destruction of Arianism and Semi-Arianism. The study of patrology therefore must include far more than biographies and lists of works. It must include the place of these men in the history of the evolution of dogma, their contributions, their failings, and the part which they played in the contemporary controversies.

But patrology must go still further than that—further than the biographies and the evolution of dogma. Christian writers, as it has already been hinted, contributed not only to the unfolding of the dogmatic content of tradition but to an ever growing body of Christian literature which was eventually to supplant the classic literature of pagan antiquity. I have often wondered why our courses in Latin and Greek are so completely confined to the so-called “classical” literature of Greece and Rome. Tertullian’s Latin is, after all, impeccable, and so is that of Minucius Felix. Prudentius came late, but his poetry is as good as any of that of the poets of the Silver Age. The Latin of Augustine and Ambrose may be turgid at times, but it is good Latin and it has something to offer which is far superior to anything that one might get out of Cicero. Chrysostom is generally admitted to be the greatest Greek orator after Demosthenes, but they still study Demosthenes exclusively. The style, form, and language of Gregory of Nazianzus is beyond criticism—to say nothing of the content, but I have yet to hear of his ever having been included in any course in Greek literature. In the writings of the Fathers there is indeed plenty of material for the study of Latin and Greek from a literary and even grammatical point of view. And this too should come into the study of patrology, which should by no means neglect the non-dogmatic writings of the Fathers. Athanasius was the Father of Orthodoxy, but we might also call him the Father of Hagiography just because of his life of St. Anthony which opened up a whole field of Christian literature which has flourished in both East and West down to the present day. Jerome was the great Doctor of Scripture, but he too found time to write lives of the desert fathers after the model furnished by Athanasius. And Jerome, like so many others of the Fathers, carried on a tremendous correspondence. His letters, besides giving an enormous amount of information on all sorts of subjects, make for the most fascinating reading. The same may be said of the correspondence of Basil the Great and his friend Gregory of Nazianzus, and indeed of many others. There are some ancient Christian writers who have no dogmatic importance whatsoever, but who do have considerable importance in the field of literature and, in some cases, of archeology. No one would want to neglect Prudentius and Paulinus of Nola merely because they have no place in the history of dogma.

But, to return to the more strictly theological writings, we have those of the suspect and of the downright heretical. Even these have their place in the study of patrology. Theodoret of Cyrus has a great deal which is positive to offer and can help us considerably in our understanding of the Christological controversies. The much maligned Theodore of Mopsuestia was a mighty theologian and exegete. Whatever his errors may have been, he was the “Interpreter” to a whole school of theologians who flourished for centuries in

Persia. On the other side there is Severus of Antioch, the doctor and theologian and father and saint of the Monophysites. With the Monophysite and Nestorian writers we enter a new field which has been very much neglected—that of Syriac Christian literature. And so it goes on ad infinitum. The field of patrology is so vast that even a very extended course could not cover it adequately. Limits do have to be imposed somewhere. In other words, the extent of the course will depend entirely upon the amount of time available.

And that brings us to the second question—how much time should be allotted to the teaching of patrology as a distinct discipline? The answer to that is: as much time as can be spared. Naturally there should be a minimum and that I would set at six semester hours. This would mean one hour a week for three years or three hours a week for one year. This minimum may seem rather high to many, because out of the fourteen major seminaries in this country of which the curricula were available to me I found only two which allowed six or more semester hours for patrology. Seven had four semester hours; two, two semester hours; two, one semester hour; and one, none. That is precisely what seems to me to be the trouble. If the majority of seminaries do not come up to what I consider to be the minimum, I find myself forced to conclude that we are neglecting patristic studies in our seminaries. And that is the reason for this paper. I do not think that anyone underestimates the importance of patristic studies. Either they consider them to be adequately covered by the church history and dogma courses, together with a very short course in patrology, or they just cannot find any more time. The second alternative represents a purely mechanical difficulty which is out of my province, but the first represents the opinion which it has been the principal object of this paper to refute. Sufficient has been said about this matter, so we may proceed to the third and final question.

Where should patrology come in the seminary curriculum? Certainly not in philosophy. Patrology is primarily a theological discipline and it should be taught in theology. It would be ideal if it could be coördinated with the dogma course, but that is obviously impossible, because patrology and the history of dogma from their very nature must be treated chronologically. The next best arrangement, in my opinion, is to give an introductory course in the first year of theology. This might come up so far as to include the Arian controversy. The rest of the patristic period would then be treated in the second and third years of theology and preferably not as a two-year cycle course, although it must be admitted that it would be practically impossible to avoid the cycle. If patrology must be confined to two years, then it should be given in first and second theology; if to one year, then in first theology. It would seem, however, that the further the patrology course is stretched out, the more the seminarian will be able to assimilate. Also it will give him a better chance to correlate it with his history and dogma.

I can best sum up all that I have said by drawing a parity. The two great sources through which revelation comes to us are scripture and tradition. Scripture permeates the entire seminary course—dogma, moral, liturgy, homiletics, ascetics, and so on. No one could ever conceive of the possibility of separating scripture from these; but yet again no one would ever conceive of the possibility of getting along without a special discipline devoted to scripture, nor would anyone ever think of trying to abbreviate it. Tradition, too, should permeate the entire course, and to tradition, too, a special discipline should be devoted, nor should it be abbreviated any more than is absolutely necessary.

Now, to conclude, I shall add a sort of appendix on the present resurgence of interest in patristic studies which I hope is to be reflected in the seminaries.

During the past twenty years or so there has been a great deal of work done in the patristic field. There has been an intensification of interest in patristic studies and an immense amount of new material has been published. This is not limited to learned monographs and critical editions of texts. There is also much of what I might call a popular nature. For instance, new manuals are appearing in almost every language—as Cayré in French, Altaner in German, and Quasten in English. Then there are the new translations—two series that I know of in Italian, one in French, one in Spanish, and two English series that are being done here in the United States. The Fathers are really being brought within the reach of the average seminarian, who, it must be admitted, is far from being at ease with the original Latin and Greek. These efforts on the part of scholars to popularize the Fathers should be beginning to show results. At least they have made it far more easy for the teacher to stimulate in his class an interest in the Fathers, if not an enthusiasm for them. We must utilize these new aids in every way so as to give our seminarians that appreciation for and understanding of the Fathers which are indispensable for them who are one day to be themselves organs of the transmission of tradition.

THE SEMINARIAN'S ATTITUDE TOWARD STUDY

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Permit me to state at the outset of this paper that it is not a survey to reveal how well or how poorly our seminarians study in their philosophical and theological courses. Nor is it a kind of methodologico-pedagogical study of the mental attitudes of our seminarians. Still less is it an investigation into attitudes manifested during their period in the seminary. It is then a very simple paper, repeating a dominant idea so old as to be more than an axiom or truism, viz., that the seminarian must study well in order to fit himself adequately for the holy priesthood. But since this principle has been emphasized so frequently in the past by popes, bishops, spiritual writers and saints I do not feel out of place in stressing it again at this time.

The need and importance of study in the life of the seminarian is surely obvious; it is almost as self-evident as our own existence. However, because of our fallen nature, with its darkened intellect and weakened will, at times we need to be reminded of the most fundamental conclusions. First of all, of course, the seminarian needs to be convinced that his study time is lifelong, that it only begins in the seminary and must be continued and developed all the days of his life. Then too he must be convinced that study, properly balanced and orientated, is not a hindrance to the life of prayer, but serves as a handmaid and ally, and should be a powerful force in molding the entire spiritual life.

St. Paul set forth the principle of the importance of study when he wrote to his disciple Timothy in this manner: "Continue in the things thou hast learned and that have been entrusted to thee . . . that the man of God may be perfectly equipped for every good work." St. Peter includes knowledge among the essential qualities of the minister of God when he writes: "Strive diligently to supply your faith with virtue, your virtue with knowledge."² In addition, the seminarian may recall the words of the prophet: "The lips of the priest shall keep knowledge, and they shall seek the law at his mouth, because he is an angel of the Lord of hosts."³ Or to put the idea negatively: "He that refuses to learn shall fall into evils."⁴ A more cryptic and modern example of the importance of study can be gleaned from the story related by Cardinal Gibbons about a young priest who told his professor: "God can dispense with my learning." And the professor replied: "Yes, so He can, but He has still less need of your ignorance."

In order to study constantly and conscientiously the student has to possess the proper mental attitude towards studies, regarding them not so much as a chore necessary to pass some examinations, and reach the holy priesthood, as kind of a necessary evil to reach a coveted goal of dignity, glory, and consolations; but as a discipline needed to make the candidate more Christlike, better versed in the teaching of God, of Christ, of the Church, more enlight-

¹ ² *Tim.* 3:15; 17.

² *Pet.* 1:6.

³ *Mich.* 2:16.

⁴ *Prov.* 17:16.

ened in the art of guiding souls and bringing them to God and divine things. Indeed the seminarian might profitably recall the words of Father Sertillanges, O.P., who wrote in his valuable work, *The Intellectual Life*: "Study is itself a divine office, an indirect divine office; it seeks out and honors the 'traces' of the Creator, or His 'images' according as it investigates nature or humanity." Theological and philosophical studies, properly undertaken and carried through, should surely lead the soul of the student Godward.

St. Francis de Sales has set down a cardinal principle of the place of study in the clerical life in words that ought to be indelibly engraved in the soul of every student for the ministry. In a letter to his diocesan priests in Geneva, the saint insisted upon the need of study. "I tell you truthfully," he said, "that there is no great difference between ignorance and malice, although ignorance is more to be feared, if you remember that by ignorance we not only suffer loss ourselves, but also bring men to despise the priesthood. I beg you . . . to devote yourselves seriously to study, because, for the priest, knowledge is the eighth sacrament of the Church's hierarchy, and the greatest evils have come to the Church by reason of the fact that the ark of knowledge has been found in hands other than those of the Levites. . . . I exhort you to study well, so that being learned and virtuous, you may be without reproach and prepared to answer those who question you about the doctrines of the faith."⁵

Admittedly study can be misguided and it can get distorted; it can be sought for its own sake, or to impress others, or for any other motive less than love of God and zeal for souls. When this takes place, it means that the seminarian has his values out of line, but it does not mean that the discipline of the studies is wrong. Father Sertillanges was writing for students in general when he penned the following thought but it is not without application to the seminarians as well. "Study carried to a point that we give up prayer and recollection, that we cease to read Holy Scripture, and the words of saints, and of great souls—study carried to the point of forgetting ourselves entirely and of concentrating on the objects of study so that we neglect the Divine Dweller in us, is an abuse and a fool's game." We know that the tempter slyly seeks to deceive some aspirants so that they will make their studies "an abuse and a fool's game" instead of a prayerful search for the supereminent knowledge of Jesus Christ and the fulfillment of the words of St. Paul: "May you walk worthily of God and please him in all things, bearing fruit in every good work and growing in the knowledge of God."⁶

It is possible for the young man to concentrate all the powers of his soul upon the books and notes before him, to worry and fret about passing examinations, but to think very little and to meditate less upon the high ideal of being a good seminarian in order to become a worthy priest. The life-study of any man is to be a complete man, to perfect the powers of his soul and to develop the talents of his body too, but the life-study of the seminarian is to

⁵ (Westminster, Md., Newman Press, 1947), 29.

⁶ (Migne collection, IV, col. 67.)

A statement as to the dire effects of ignorance and the result of improper study is that quoted by Cardinal Gibbons from Cardinal de Luzerne. "If in the sixteenth century," the latter prelate wrote, "heresy made such rapid progress, infected a great part of Europe, and wrested a great number of the churches from the faith of Jesus Christ, it was due to the ignorance of the clergy in which it stagnated. The embankment which should have kept it within bounds, proving feeble and impotent, the terrible inundation spread its ravages in all directions. It swept away in its destructive course, even many of the consecrated Piers who had been erected to arrest it, and who yielded without resistance to its incursions."

⁷ *Op. cit.*, 28.

⁸ *Col.* 1:10.

be more and more like Christ, reflecting the Divine Teacher whose image He is, and all his energies and powers and strivings should be directed to that end.

Now the virtue of the student as a student is *studiositas*, or studiousness, a potential part of the virtue of temperance which restrains the inordinate desire to acquire knowledge. At first consideration it might seem that this virtue should be associated with the virtue of fortitude because of the diligence and perseverance demanded in the learning process, and because human nature is so prone to be slothful and careless. But St. Thomas recognized this defect in the human personality too, for while he places studiousness under the framework of temperance so that man will curb his inordinate appetite to know which we call curiosity which roams about aimlessly and indiscreetly, still "on the part of his bodily nature, man is inclined to avoid the trouble of seeking knowledge and this virtue derives its praise from a certain keenness of intellect in seeking knowledge of things and from this it takes its name."⁹ The Angelic Doctor likewise states that "whereas studiousness of things for the sake of vain knowledge is curiosity and is sinful, the study of things for the sake of intelligible truth is virtuous."¹⁰

As is well known, St. Thomas considers study in the little treatise, *De modo studendi*, written for some young Dominican Friar. Some authors may dispute the authenticity of the saint's authorship of the opusculum, but even if it is not from the hand of St. Thomas, it breathes his spirit and stresses points that are fundamental to learning. Moreover, as St. Thomas himself declares, we should pay attention rather to what is said, than who says it, for even if it were not the saint who proffered the advice, then some other noble soul did, who is now hiding behind the mantle of Thomas of Aquino. But for the sake of this paper we shall consider it as a genuine work of St. Thomas.

Thomas teaches that the acquisition of knowledge can be only by immanent growth; it is a gradual process from within, for man is not able to see in a flash all the implications of a single idea. He has to gather his ideas from experience, from reading, study, and correlate them one with another. Learning is an interior process¹¹ and a personal one at that. No one can learn vicariously for another.

Consequently in the development and possession of the proper attitude, the seminarian has to realize that there is no short cut to learning; there is no streamlined process by which learning can be acquired easily, without effort and concentration. Learning comes only by diligent and intelligent application to notes and books, by reflection and concentration, after hours of earnest and, at times, almost painful work. Learning means time and trouble; it means wrestling with problems, for man is a rational animal—and a fallen one at that—who has to expend himself to gain knowledge. No human teacher, no professor, nor the great tomes of the saints and doctors, nor the manuals, charts, and outlines of the present day, can substitute for or dispense with study. Only by the receptivity of the mind, that is, by the *intellectus possibilis*, as St. Thomas affirms, can ideas be possessed, assimilated, developed, coordinated, affirmed, or denied. The saint likewise declares that the ability to learn is proportionate to the qualities of imagination, memory, and intellect.¹² Thus the seminarian must not expect that he will automatically learn some thesis provided he spends an hour of study time with the book in his hands. There is no "push-button" technique that guarantees the acquisition and as-

⁹ *Summa Theologica*, II-II, 166, 2.

¹⁰ *Ibid.*, 167.

¹¹ *Ibid.*, I, 85, 1. See also I, 117, 1.

¹² *Ibid.*, I, 87, 7.

simulation of knowledge simply on a time basis. Likewise the acute intellect and the retentive memory, the vivid imagination are languid and inoperative unless the will puts these powers into action. To quote Father Sertillanges once more: "The most valuable thing of all is will," he states, "a deeply rooted will: to will to be somebody, to achieve something; to be even now in desire that somebody recognizable by his ideal."¹³ Surely the seminarian who places before himself daily the goal of the priesthood will put into action these disciplines by which he follows the Master ever more closely and perseveringly.

In his attitude toward study the seminarian needs to understand the need and importance of work. There are few geniuses in the priesthood as in other walks of life, but it is diligent intellectual labor that brings results. "One does not need extraordinary gifts," comments the Dominican just quoted, "average ability suffices; the rest depends on energy and wise application of time. It is as with the conscientious workman, careful and steady as his task: he gets somewhere, while an inventive genius is often merely an embittered failure."¹⁴

Father Aubry, a foreign missionary priest in Mongolia, and at one time director of the major seminary of Beauvais and professor of Sacred Scripture, declared that a seminarian's life that is profitable and gives promise of a successful future may be summed up by "purity of conscience, and a true, solid, enlightened piety." Then he went on to speak of the importance of study: "Energetic, assiduous, and profound study of the ecclesiastical sciences, not merely with the intention of becoming learned in order to equal or surpass others, or just to appear brilliant, which would be despicable; but to form himself, to become a true priest, capable of understanding his vocation; the divine operations of which he is the instrument; the great mysteries which pass through his hands and over which he personally has power; and lastly, to find in the various functions of the holy ministry . . . nourishment for his own soul, a means of sanctification, and elevation of his mind to God."¹⁵

For the sake of development it seems profitable to consider briefly the sound judgment of another Doctor of the Church, St. Bonaventure, who writes about learning and study in general, though not specifically with regard to the student for the priesthood. Of course his principles apply to these candidates even more than studies for the lay person. The saint says that it is the duty of every intelligent man to apply himself to study and especially to the study of holy scripture; otherwise there will grow up in his soul the weeds of malice and the thorns of covetousness. As an illustration of the need of study, the saint cites the miracle of Cana. Christ, he says, did not create the wine from nothing, but bade the servants first to fill the jars with water. So likewise the Holy Spirit does not grant spiritual understanding to him who does not fill his pitcher of the mind with the water of learning secured from study.

For successful study, several points should be followed, says St. Bonaventure. The student must have order in his scholastic labors; he should examine and evaluate facts, not accepting them simply because another has stated them. He must be diligent, he must assimilate the matter and make it part of himself; finally he needs a sense of proportion, studying that which he needs to study (for us, I suppose, it would mean that the seminarian should not study theology when he should be studying philosophy). Bonaventure likewise states that diligent work and sound judgment might compensate for

¹³ *Op. cit.*, 17.

¹⁴ *Ibid.*

¹⁵ Quoted by R. Plus, *Toward the Eternal Priesthood* (New York: Pustet, 1946), 63.

lack of brains, so that a man possessing these two elements might achieve better and more lasting results than the clever man lacking diligence and good judgment.

The Seraphic Doctor makes these further observations. He says that the student should realize his own shortcomings which should bring humility; the further one advances in study, the smaller should be the estimation of self. The student should have a sense of command over natural inclinations and possess the discipline needed to carry work through as well as a sense of judgment. The good student maintains a mastery over his thoughts as a wise man controls his fancies; he is not given over to idle daydreaming. "Study that you may lead a holy life," he says in effect. "Translate knowledge into virtue and the apparent conflict between knowledge and faith will fall away; the antagonism of the clouds of pride disappears on the firm ground of action." For St. Bonaventure study was "a religious act in the most Catholic sense of the word."¹⁶

St. Bonaventure's high evaluation of study should find place in the mind and heart of the seminarian. He should try to see study as the indispensable means of growing in knowledge, of that knowledge leading to love, not the vain type that "puffs up" in the words of the Apostle. Cardinal Gibbons declared that "Study is not only a source of knowledge, but it is also the hand-maid of virtue, and a perennial fountain of intellectual enjoyment."¹⁷ Indeed, apart from mental and vocal prayer, the first source of the spiritual life is study. The intellectual life constitutes the natural and necessary basis for the spiritual life, so that as Bishop Stockums phrases it: "The spiritual life is the intellectual life with an ascetic quality and religious zeal."¹⁸

The study of philosophical and theological truths keeps the spiritual life on a high level, shown in more profound meditation and more mature recollection. Although it is incorrect to identify the spiritual life and study, still the relationship between the two is very close. For the seminarian study is essential to his vocation; his knowledge is not to serve as an avocation similar to the physician, lawyer, or businessman, but a knowledge of God and the divine things for God's honor and the salvation of souls. Again, this study is not for temporal interests but for everlasting gains.

It is deplorable that at times study is viewed as an enemy of the spiritual life, as though they were irreconcilable contraries, and each were detrimental to the other. Piety and learning must complement each other, for study should be sanctified by prayer and prayer should be enlightened by study. If the Curé of Ars be cited as an example, it should be remembered that he was an exception—and proved the general rule; he is a model of priestly holiness whose lack of learning was not so profound—it seems to me—as some authors are wont to make it. Surely a cursory glance at his sermons shows his comprehensive grasp of the teachings of our holy faith.

It may happen, of course, that the successful result in an examination may be due to good fortune rather than adequate knowledge or even to cheating. The seminarian must be aware of his obligation to give an accounting of his knowledge, not only to his examiners, but still more to God and to his conscience, lest he run the risk of appearing as one who has obtained holy orders deceitfully and is a hireling in the sheepfold of the Master. The seminarian has the duty to acquire, in proportion to his talents, the knowledge necessary for his priestly life. So if he passes the prescribed courses in a satisfactory manner he may regard this as proof that he has fulfilled his duty.

¹⁶ A. Gemelli, O.F.M., *Franciscan Message to the World* (London: Burns, Oates, 1935), 303.

¹⁷ *Op. cit.*, 177.

¹⁸ W. Stockums, *Spirituality in the Priesthood* (St. Louis: Herder, 1937), 168.

Studiosity is a distinctive virtue of the student for the Lord's priesthood. But this does not mean that the seminarian is glued to the class notes, that he feverishly consults a dictionary or memorizes a proposition. Study is "not a bold aggression against difficulties and obstacles, of clenched teeth, determined chin, and furrowed brow, but rather a controlling, a directing, and a channeling of desire—of the innate desire of the intellect to know."¹⁹ Genuine study does not mean the acquisition of textbook knowledge that can be repeated parrot-like in oral or written examinations. But it does mean a conscientious appraisal of books, an earnest, diligent, patient application to them in the spirit of prayer that one may acquire the knowledge of the ecclesiastical sciences for the glory of God, the good of his own soul, and the good of the Church. Study means to acquire knowledge that is integrated into the whole life of the seminarian. There must be a proper balance of prayer and study, of meditation and the exercise of virtue, so that gradually and constantly the student becomes more Christlike, or to use the word of Francis Thompson, he becomes "Christified" and more worthy of the august dignity towards which he is striving.

If the seminarian has the correct attitude toward study, surely he will advance in knowledge of God, in knowledge that will surely bring forth a deeper love. Theological study is not the same as spiritual reading or formal prayer, but it should furnish a powerful incentive to a deeper spiritual life and additional motives for holiness. Theses on the necessity of grace, the Divine Trinity, the Incarnate Word, Christ the King, the sacrifice of the Cross, the glories of Mary, surely cannot fall upon a spiritual desert, but upon soil ready and eager for the truths that blossom forth in complete dedication, love and service.

It is not to be counselled that the seminarian attempt to imitate the example of some saints literally, at least to such an extent that he should pour over a book while eating a frugal meal, as St. Charles Borromeo did. As one biographer writes of the saint: "He occupied himself with nothing but study, prayer, writing, composing, day and night, except during the time of audiences. During the night he always had a light burning in his room."²⁰ But every seminarian should have the spirit of St. Charles and regard study highly and strive to be better informed and properly equipped for his future duties in the priesthood. In a panegyric by Father Paigarolo, St. Charles is cited as a prelate "who in spite of his numerous occupations, never ceased to devote himself to study. . . . He knew how to distribute everything in such a way that knowledge did not destroy piety, and piety in no way harmed knowledge. The multitude of various affairs with which he had to be occupied never turned his mind from these two."²¹ By way of advice St. Charles said that one should take care "not to read a great quantity, but to read a small amount and that thoroughly."²²

So with the student for the priesthood it is imperative that he secure the habit and disposition of study during his ways of training. He should study diligently and thoroughly, not passing too rapidly from one subject to another, from one argument to another, and perhaps doing so superficially, but he should study with constant application, considering the matter presented, assimilating it, but evaluating and judging it at the same time. The studies do not cease with ordination, or even with the completion of the annual junior clergy examinations, but they should be continued daily for the rest of one's

¹⁹ Victor White, *How To Study* (Oxford: Blackfriars, 1953), 19-20.

²⁰ C. Orsinego, *St. Charles Borromeo* (St. Louis: Herder, 1945), 260.

²¹ *Ibid.*, 263.

²² *Ibid.*, 261.

life. There is a story told of an old Passionist, Father Mark, who spent many years among the colored people in North Carolina; at the age of ninety-four he sought to learn Hebrew from a young confrere because he did not have the chance of learning it during his course of studies.

In addition to the proper attitude toward study, the seminarian needs to have learned some fundamental points about the manner of study in order to gain the most profit from his mental labors. He has to spend his time more judiciously, for example, than the student of similar age in a Catholic college or university, because of the schedule of spiritual exercises. He must give himself to prayer at stated hours and perform other duties as part of his life.

There are habits of study which can be learned from experience and practices which can be taught. Father Thomas Dubay, S.M., has only recently written a valuable volume, *The Seminary Rule*,²³ where he lists a number of hints for fruitful study. He states, first of all, the need of prayer and the determination to learn, and the renewal of motives. "Experiments conducted in the psychology of learning," he asserts, "show that a person learns more efficiently when he apportions study time allotted to a subject into several distinct and short units of study than when he combines all the study time into one whole. For example, a seminarian will master his philosophy or theology more effectively in three thirty-minute learning lessons than in one ninety-minute session unbroken by any variety."²⁴ Obviously this suggestion will vary with different people; it is part of the learning process for the individual to know himself and his abilities in acquiring knowledge. Some students can study best in the morning; some in the evening; there might even be a rare few who can do their best in the afternoon, though this seems to be the exception.

Some other points toward better studying are: Arrange the study time so that different kinds of subjects follow one another. It seems best to study those that are most abstract during the most profitable time of study, e.g., in the morning, and to work on a paper or read history at some other time. Moreover, the student should try to see the underlying principles of the treatises, the connection of one thesis with another, the reasoning and the background of them, and the thought-linking which binds the parts into a whole. Of course, he should understand before he tries to memorize; acquaint himself with new terms so that the thought will be clear when he begins to memorize. One suggestion is to try to grasp the matter so well as to be able to present it in terms that a layman could understand.

The student should take notes, but he should not be a slave to notetaking; he should be able to discern the essential from the non-essential and use discretion in gathering material. It is also advised that the student be as free as possible of emotional disturbances and fatigue.

It is only reasonable that the seminarian who is deficient in his studies should spend part of his free time to correct these deficiencies. When a holiday is granted, the slow student should not spend all his time in recreation (provided, of course, that regulations permit him to study if necessary). In fact, even a good student will use free time to inquire into side interests which will benefit him and his future priestly work, such as the Legion of Mary, various apostolates in his diocese or community, mission work, etc. Free time can offer excellent opportunities to acquaint oneself with matters of this nature and recreation periods give the occasion to discuss them with other seminarians.

²³ (Westminster, Md.: Newman Book Shop, 1954).

²⁴ *Ibid.*, 76.

The proper attitude towards study should be fostered and promoted in the seminary. Indeed the seminarian should be inspired to seek to know more about his vocation and his studies—and this inspiration is a far greater benefit than high marks in class without a generous incentive and driving inspiration. Surely the attitude of the scholastics and some older authors might well be followed by the students today. These great lights in theology would intersperse their writings with a prayer, or conclude a chapter with a thought about Our Lady or her Son. It was not a prayer of tired desperation but one of strength and joy, a plea for assistance in securing the knowledge, and confidence in the intercession and blessing of the one to whom they prayed. Another splendid example of the proper attitude toward study is the not infrequent remark of the saints and doctors who pointed to the crucifix as the source of their inspiration.

Finally, then, the seminarian should apply himself to his studies with just one end in view: to become Christlike. The whole program of studies is geared primarily, not to make a well informed priest, an intellectual priest, an efficient priest, who can make decisions quickly and ably, though each of these qualities has its place in the priestly personality. But the primary purpose of studies, as well as the purpose of the seminary, is to form the seminarian according to the image of the Incarnate Son of God with a deep abiding love of the priesthood, a loyalty to the Church, and an intense zeal for souls. If this ideal can be promoted day after day, if the studies enable the aspirant to the altar to acquire the ideal, *sentire cum ecclesia*, then the student will harmonize his life of prayer and study, of action and contemplation, of knowledge and virtue. He will become more and more a living reflection of the Saviour to whom he has dedicated his life, and a living embodiment of the words of St. Paul: "Let this mind be in you which was also in Christ Jesus."

AN OBJECTIVE COMPREHENSIVE EXAMINATION IN THEOLOGY

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The aim of this paper is the presentation of a proposal for the formulation of an objective comprehensive examination in theology. The term "objective" is used in the meaning of short-answer type of test. Thus, test items could embrace the following genera of questions: completion, multiple choice, true-false, matching, identification. Specifically, therefore, reference is made to the construction of a standardized test, the dependability of which could eventually be ascertained through the establishment of its reliability and validity coefficients. Once standardized, the test might then be equipped with appropriate norms and other technical refinements so necessary for ease of administration and accuracy of scoring and meaningfulness of interpretation.

To delimit further the type of test envisioned, it might be well to add the note of achievement. The proposed test would be geared strictly to the measurement of achievement with sole emphasis on learned content in contradistinction to the measurement of aptitudes or interests. To be avoided, of course, would be testing mere memorization, because students may well memorize a considerable amount of theology without developing theological habits of mind. The basis of a valid examination must of necessity be questions discriminatory of a theological *habitus*. The scope of such a test or battery of tests would comprehend the wisdom and science of theology under its manifold apologetic, dogmatic, moral, and spiritual or ascetical aspects.

A singular advantage accruing from a comprehensive theological examination would consist in its usefulness as a norm of comparison among Catholic schools of theology. Educational standards are an inherent and necessary means of control in the functioning of every major seminary. They serve to protect the Church, especially the faithful, from the incompetency of the unlearned. In general, the educational standards of a seminary define the minimum degrees of excellence essential for the commensurate administration of the priestly office. On what objective basis at the present time can an individual seminary judge whether its scholastic requirements are high or average or low relative to the standards of other seminaries? It is a matter of record that students dismissed as academic failures in one seminary have had little difficulty in meeting the intellectual requirements of another. Of course, it is not to be expected or desired that all schools of theology be on an absolute academic par. But it seems to me that it would be decidedly helpful for the faculty and administration of a major seminary to know with some precision its academic standing relative to other major seminaries. Such self-knowledge might serve as the instigating factor or incentive for a reconsideration of the prevailing norms of scholarship, for a re-evaluation of the current methods of instruction. It might be used as a lever for the obtaining of funds or personnel necessary for reaching an adequate academic standing. While the results of a comprehensive examination in theology could not be utilized as a sole or definitive criterion of excellence or achievement, it would provide a concrete indication and an objective reference of the relative standing of an individual seminary.

Another advantage flowing from a comprehensive examination in theology would consist in its usefulness in pointing up areas of strength or weakness in the instructional program of a major seminary. If the test results in a given area, for example the field of apologetics, were uniformly low both in relation to the standing of other seminaries and in relation to the other areas of instruction in the same seminary, it might be worth while to investigate the cause or causes of the inferior performance. An investigation may disclose a professor of dubious quality; it may turn up an unhealthy student attitude toward a curricular offering. In any case, a certain amount of beneficial self-knowledge should ensue. On the other hand, the test results may indicate an area of overwhelming strength disproportionate to the relative importance of the subject in the theological curriculum. The reasonable balance of curricular offerings grounded upon a clearly formulated hierarchy of values would dictate an investigation to determine whether a professor is overemphasizing his course to the detriment of others. The investigation may reveal that more time is allotted to the subject than is needed, or it may reveal that this professor is simply phenomenal. Once again, however, I would like to stress the fact that a comprehensive theological examination could not be used as a sole or definitive criterion in gauging areas of strength or weakness in the instructional program. But it would definitely be of aid in providing an objective frame of reference and in indicating the point of departure for valuable institutional self-studies.

A third advantage of a comprehensive examination in theology would be its utility in the selection of future professors. It sometimes happens that one class of theologians is decidedly superior to another class. Ordinarily this fact will not be readily discernible in the periodic grading reports as most professors tend to distribute their grades rather uniformly in each course. A striking example of this kind occurred in our seminary two years ago. We administered the Advanced Scholastic Philosophy Test of the Graduate Record Examinations to the senior class of 1951 and to the senior class of 1952. The percentile average of the class of 1951 was fifty-seven; that of the class of 1952 was eighty-one—a discrepancy of twenty-four percentile points. The highest student of the class of 1951 on the basis of raw scores would have placed in the middle third of the class of 1952. This notable discrepancy between the two classes as indicated by the results of this objective test was further corroborated by the semester grading reports when the two classes were placed together in a cycle course in Sacred Scripture. A comprehensive examination in theology could certainly assist as a partial criterion in setting up a norm of comparison among different classes and among individuals of different classes. This, in turn, would aid in the judicious selection of future professors.

A fourth advantage of a comprehensive theological examination would consist in supplying data for a judgment concerning the long-term retentive ability of individual students. Some students have little difficulty in mastering a limited portion or section of a science and it is this ability which is usually tested in mid-semester or semester examinations. The same students, however, may retain very little of the material learned. Consequently, a measurement of retention over a period of years may throw a somewhat different light on the student's ability. Such a reappraisal may be a considerable factor in the selection of professorial talent.

If you will pardon a brief digression, I think it would be of educational interest to administer such a test to a class of ordinands after the completion of their theological studies; then to readminister the same test to them on the occasion of their final Junior Clergy Examination. It might afford the ad-

ministrative officials of major seminaries a practical yardstick for charting more accurately the curve of retention or negatively the curve of forgetting of sacerdotal alumni. In the light of such curves the objectives of a theological program might be clarified and re-evaluated.

A practical mode of procedure for the formulation of an objective comprehensive examination in theology might be gleaned from the preparation of the Scholastic Philosophy Test, an advanced test of the Graduate Record Examinations. In the spring of 1945 the National Catholic Educational Association and the American Catholic Philosophical Association established a joint committee to prepare and publish an objective comprehensive examination in philosophy. The project was a cooperative venture: professors of philosophy from all parts of the United States contributed questions which were then collated and refined by the committee. During the four-year period of the test construction, the steering committee was assisted by the Educational Testing Service, a non-stock, non-profit corporation chartered under the Education Law of New York State and devoted to the advancement of education. Representatives of the Educational Testing Service served as test consultants providing professional counsel and statistical services for the use of test results. At the completion of the test, it assumed major responsibility for test administration, and scoring and reporting services.

In the development of a comprehensive examination in theology a similar mode of procedure might be adopted: a joint committee of the National Catholic Educational Association and the Catholic Theological Society of America with the Educational Testing Service as technical consultants.

Due to the rigidity of curriculum offerings in Catholic schools of theology, as well as the uniformity of the courses of study, the feasibility of developing a valid comprehensive examination in theology is greatly enhanced.

PSYCHIATRIC TESTS FOR SEMINARIANS

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Sam Goldwyn, president of Metro Goldwyn Mayer Productions, is reputed to have said that, "Anyone who would visit a psychiatrist, ought to have his head examined," implying that consultation with him who treats the disorder is in itself a further sign of mental deterioration. Although I do not altogether subscribe to this view, still it expresses an opinion which may be considered widespread.

During the past few years much has been written for and against psychiatrists. It is difficult to find anything like moral unanimity on one side or the other. All admit the existence of disorders which are mental, and all more or less agree that something should be done to diagnose these and, if possible, treat them. But the air seems to be filled with a holy scepticism regarding psychiatrists who claim the power of diagnosing mental disorders and against psychotherapists who attempt to cure them.

The present-day attitude of some regarding psychiatry is similar to that of the seminary rector who, roused from his downy cot in mid-afternoon by undisciplined students, said to one of his prefects, "Find out what the students are doing and tell them to stop!" Some are shouting "stop" at the psychiatrists before they are sure what is happening.

I would not wish anyone to misunderstand me. I am neither beating a drum for psychiatrists nor sharpshooting against them. I am trying to learn facts, to evaluate them in the light of the natural and the supernatural, and then to apply them (if they can be applied) to the responsibility which is ours, that of judging the moral, spiritual, intellectual, physical and mental fitness of candidates preparing for the sacred priesthood.

As seminary authorities we have a common objective: to train well the worthy seminarians, and to weed out the unfit and unworthy. In order to be selective, we may use any legitimate means which enjoys ecclesiastical approval. The question is, may we or is it advisable for us to have trained psychiatrists administer psychiatric tests to the seminarians under our care? Does the science of psychiatry play a desirable role in the screening of candidates for the sacred priesthood, either before they enter the seminary, or after they have begun their studies?

Before attempting to answer these questions, I would like to make it clear that the subject of my paper is psychiatric tests and not psychological tests. Psychology in the clinical sense studies the "mental makeup of an individual. How much and what kind of intelligence he has, what are his abilities and disabilities, his aptitudes and talents; what is his emotional makeup and its relation to his behavior; what are his personality assets and liabilities?"¹ Psychiatry, on the other hand, is a specialized science which deals with mental diseases, their diagnosis and treatment. Hence a psychiatrist is a medical man who has specialized in the study and treatment of mental disorders.²

¹ Overholser and Richmond, *Handbook of Psychiatry* (Philadelphia: Lippincott Co., 1947), p. 4.

² *Ibid.*, p. 5.

A disquisition on mental disorders would be ectopic here. Suffice it to say that these disturbances are usually categorized under three headings:

1. Full-fledged psychoses, i.e., major mental disorders. Those who suffer from these are called psychotics and are usually institutionalized and classified as insane. The patient loses all touch with reality. Such would be, for example, manic depressives, paranoics, and schizophrenics.

2. Psychoneuroses, or minor mental disorders in which the subject is characterized by unusual behavior but does not lose contact with reality as do psychotics. Psychoneurotics may suffer from maladjustments, anxieties, shyness, sensitivity, phobias, compulsions, and obsessions.

3. Psychopathic personalities—this term is used to cover a wide variety of behavior which continues to baffle everyone: moral imbeciles, the wilfully antisocial, the uncontrolled, delinquents, criminals, etc. The term covers all deviations from the normal which do not fall into the first two categories.

It is with mental diseases of these three classifications that the psychiatrist must deal and his general methods are usually divided into two: 1) Organic or somatic, i.e., by medication and surgery, e.g., lobotomy, insulin shock; 2) Psychotherapy, i.e., a treatment of the disease by mental methods, suggestions, persuasion, etc. Psychotherapeutic methods are of two kinds: a) Deep therapy, which is a plumbing of the psyche in an attempt to reach the cause of the disorder and cure it; or, b) Symptomatic therapy, which treats the symptoms alone in the hope that nature will cure the radical cause.

In as much as depth therapy plays a major role in the psychiatrist's technique, it would be well to point out that it has various approaches. 1) *Psychocatharsis*, a technique that encourages the patient to express his pent-up emotions fully by reliving hurtful or disagreeable experiences of the past and thus "getting them off his chest." It does not dig deep into the psyche.

2) *Psychoanalysis*, or an investigation of the unconscious mental processes.³ This term is properly applied only to the Freudian school of deep therapy and is based on Freud's theory that past experiences, although forgotten, are still active and able to exert so much influence on a person's behavior that this influence could make him mentally ill. These are, says Freud, buried in the unconscious and must be brought to the surface. He proposed to do this by means of free association and dream analysis. Freud's theory of the unconscious is somewhat complicated but, according to him, the libido drive is basic in man and when blocked by repressions or fixations results in psychoneuroses. He claims that his psychoanalysis reveals the innermost dynamics of personality. Inhibitions, he says, produce complexes, and the subject becomes neurotic. Freud himself was an avowed atheist, a materialist and a determinist.

3) In the realm of deep therapy and verging from the Freudian school are certain psychoanalytic heretics each with his own theory. Adler denies that the libido is basic in man and substitutes in its place the "will-to-power." Jung accuses Freud of placing too much emphasis on the past in man and claims that the answer is to be found in a knowledge of what the psyche is aiming at in the future. Rank, another disciple of Freud, rejects the libido and substitutes the birth trauma: when the child leaves the pleasurable situation in the womb to start a new type of painful life, this change leaves a trauma in the child's psyche; neurotics have not overcome the birth trauma. The therapy is a "will to health" drive which must be developed in the patient. There are other deviates whom we will not stop to treat here.

³ Cavanagh and McGoldrick, *Fundamental Psychiatry* (Milwaukee: Bruce Publishing Co., 1953), p. 557.

In the United States the great majority of psychiatrists, by their own admission, belong to the Freudian school and most of them profess to be orthodox Freudians.

To return to our original question: Does the science of psychiatry play a desirable part in the screening of candidates for the priesthood?

This question hardly admits of a categorical "yes" or "no." In point of fact, my own little investigations show that there are two opposing schools of thought on the question, with a third that strives to seek the middle way. It is my intention here to propose and elaborate somewhat these three schools of thought and the reasons given by each.

I. Firstly, there are those who maintain that no seminarian should ever be required to undergo a psychiatric test either as a condition for admission into the seminary or thereafter. They even go further, saying that any seminarian who requires psychiatric attention should, for that reason alone, be dismissed; he is *ipso facto* ineligible for advancement. The reasons given for this stand are these:

1. We do not want candidates with quirks, maladjustments, or neuroses. Those who need psychiatric testing or treatment obviously suffer from such disorders and these are undesirable in our seminaries. Therefore, they should be advised to seek psychiatric treatment elsewhere before being told to leave the seminary.

2. We do not wish to take any chances with the candidates for the priesthood, and the Church should always be given the benefit of the doubt if doubt is present. Where mental weaknesses appear, they take no risks. In the prosecution of their principle they may occasionally lose a good candidate, but they never run the risk of accepting a poor one; hence the program is designed for the best interests of the Church.

3. A seminary is not a sanatorium; our duty is not to restore the physically or mentally ill to health, but to accept the healthy and train them for the priesthood. Subjecting a seminarian to psychotherapy or psychoanalysis would be analogous to nursing a physically run-down student back to health in the seminary. If a student loses his health, physical or mental, he should be dismissed until it has been regained and perhaps later readmitted if the facts warrant.

4. Seminary disciplinarians do not have the right to plumb the depths of a seminarian's psyche, to delve into his internal forum, or to subject him to the necessity of making the equivalent of a general confession to a layman who can in no way blot out his faults. The seminary rector is a rector of discipline and must confine his operations to the external forum. Psychiatric examinations are a device employed to extract the secrets of hearts from the internal forum and to have them transferred to the external forum thus allowing the rector to judge of the two. The privacy of a seminarian's conscience must be left intact and the Church herself obliges seminarians to bare these intimate secrets solely to their spiritual director and confessor. To impose a wider obligation on the student is to deprive him of one of his essential rights, and to make such a psychiatric examination a *sine qua non* for admission into the seminary or for promotion is to require more than the Church demands. In fact, it is unlawful.

5. The science of psychiatry is so Freudian-ridden that it is practically valueless as an objective diagnostic. It is permeated, for the most part, by pan-sexism. Many psychiatrists look upon priests and religious as abnormalities. Every inclination, urge, bent, impulse in man stems from and is attribu-

table to the complex mechanism of generation and is to be so diagnosed, explained, and treated. Any system based on such erroneous concepts can, by no stretch of the imagination, be of any aid whatsoever in the selection of seminarians for it is diametrically opposed to Christian theology. To use it would be to contradict our own teaching.

6. When the rector and the faculty advise that a seminarian be sent to a psychiatrist, actually they are shifting responsibility which they themselves refuse to shoulder. If the psychiatrist advises the young man's dismissal, they dismiss him at once. If, on the contrary, the practitioner advises that he be retained or if he submits a verdict of normal, the faculty is much slower to accept this judgment and in reality remains in the same quandary as before the consultation. Or they may look upon such a verdict as a reflection on their own vague doubts and suspicions upon which they could not bring themselves to act.

7. Psychiatric testing for seminarians is not only non-beneficial for them, but positively harmful. Experience has established that a seminarian who may be struggling against an evil inclination, or who may have some definite weakness of character, can easily, after prolonged consultation with a psychiatrist, rationalize himself into thinking that he is not fully responsible for his propensities because these stem from the unconscious and are irresistible impulses, resistance to which is producing a neurosis. Thus an uninformed student might easily justify his misconduct on the very basis of having been sent to the psychiatrist, regardless of the verdict rendered.

8. The majority of psychiatrists are in no position to test and pass judgment on candidates for the priesthood because they fail to take into account the natural and supernatural compensations which seminarians (and priests) enjoy. Great allowance must be made for the operation of grace, the frequent reception of the sacraments and all of the other spiritual and supernatural aids to which seminarians have access. The common standard of judging which is applied by psychiatrists to their lay patients cannot be administered to seminarians without serious modifications.

II. Secondly, there are those who maintain that every seminarian should be required to undergo a psychiatric test as a condition for entry, or thereafter if deemed necessary. This school of thought and its protagonists reason somewhat as follows:

1. In general, Holy Mother Church is not opposed to the science of psychiatry. On April 15, 1953, His Holiness, Pope Pius XII, addressed the Fifth International Congress of Psychotherapy and Clinical Psychology in Rome. In speaking to the psychotherapists he reiterated his principles on the moral limits of medical research and treatment and discussed the findings of depth therapy, treating the subject with considerable sympathy but definite reserve. He did not condemn psychoanalysis in general, much less psychiatry in general, but he did find fault with a certain type of psychoanalysis. In a word, the Church does not seem to condemn psychiatry nor psychoanalysis when practiced within certain moral limitations.⁴

2. Moral theology is not opposed to the use of psychiatric tests in the process of screening seminarians and some theologians urge that such tests be administered. Aertnys-Damen have this to say: "As regards candidates for the religious or sacerdotal state confessors and superiors . . . should proceed with the greatest caution as often as morbid symptoms are noticed in the psychic life of these candidates. In case of doubt they should subject such

⁴ John C. Ford, S.J., "May Catholics Be Psychoanalyzed?" *Linacre Quarterly*, XX (Aug., 1953), No. 3, 57.

individuals to a psychiatric examination . . . In particular, a psychiatric examination is indicated in the following cases: 1) When one passes from a high state of elation to a state of excessive depression (manic-depressives); 2) If one is abnormally suspicious and diffident and has continual conflicts and complaints (paranoia); 3) If there is question of individuals who remain alone, distant, aloof from others so as to indicate a lack of contact with reality (schizophrenia)."⁵

3. Psychiatric examinations administered either as a requisite for entry into the seminary or later on during seminary training in no way violate the rights of seminaries. Mental health is surely as important a requisite in candidates for the priesthood as is physical health. The bishops and the seminary authorities have a right to be certain that the seminarians are sound mentally before accepting them or promoting them to orders. Psychiatric examinations are designed for this very purpose and hence they are not only licit but also very desirable. The seminarian is not forced to take a physical examination before entry; he is free to subject himself to it or not, as he desires. If he chooses not to be examined, he is not received. The same norm could easily be applied to psychiatric examinations.

4. Psychiatric examinations administered to candidates for the priesthood before entry into the seminary have the important advantage of eliminating undesirables before they are ever accepted. Certain types of major psychoses are undetectable to the untutored eye in the early stages; these can often be ferreted out in a psychiatric examination and the candidate rejected. Dioceses in which this policy is pursued report that they have succeeded in their objective as proved by subsequent developments. The only figures available on the rate of major psychoses among priests is that supplied by Father Thomas Verner Moore⁶ and compiled in the year 1935. The ratio per 100,000 population was priests 446; for the general population, 595. Although the rate of insanity among priests is lower than the general population, this is due to the fact that syphilitic types of insanity are almost completely absent from priests. If this latter type is eliminated, the rate of insanity for priests rises above that of the general public.⁷ Father Moore attributes this chiefly to the fact that there is an attraction exerted by the priestly life upon certain pre-psychotic personalities; these later blossom out into full psychoses. The point is that pre-psychoses are not likely to be discovered in an applicant for religious life without early psychiatric testing procedure.

5. Apart from the detection of pre-psychotics, psychiatric tests for seminarians have the advantage of spotting psychoneurotics and psychoneurotic tendencies before candidates are admitted. This allows the seminary authorities to watch such candidates more closely and has the effect of putting the rector on his guard against them. I do not mean to infer that each and every neurosis should bar entrance into the seminary, but at least the authorities are aware of the defect and can throw the verdict of the psychiatric exam into the balance with other facts that may be observed later.

6. Finally, the defendants of this school of thought maintain, that even though many psychiatrists are Freudian, still sound, Catholic, non-Freudian psychiatrists can be found. Naturally a great deal depends on the type of psychiatrist and the type of testing utilized. Given a sound psychiatrist and

⁵ Aertnys-Damen, *Theologia Moralit*, I, No. 45, bis, 5, F Notanda Pro Praxi.

⁶ "Insanity in Priests and Religious, Part I. The Rate of Insanity in Priests and Religious," *The Ecclesiastical Review*, 95 (1936), 485-498.

⁷ William C. Bier, "Psychological Testing of Candidates," *Review for Religious*, XII, No. 6 (Nov. 15, 1953), 291-304.

a sound test, the Church has everything to gain and very little to lose by administering these tests to all of its candidates for the priesthood.

III. Thirdly, there are those who maintain that some seminarians should be subjected to psychiatric tests, not before entry into the seminary, but during their seminary life, if such a test should seem advisable. Those who defend this thesis reason as follows:

1. The science of psychiatry is still in its infancy, hence we who supervise the operations of seminaries must proceed in this matter with the prudent wisdom of the Church; we must move slowly. If the Holy Father's recent address to the Fifth International Congress of Psychotherapy and Clinical Psychology can be described in one word, that word would be "guarded." He spoke with great caution and reserve. We should adopt the same reserve and caution.

2. Regardless of what may be said to the contrary, anyone who patronizes a psychiatrist is considered an oddity—at best. We all know this attitude is wrong; but it actually exists and we must face it as a fact together with its consequences.

3. As far as I am able to ascertain, no psychiatric test has yet been devised which may be considered suitable and applicable to seminarians. The Rohrschach Psychodiagnostic and the Thematic Apperception Test both have their merits . . . and demerits; but they are far from ideal for our purposes. Until such tests as we require are designed, we should refrain from wholesale administration.

4. More than ordinary mental stability is required for the priesthood; hence, more than ordinary precaution is demanded in order to detect in any candidate mental weaknesses which may later develop into psychoneurosis or even worse. It is for this reason that the seminary authorities should not neglect any helpful means which will aid in eliminating such candidates. A psychiatric test designed for prospective seminarians and administered by a sound psychiatrist would certainly be such an efficacious means.

5. When those who defend this thesis are asked, "What seminarians would you send to the psychiatrist?" they reply, "Only those should be sent who, from observation, are suspected of being in dubious mental health." The student who may be described as "having a strange look in his eye"; the man who is frequently a little out of step, the oddity, the eccentric, and so on. The man whose grades are average or above, whose physical health seems good, who keeps the rules, and against whom no positive and serious reasons for dismissal can be found, but who is indefinably odd. He sometimes wanders about alone, although he is not anti-social; and occasionally his fellow students laugh at him without apparent cause. The professors all suspect him of being a bit off center, but no one seems to know exactly why. This student should be required to undergo a psychiatric examination.

6. Finally, and most important of all, there is the choice of a psychiatrist. Much depends on this factor. Obviously, he should be a Catholic and a good one. But who is the good Catholic psychiatrist? One is called a Catholic if he has been baptized in the Catholic faith and lives up to its practices with some regularity. A "good Catholic" may be described as one who receives the sacraments frequently and tries with some success to live the Church's teaching. Are these religious qualities sufficient to constitute a good Catholic psychiatrist? They are not! Many Catholic psychiatrists are Freudian trained and have a way of divorcing their religious convictions from their professional life. I know at least two "good Catholic psychiatrists" in this sense who are completely Freudian in their professional lives. Even a priest who has

studied psychiatry, particularly if he is totally Freudian in outlook, and divorces his psychiatry from his philosophical and theological background, is not suitable.

A good Catholic psychiatrist in the fullest sense of the expression is one who is thoroughly acquainted with his science and who, besides being a practical Catholic, has a wide education of Catholic philosophy and theology, and especially ascetical theology; and one who does not or will not divorce his religious education from his professional practice. Such a one, for example, will not consider the practice of celibacy a repression which engenders neuroses; nor will he strive to solve the problems of seminarians through any pan-sexual prejudice. In a word, one must know his psychiatrist well and personally before entrusting to him judgment in so important a matter as the future of a seminarian.

In conclusion, I would like to make this remark. I have striven to unravel this question in its three aspects. I think that the future of the science of psychiatry holds a great deal of promise for us in seminary work after time and trial have purged it of many misconceptions. Those who would follow the first school of thought can never err through the judgment of a psychiatrist because they refuse to submit their charges to his examinations. Those who would follow the second school and submit all to such tests may be trusting too much to a science still in the fetal stage. And those who choose to send but the few for psychiatric analysis may either be the timid souls who, like the neurotic Hamlet cannot make up their minds; or they may be the more prudent and wise in the long run, treading with caution . . . but treading!

THE APOSTOLIC UNION OF SECULAR PRIESTS OF THE SACRED HEART

REV. MATTHIAS H. HOFFMAN, QUIGLEY PREPARATORY SEMINARY,
CHICAGO, ILL.

The year of our Lord 1954. In this year a Pope, who is dear to all Catholics and especially priests, will be canonized a saint by our beloved Holy Father, Pope Pius XII. Both of these names have a relationship to the subject of my talk to you, the Apostolic Union of Secular Priests of the Sacred Heart.

In 1881 one of the professors and at the same time spiritual director of the Major Seminary of Trevese in Italy, likewise the chancellor of the Diocese of Trevese, was a simple man, Canon Giuseppe Sarto. A few months before the beginning of 1881 a new association of priests had been founded in Italy and affiliated with the founding organization in France. There were similar unions of priests in about a dozen dioceses of the world with a little better than two hundred members. Canon Sarto became a member of this group in his country.

Twenty years later, Canon Sarto was Cardinal Archbishop of Venice when he was elected Pope, taking the title Pope Pius X. On December 9, 1903, he told Monsignor Lebeurier, the founder of the Apostolic Union: "The Pope is always the first priest of the Apostolic Union." On December 28, 1903, Pius X wrote the following letter to the members of the Apostolic Union:

This Association of which We ourselves were formerly a member, whose benefits and excellence We ourselves experienced, and in which We still wished to participate, after Our elevation to the episcopal dignity, secures and strengthens the unity of the clergy, and links together by a bond of spirituality, priests who are widely scattered, by proposing to all its members a uniform rule of life, the submission of a record of one's spiritual life to a director at stated times, monthly reunions, spiritual conferences, and many other useful and charitable practices. From all this springs an admirable union among the members of the Association, mutual edification, the dissipation of the dangers of solitude, and the concentration of all the forces for the common good. Under such conditions, each priest works for the good and the perfection of all, and despite the fact that by reason of his manifold duties he does not enjoy the advantages of community life, nevertheless he does not consider himself deprived of the benefits of a spiritual family, nor does he lack the counsel and help of his brothers. . . .

Knowing how useful to the Church, especially in these difficult times, such an institute is, and knowing full well that the priests who belong to it "*prae omnibus optimos esse*," We most willingly grant the petition of Our beloved son, Victor Lebeurier. . . . Moreover, that all may know Our disposition towards this Union, We assume and reserve to Ourselves the protectorship of this Institute as a special sign of our paternal affection.

Aside from noting the generous approval of Pius X for the Apostolic Union, I should like to ask your consideration of this idea: Since Pius X was beati-

fied and soon will be canonized, could the Apostolic Union have had a powerful influence on the genesis of a priest-saint. Since reaching that saintly ideal is the goal of every priest by his very office, could this Union not be an efficient means of accomplishing that purpose, a Union that has numbered among its members at least one saint, a beatified one who will soon be canonized?

In 1950 the Catholic world celebrated the Holy Year, the jubilee of our redemption. On September 23 in that year, in the twelfth year of his pontificate, Pius XII published what is a definite guide for you priests, who control the seminaries of our country, the apostolic exhortation on the development of holiness in priestly life, known as *Menti Nostrae*. Echoing the beloved and paternal exhortation of Pius X on the occasion of his fiftieth anniversary of his priestly ordination, *Haerent Animo*, Pius XII proposes to all of us priests of the world the ideals we should have and the means we should use to develop sanctity in our lives. A major portion of the exhortation, *Menti Nostrae*, the Pope devoted to the formation of the clergy in seminaries. In the preceding section devoted to the life of the priest his words would motivate our Divine Office, our celebration of the liturgy, meditation, vocal prayer, devotion to Mary, visits to the Blessed Sacrament, examination of conscience, frequent confession, spiritual direction, and retreats. There are in this letter words to urge us on to apostolic work, to disinterestedness, to deepening of our knowledge, not only in theology, but also in the results of modern science and discovery. As loyal priests we look to our Holy Father for guidance in the exercise of our ministry and welcome his words. It is then important to read the letter which Monsignor Montini, speaking for the Holy Father, sent to Cardinal Masella, Cardinal Protector of the Apostolic Union, on the occasion of the General Chapter of national directors from various nations held in Paris, in April, 1952: "important," for this letter adds a corollary to *Menti Nostrae*:

... These days priests in the exercise of their sacred ministry are easily distracted by external affairs because of the increase in activities to which they must necessarily devote all their energies. Thus they can reach such a critical point that they forget what should be first and foremost: to nourish their spiritual life and daily grow in the virtues of their priesthood and especially devotion. For this reason this society must aptly corresponds to the goals which the Holy Father recommended to all priests in His Apostolic Exhortation *Menti Nostrae*. This society is the *best* possible means of achieving those objectives.

There are copies of the entire letter of Monsignor Montini in the mimeographed material which I have here for you. Since much of the details of this society is to be found in this printed material, I shall not try to explain much of what is quite plain in that material. (If any priests who read this desire to have this material, I shall be glad to send it to them.)

Why am I here? Primarily to offer an explanation of the Apostolic Union of Secular Priests of the Sacred Heart, with the hope that perhaps you priests can be instrumental in promoting the formation of diocesan unions in our beloved United States. By a series of circumstances I have endeavored to promote this society here in Chicago. It was through the good graces of the Jesuit professor of ascetics in our seminary at Mundelein that Monsignor O'Connell invited me to speak to you.

Because of the following circumstances I happen to be in this position. Monsignor Simon Delacroix, the Director General of the Apostolic Union, was invited to attend a centenary in Canada in the fall of 1952. Since he had corresponded with Father Hogue, he took advantage of the opportunity to

visit Mundelein. Since he did not then speak English, Father Hogue arranged for Monsignor to visit our parish, St. Ita's here in Chicago, since my pastor, Monsignor Gerard Picard of French Canadian ancestry, speaks French fluently and as a diocesan priest Monsignor Delacroix was interested in speaking with him to see if there was some possibility of founding a diocesan union in Chicago. Having had the privilege of studying French at Laval University in Quebec the preceding two summers, I was able to participate in the conversation that evening. Monsignor Delacroix urged me to promote the society here. I refused on that occasion.

After he had returned to France, he sent a number of books and publications of the Apostolic Union to Monsignor Picard, who gave them to me. My pastor continued to urge me to promote the Union. I began to experiment with the rule of the Union, and finally acceded to the urging of Monsignor Picard to make at least an initial effort at founding this society in Chicago. When forty-three of the two hundred priests who were contacted responded favorably, the Cardinal was approached. He approved. The procedure to erect the society here formally was begun. Last summer I had the privilege of studying in Germany. On my trip home, in Paris, I visited Monsignor Delacroix in his home and spoke about the status of the Apostolic Union here in the United States. He gave me the entire file of correspondence from the United States to read in order to become familiar with what was already done or with the interest that already existed here. Here in Chicago we began to have regular get-togethers last November and have had one each month. At the moment the Cardinal is about to erect the society and we shall apply for affiliation with the Primary Union in Paris. My reason in describing these details, already too lengthily, is to show the genesis of my interest. After my acquaintance and experiences of a year and a half, I am convinced that the Apostolic Union is a society that has tremendous possibilities for the priesthood. It is such I hope in some measure to help you to understand, and perhaps to move you to initiate efforts for forming other diocesan unions in our country.

This society was founded in Orleans, France, in 1862, during the years of our Civil War, by Monsignor Victor Lebeurier, with the approval of Pope Pius IX. It has these three ends or purposes: 1. To help protect diocesan priests against the danger of isolation through the establishment of regular meetings of priests and through the observance of a common rule of life. 2. To provide priests with the advantages of fraternal friendship and to assist them in making their ministry more effective. 3. To give them effective help in safeguarding their own interior life, the soul of every apostolate, by the adoption of a rule of life—better observed because guided in a friendly way, yet flexible enough to be adaptable to all forms of the ministry and to satisfy the most generous of aspirations.

The Apostolic Union, referred to in our habit of using abbreviations, as the A USP, asks no more than canon law does; it requires only what we are already obliged to by our priesthood. It proposes no particular spirituality to its members, leaving them full liberty to choose whatever spirituality satisfies their own particular inclinations or their present needs. It is called the Apostolic Union of Secular Priests of the Sacred Heart. Thus it tries to orientate the interior lives of its members to a greater devotion to the source of their priesthood, the source of holiness, the Sacred Heart. Its motto is: "Omnia pro Sacratissimo Corde Jesu per Mariam Immaculatam." Accordingly the society has two acts of consecration, one to the Sacred Heart and one to the Blessed Virgin. It is worthy of note here that Pius X in *Haerent*

Animo entrusted his prayers for all priests to Mary, the Queen of the Apostles. Pius XII in *Menti Nostrae* urges each of us to turn to Mary, the Mother of Priests.

In this year dedicated to Mary, it would be a good thing if many American priests might find this association a profitable and effective means of increasing the sanctity of Mary's priestly family and of making us better apostles of her Son and under her guidance as Queen of Apostles.

There are five essential requirements in its rule. Two of these are quite definite:

1. Keeping a daily record of fidelity to one's spiritual exercises and to ecclesiastical study.
2. Reciting daily a prayer intended to bring about a oneness of goal and ideals for its priest-members.

The other three requirements, though less exactly defined, are not on that account any less the object of sincere effort on the part of members. They are:

3. An effort to create a deep spirit of union among fellow members.
4. An endeavor to develop close cooperation among priests.
5. A determination to encourage intellectual work among its members in every possible way.

As we Catholics have an Apostles' Creed with twelve articles of belief, the Apostolic Union has a twelve point belief, a sort of apostolic creed then.

The Apostolic Union is a *belief*:

in the hierarchy of values
 in the primacy of the spiritual
 in the necessity of intellectual work
 in the discipline of life and action
 in the value of fraternal spiritual assistance
 in the strength of union
 in the benefit of priestly teamwork
 in the effectiveness of pastoral cooperation
 in the benefits of friendships
 in the incalculable resources of the priesthood
 in a spirituality of the apostolic and pastoral office
 in a tying together of the strong points of the clergy.

How? By an effective union of all the members of the priestly diocesan community: a union that is *apostolic*, because it is concerned with helping its priest-members to become better apostles for Christ; *elastic*, because its rules are such that each group in whatever diocese or nation can adapt the union to the particular needs and abilities of that group; *real*, because it has a technique that keeps its members ever striving for the goals of the union, but more for the goals of Christ.

to preach the truth and to make a complete sacrifice of Himself for our re-

Our Lord told the Apostles, and through them us: "As the Father sent me, so also do I send you." The emphasis is on the word "so." Our Lord came dempion. Thus, then, it is our mission too to preach the truth and to make a complete sacrifice of ourselves as priests. We can never do this without constant study and deepening of our knowledge and without that constant battle with ourselves in the spiritual life. This association is such that it can help us to be such *men of God* that our Savior wants sharing His priesthood

with us, and can help us to be the apostles that He desires: "Going *therefore*, teach ye all nations." In a sense all that we want is to be *nothing but priests* and also *all priest*.

It would be foolish to say that there is no way to be a good priest except by being a member of this society. Universals draw suspicion immediately, when they are out of place. We have heard of and perhaps been members of the Priests' Eucharistic League, the League for Apostolic Sanctity, the Third Order of St. Francis, the Third Order of St. Dominic, the Oblates of St. Benedict. Yet, may I say, with no intent to criticize the considerable benefits of those and all such priestly aids, that some of us Chicago priests have found the one particular idea of this society the greatest help, that of keeping a record of spiritual and pastoral activities and of sending that record to a spiritual director, precisely the reason why this society is most effective. I have felt a general sense of doing poorly or even badly in the living of my interior life during the years of my priesthood, but I have been most effectively helped to be consistent in living that life by this check-up which I have been keeping now since a year ago last December. At the end of a month I can see just where I have failed by the O's I have had to mark down. It is not thereby easy to correct my failings, but there is nevertheless, the exactness of knowledge which points clearly where I must make the greatest effort to remedy them.

Coupled with this personal check is the help that comes from sending such a list to one's director and receiving or hearing his encouragement, advice, or criticism. Likewise, although we have not completely realized this as yet, there is the benefit that comes from frank discussions of our common problems in our monthly get-togethers. Sometimes there have been discussions on more general, more pastoral, more apostolic problems. Sometimes there have been discussions on the personal difficulties we have in trying in our lives to live up to the ideals we believe in and do wish to keep. Misery loves company, we say. When we see that others have some of the same difficulties, we are on a surer basis; for then we find that we are not abnormal, but that there is a deeper basis for the difficulties than just one's own perversity or laziness. Listening to what other priests have tried to find answers to their problems in these spiritual and pastoral problems often suggests a means or a way that never occurred to one alone. In union there is strength. Certainly there are more ideas in many heads than there are in one alone, isolated and sometimes overwhelmed and discouraged by the problems.

That this Union is helpful I believe can be seen in the membership. About one-fifteenth of the priests of the world are members. According to the reports given by the national directors at the General Meeting in Paris, April, 1952, in the 351 diocesan unions, in 31 nations of the world, there are 26,758 priest members—in Germany, England, Australia, Belgium, Canada, Ceylon, Chile, Colombia, Korea, Scotland, Spain, the United States, France, Holland, Hungary, India, French India, Portuguese India, Italy, Luxemburg, Malta, Poland, Portugal, Roumania, Switzerland, Czechoslovakia, Vietnam, Yugoslavia. At that time, the spring of '52, there was a record of 100 members in the United States of America, in three unions.

According to the information I have, five groups or unions in the United States of America have been officially erected and united with the Primary Union of the Sacred Heart of Montmartre in Paris: Maryknoll in New York, in 1930; Dunwoodie in New York, 1931; Los Angeles in 1946; Burlington, Vermont, in 1952; and Baltimore in 1953. In 1950 a group was trying to form a union in Owensboro, Kentucky. Father Laubacher, the Sulpician rector of St. Mary's, Baltimore, has long promoted this society. At the moment

in St. Mary's, Father Edward Hogan, promotes this society among the alumni of that seminary. According to Monsignor Delacroix, there are priest-members in the following archdioceses and dioceses, alumni of St. Mary's: Richmond, Raleigh, Mobile, Nashville, Cleveland, Baltimore, Dubuque, Wilmington, Camden, Trenton, Albany, Fall River, Hartford, Erie, Manchester, Ogdensburg, Springfield, Winona, Providence, Brooklyn, Altoona, Rockford, LaCrosse. Father Beutler, a Vincentian, has been working to promote the society in St. John's Seminary, in Camarillo, California. Here in Chicago, we have about fifty priests interested. Cardinal Stritch has promised to erect the diocesan union formally and to petition for affiliation with the Primary Union in Paris.

Why would diocesan priests want to be members of a priestly association? Does such an association fill any deep need that he feels? May I borrow here some of the ideas of Bishop Ancel, Auxiliary Bishop of Lyon in France?

First, the fear of human solitude or loneliness.

Some priests desire priestly association simply because they fear isolation and its unhealthy consequences for priestly life. Does this quotation summarize the idea?

Unless one is a hero or a saint, there is the risk of letting oneself go; there is no more intellectual work done; no more renewal of convictions in meditations and study of the Sacred Scripture; slowly one feels the fervor of true zeal diminish.

Another idea that is pertinent is the following:

The more a parish is dechristianized, the more the priest feels himself alone and in need of help and ideas to overcome that tendency—prevalent in our society today.

The *second* motive for looking to a sacerdotal association for help is *a desire for an authentic priestly holiness*. This category includes priests who know they can maintain *good* lives regardless of isolation; however, they are not satisfied with this, for they want to live *holy* lives and they know that isolation will prevent them from attaining holiness. Some priests have the conviction that something more than the life of the diocesan priest itself must be added if effective holiness is to be attained.

A *third* motive is to be found in *the exigencies of the modern apostolate*. Many priests, without excluding the other two motives, look at the problems of the modern world and of the modern apostolate. They think that it is impossible to meet the needs of the modern world unless the work is done in a corporate, concerted, and united way. Their purpose is not to criticize the traditional methods of the apostolate, for they were brought about in relation to a more Christian world and were adapted to it. A different civilization, however, is coming to the fore, a civilization that is a stranger to the influence of Christianity. In relation to this new world that is being built up outside the influence of the Church, our traditional methods are no longer adapted, or at least are less adapted; and it is impossible for isolated priests, not only to act efficiently in the apostolate, but even to think out profoundly the problems that arise—by themselves. Only a clergy organized to work corporately and together will be able to fulfill in a truly efficient manner the mission of the Church in contemporary society. There is no doubt that holiness has an efficiency all its own, but the holy priest still must work with adapted methods. Consequently, it is not permitted the clergy of today to

reduce its aspirations only to an effort towards personal sanctity, accomplished in unadapted methods of the apostolate. Pius XII says in *Menti Nostrae*:

In modern life there are a number of situations and problems presented in a new way demanding more diligent examination and more attention.

In his paragraph on the "heresy of action," Pius XII, having reproved any who feel that the necessity of work and action can permit them to neglect their chief duty as priests, their own sanctification, closes by saying:

We have deemed it timely to stimulate to the activities of the ministry those, who, shut up in themselves and almost diffident to the efficacy of divine aid, do not labor to the best of their ability to make the spirit of Christianity penetrate daily in life in all those ways demanded by our times.

I believe that such an association as the Apostolic Union of Secular Priests of the Sacred Heart is such as to have an answer to those needs and desires of priests today, of priests here in our beloved United States. Its rules are such that it provides an effective check on and stimulation to that priestly holiness we so sorely need to be apostles in a secularistic society. They are also such that the association can adapt itself to the needs of various nations and to the needs of different times, as it has continued to do during the almost hundred years of its existence under its present form. It provides a formula, a framework; and that is sufficient for the priest-members to work out the details to fit themselves and their needs, their nation and their times.

Sometimes people get married and feel, for a time, that everything is solved. Actually the framework is there, but the challenge of marriage itself is that two people have to work out their destiny together in their particular circumstances. If actually all was so cut and dried, so fixed and final, the bloom of marriage, the adventure of marriage and its power to continue to stimulate would vanish much too soon. It is the challenge, the need for further answers and for further sacrifices that keeps that life new and interesting.

So too is this society. It has a program, a framework in which to work, but it takes the initiative and the originality and the ideas of a group of priests to make it work and to make it truly efficient. Life is the power to act. When it loses that power and grows stagnant, there is death or approach to it. Any priest who would accept the challenge of the Apostolic Union and expect a miracle of union and cooperation is expecting the impossible. But from my limited experience of it so far, I feel and believe that this association can only do good for the priests who accept it and for the diocese in which it *grows*. I do not believe it will last without that working to find the answers we need. Actually one of the goals of the Union is that cooperation among priests, that working together.

OBJECTIONS. There are objections that can be raised. Perhaps one that would be heard here in the United States is the following: It comes from France. All we hear from that country is trouble and difficulty. Why don't they solve their own difficulties before coming over here to tell us what to do? Is not this a better attitude? If they have a good idea, let us use it. If not, let's forget about it. The fact that so many priests, over 26,000, in such far-spread corners of the world have taken up this idea and organized diocesan unions according to its rules and adapted the association to their own needs gives indication of the fruitfulness of the Apostolic Union. Since during the last year efforts have been made to start the society in at least one

diocese in Africa, the society has reached into all five continents. I would think that we were in an anomalous position, if we rejected the society solely on the score that good can come only from the United States of America, an especially anomalous position for priests of the *Catholic* religion.

A second objection is an instinctive opposition to change. Let's not change the *status quo*. It seems to me that this objection will be met if what we are trying to organize is good and real, and if those who promote the association really believe in its possibilities and try to be *realists* in solving difficulties and problems. Is there not some similarity to what Gamaliel said: If it be of God, it will prosper; if not, it will fail?

Thirdly, there are psychological difficulties founded on human egotism and instinctive individualism. Would you not agree that this individualism is very strong in our country? We are so conscious of individual freedom that our tendency is to exaggerate the individual. The frontier spirit which helped to develop our nation is still a part of our national psychology, both as an asset and as a liability. The term "rugged individualism" doesn't only apply to farmers and capitalists. To some extent, greater more than less, it seems to me, our whole religious life has tended to be developed on an individualistic basis, with a certain exaggerated preoccupation with individual good and personal salvation and well-being. Not that these are not necessary! But a preoccupation with them to the exclusion of the common good and the development of the corporate spirit is hardly in keeping with our belief in the Mystical Body. In a society, ecclesiastical as well as civil, there must be a due and proportional regard for the common good and the common and corporate life.

Again there are some reasonable fears that such groups might break up the unity of the diocesan clergy, an objection rather opposite to the last one mentioned. Such groups might develop closed cliques. But a clique is a group that *excludes* certain people; a clique is not a group *per se*, just because a group. If a society invites all and encourages the cooperation of all, it is not a clique.

Other objections are rather against the actual *form* of priestly associations rather than against the idea itself. If the rules of a society seem to take some duty or some devotion or practice from the religious life, this would be an objection of diocesan priests who especially emphasized in their thinking that they had chosen the diocesan priesthood to the exclusion of the religious life. But actually the Apostolic Union in its rules asks of its members to do only what a priest is asked by canon law or by his very office as priest. The one exception to this is the keeping of a written record of one's spiritual and pastoral life, of one's apostolic work. That is the objection made in many countries, according to reports that I have read, those of national directors. This one requirement however is precisely why the Union is so effective I feel. It is why other priests here in Chicago, with whom I have spoken, feel also that this one feature makes the difference between a society that works and one that doesn't. One priest in Chicago wrote me the following:

I'm heartily in favor of anything that will help me save my soul. Atqui, this Apostolic Union will serve that purpose. Ergo.

I know that he feels that the great benefit of the association is found in the keeping of the record of one's life. He is a priest ordained now twenty-two or twenty-three years.

I believe that in anything we do there will be objections and problems. Yet if we endeavor to work them out, we shall find an answer to our problems.

Otherwise, our efficiency is lowered and each one is going to have to find his individual solution, maybe arriving at the same conclusion that others do only after having made the same mistakes and suffered the same heart-breaking discouragements. With the cooperation of all, or at least of many (for I don't believe that all priests will become members of such an organization), then what one man discovers or discovered can be shared with others; and greater and quicker solutions may be worked out. Building a building is a task that needs the foundation, then the succeeding stories. If some have answered or found answers to the difficulties of foundation work, then others can proceed on to the building of the superstructure and there will not be the usual duplication of efforts . . . and heartaches.

To come to a conclusion, may I merely make mention of the question of seminary units, since you men are mostly seminary rectors or professors? It is possible to found seminary units, if there is a diocesan organization. Mainly, the seminarians keep the check-list for one whole year, including the long vacation, or during vacation periods for two years, before making a temporary promise of stability. After ordination, they must make the usual six month trial before making the permanent promise of stability. At any rate, you can consult the copies of the Constitution which I have given you, Art. 19. (If any priest who reads this, be there any, wishes to have copies of the Constitution and any other literature I have, they may write me and I shall gladly send it to them: St. Ita Church, 1220 W. Catalpa St., Chicago 40, Ill.)

I do not imagine that the place to begin in a diocese would be in the seminary. You might, if you agree with the ideas I have presented and the good of this organization, try to convince some priests in the diocese of its value and get them to make the start; then something could be done about a seminary organization. Or young men soon to be ordained, or I suppose for that matter even better those *someday* to be ordained, could be informed about the Apostolic Union and they could make the effort to interest older priests after ordination so as to form a diocesan union.

If in a diocese there are not the ten men necessary to start a diocesan union by seeking the approval of the bishop, individuals can contact a union in another diocese and become members of that group until such a time as a diocesan union could be formed. Apparently that is what many or most of the alumni from St. Mary's, Baltimore, do; they must belong to the group formed at St. Mary's itself. Because of that group of priests there must already be a number of interested priests scattered throughout the country. The dioceses they are in I have named in an earlier part of this talk. Father Hogan at St. Mary's probably has accurate record of them.

If anyone desires to correspond with me, I shall be happy to do so. If anyone wishes to contact the central headquarters, the address is: Monsignor Simon Delacroix, Direction Generale, 56bis, rue Desnouettes, Paris-Xv, France. (Incidentally, he promoted a pilgrimage to Rome of members for the canonization of Pope Pius X, the great promoter of this priestly society.)

I thank you for your attention and for the privilege of speaking to you. My own prayer is that God may prosper the growth of the Apostolic Union of Secular Priests of the Sacred Heart here in the United States. I hope you can help in that work. God bless you!

THE PREPARATION OF SEMINARIANS FOR HIGH SCHOOL TEACHING AND ADMINISTRATION

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Historians of education in these United States in emphasizing the democratizing function of secondary education cite as evidence the fact that high school enrollments doubled every decade from 1870-1940. In 1953-1954 Catholic high schools enrolled 750,000 adolescents. The 3,400,000 pupils now in Catholic elementary schools will, within the next eight years—barring a depression or other catastrophe—knock in increasing numbers at the doors of our present Catholic high schools and those that must be built. Of the 2,282 Catholic secondary schools in the United States, fifty percent are conducted under parish auspices, thirty-four percent are conducted by religious communities and the remaining sixteen percent are regional or diocesan or central high schools.¹

In view of past developments, present overcrowding, and future enrollments, combined with universal shortages of teaching personnel, it is indeed obvious that our future priests will have to take a larger and more active role not only in the administration but especially in the guidance and teaching of our high school population.²

Discussing the implications of this increased demand for Catholic secondary education, I should like to make the following points:

1. The seminary should develop favorable attitudes toward teaching in our high schools as a life career.
2. The seminary should throughout its curriculum try to encourage and provide opportunities for an academic teaching major or minor in addition to religion.
3. The seminary should arrange for the offering of the professional education course of study cooperatively with neighboring Catholic colleges or universities.
4. The seminary should prepare its future priests to serve as student counselors and leaders in co-curricular activities.
5. The seminary might also acquaint the future priests with problems in administering and supervising parish high schools.

Toward this greater direct participation of our clergy in secondary education, the major seminary should seek to develop in our seminarians favorable attitudes toward high school teaching and administration as a priestly career. Many young seminarians have their hearts set on big pastorates and some-

¹ Frederick G. Hochwalt, "Catholic Education in the U. S. A.," *Religious Education*, September-October, 1953, pp. 3-19.

² The 100 Central Catholic High Schools studied by Father Spiers in 1951 revealed 2,680 teachers of whom: 12.8% (341) were diocesan priests, 7.6% (203) were regular priests, 5.6% (152) were seminarians or scholastics (p. 115).

The percentage for all Catholic high schools according to Sister Janet's study of 1947: 7.3% diocesan, 6.6% regular, 1.2% seminarians or scholastics (p. 34).

times consider teaching a temporary condemnation to the lions. We will not make headway unless we can develop at the seminary level an emotionalized disposition which regards teaching as Christlike, professional and a special mark of culture. Priestly administration of the sacraments can be well integrated with life in the classroom where the instructor is not merely a scientist of the useful and a philosopher of the obvious but also a theologian of the divine in forming and fashioning other Christs. Teaching must be rewarded at the *teaching level* as a satisfying spiritual, cultural, and social experience.

Working with adolescent girls and boys in the general age range from twelve to eighteen is a difficult assignment indeed and one that necessarily taxes the ingenuity as well as the competences of even the most able and experienced priest. But what a thrilling and satisfying experience it is! Even the prospect of blowing up along with the potential powder keg of youthful enthusiasm with its unpredictable reaction and response to the varied stimuli that make up the gamut of high school experiences is a challenge in itself although the uncertainty has been known to produce ulcers and falling hair! But

To be greeted every morning by a host of girls and boys
To share their latest victories and a hundred other joys
To see them take the flaming torch, and come right back for more
To watch them grow, stand up for right, down to the very end
To know they're really friends of ours—what finer than a friend!
To feel so happy, yet so sad, the day they graduate
That's what it means to us who teach, and try to elevate.

In developing this favorable attitude toward teaching we must frequently put Christ the Teacher before the seminarian during his meditations. Christ taught as one having power. He taught all that He is to make men and women temples of the Holy Ghost more noble and sanctified than temples of marble and steel. The seminarian will desire teaching as a priestly professional career of status and culture as he becomes convinced that the adolescent is blessed—at a time when he does not understand himself and is often misunderstood by others—if at such time he has at his side a priest as teacher and counselor who does understand him and is willing to walk with him until he can walk alone. This satisfaction is Christlike and the reward thereof is God Himself who has said, "Those who instruct many unto justice shall shine as stars for all eternity."

The teaching priest as a socially expansive friendly person, skilled in understanding the developmental tasks of adolescence and adept at human relations, is a priest according to the heart of Christ.

The second area in the preparation of seminarians for high-school teaching is the area of selecting an academic teaching field in addition to religion. Since, as the Holy Father has well said, "good education is the product of good teachers rather than good methods," it is important—after stressing favorable attitudes and personality—to point out that the high-school teacher should be well prepared in one or two content fields of deep Christian significance. These are especially: religion, literature and languages, history and social studies, biological science. Usually, priests because of their background and vocation will tend to manifest greater interest in these fields than in mathematics, the physical sciences, and industrial arts. Periodically one finds priests who are especially talented in these other subjects, and certainly they should be given the encouragement and opportunity to pursue such studies.

It were well, however, to have the prefects of studies, registrars, and faculties in our seminaries set up programs toward the offering of one major or two minors in such vital areas of Christian education as literature and languages, history and social studies, or biological science. Any State Department of Public Instruction, Certification Agency or Regional Accrediting Association will agree that the priest is very well qualified in religion. But it is important to evaluate credits in these other fields so that our graduates will have thirty-two semester hours in their teaching major and sixteen semester hours in the teaching minor. It may frequently be necessary to make up some deficiencies in the major or minor by offering summer courses or by permitting the future teachers to attend Catholic colleges and universities in the area on an in-service basis after they have been assigned to teaching.

It should likewise be remembered that all states require approximately thirty-five semester hours in the field of *general education*, including:

English (including oral and written expression)	8 semester hours
Natural science (biology, chemistry, and physics)	6 semester hours
Social science (including American history and government)	6 semester hours
Humanities (Literature)	6 semester hours
Health and physical education	3 semester hours

General education of a liberal character represents that part of a person's whole education which makes him a better all-around cultured person, acquainted with all the broad areas of knowledge and skilled in both oral and written communication of that knowledge. Specialized courses and professional programs of study presuppose this general education.

Thirdly, there are a series of usual requirements in the field of professional education about which Father Anthony Egging, diocesan superintendent of Grand Island, Nebraska, spoke to you last year.³ Among the professional (education) courses usually required for the state high school certificate are a group of some fifteen to twenty semester hours in adolescent development or educational psychology, philosophy, or principles of education, American educational system, materials and methods of secondary education or methods in a particular high school field and student teaching. Of high school principals the regional associations usually require some twenty professional hours, including a course in school administration and supervision.

In those seminaries where it seems quite impractical or even impossible to carry out the suggested programs for a teaching major or minor, plus the usually required fifteen semester hours in professional education courses, it would be highly desirable to work out plans whereby our philosophy and theology students could by means of home study, Saturday extension, or summer residence work at neighboring Catholic universities and colleges complete the requirements for their teaching major and their professional education courses. Otherwise, either an additional year of pre-service preparation will in most instances be required of our young priests or they will be faced with the arduous task of doing three or more years of in-service formal study, in addition to their regular teaching and administrative responsibilities. This last mentioned situation sometimes leads to discouragement, since it places undue stress and strain upon young teachers whose energies are great but whose enthusiasm is lessened by the trials of new situations into which they are being introduced after a relatively stable and routine seminary career.

³ Father Anthony Egging, "The Content of the Course in Education in the Major Seminary," *N.C.E.A. Bulletin* (Proceedings and Addresses), L (August, 1953), No. 1, pp. 88-91.

With the development of favorable attitudes toward professional education, it seems certain that there are seminary courses which really and with great respectability can qualify as education courses. Such are the educational experiences usually called, "Methods of Teaching," "Philosophy and Theology of Education," "Student Teaching," "Educational Psychology," (which is simply the application of basic psychological principles to education). On the other hand, registrars should honestly evaluate these courses in terms of their professional education content, since the integrity of an academic conscience must remain a basic consideration in the evaluation of credits. Many certifying agencies would place the burden of proof on the academic conscience of the schools and colleges involved.

A fourth area to which attention should be given in preparing priests to teach in high schools is the area of co-curricular activities, guidance and counseling. Most young priests who come near a high school are usually placed in the position of coach, moderator, promoter, or counselor. Hence, seminaries should provide such activities as will permit them to exercise this type of leadership in dramatics, music, team games, publishing yearbooks, school papers, etc.

The practical pastorals course could be elaborated to include fundamentals of school administration and supervision, together with the basic principles of guidance and the newer techniques of counseling.

Many opportunities should be provided our seminarians to visit and observe the operation of Catholic high schools in the neighborhood, since this will give them the practical side which they need to make theory alive and meaningful.

Fifthly and finally, the seminary through its courses in pastorals, canon law and school administration should acquaint future priests with the organization, administration and supervision of Catholic secondary education in the United States. Our seminary libraries should have some choice volumes in this area and keep the seminarians aware of modern educational tendencies to be found in current periodical literature such as the *Catholic Educational Review*, *Catholic School Journal*, *School Review*, *National Secondary School Principals Bulletin*.

Rectors and other seminary administrators should themselves be aware of the state and regional accredited status of these high schools. Our seminaries ought to establish relationships or memoranda of understanding with State Departments of Public Instruction, the State University and the appropriate regional accrediting agency.

This relationship, which is voluntary and does not involve any interference with the administration or curriculum of the seminaries, is most useful since the graduates of our seminaries will usually teach in secondary schools accredited by the state and the regional associations.

Factually in the study of Father Spiers (p. 118) only four of the hundred central Catholic high schools studied in 1951 were not accredited by their State Departments of Public Instruction. Forty-three central Catholic high schools were accredited by a regional accrediting association, forty-seven were not. Many of those not accredited were seeking accreditation. Hence, priest-teachers should have their teaching major in seminaries that are so accredited to make this procedure as smooth as possible for our Catholic high schools.

Blessed is the adolescent in our Catholic high schools who at a time when he does not understand himself and is so frequently misunderstood by others—blessed is he or she—if at such time this high school student has at his

side a thoroughly Catholic and apostolic teacher who does understand him and who is willing to travel with him until such time as he can travel alone guided by the light of knowledge permeated with religious truth but motivated by the authority of good example and the ideals that lead him to choose freely a course of action in conformity with a responsible and right moral conscience which has been developed and guided according to the level of his total maturity.

In conclusion, I would sing the praises of the priest high school teachers in our Catholic classrooms just as Van Dyke once sang the praises of his teacher. Great generals win campaigns but it is the unknown soldier that wins the war. Those who preach the Gospel fulfill the law of Christ, but those who instruct many unto justice shall shine as stars for all eternity.

Famous educators and superintendents plan and supervise new systems of pedagogy and core-curricula, but it is the unknown priest-teacher in the Catholic high school that counsels and guides the adolescent into adult Christian life. This priest-teacher often lives in obscurity and contends with hardships. For him no trumpets blare, no chariots wait, no golden decorations are decreed. Guiding the adolescent's life, he keeps the watch along the borders of darkness and leads the attack on the trenches of ignorance and folly. Patient in his daily duty he strives to conquer the evil powers which interfere with the development of youth. He awakens sleeping spirits, quickens the indolent, encourages the eager, and steadies the unstable. He communicates his own joy in learning and shares with young men and women the best treasures of a dedicated teacher's soul. The Catholic high school priest-teacher lights many candles which in later years will shine back to cheer him. But building gradually individual responsibility in making free choices under religious motivation is by far his greatest challenge and corresponding satisfaction. This is part of his reward. God must remain his reward exceeding great.

Knowledge may be gained from books, radio and educational television, but true culture, and nobility of character motivated by religion is transmitted only by personal contact and influence and persuasive learning experiences whose core is religion. No one deserves better of church and country than the unknown priest-teacher in the Catholic high school, king of himself, yet servant of us all.

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THE IMMACULATE CONCEPTION

VERY REV. G. H. GUYOT, C.M.,
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"We invite each and every one of you, Venerable Brethren, by reason of the office that you exercise, to exhort clergy and people committed to you to celebrate the Marian Year which We proclaim to be held the whole world over from the month of December next until the same month of the coming year—just a century having elapsed since the Virgin Mother of God, amid the applause of the entire Christian people shone with a new gem, when, as We have said, Our predecessor of immortal memory, Pius IX, solemnly defined and decreed that she was absolutely free from all stain of original sin. . . But to facilitate matters and to make the project more successful, We desire that . . . there be held for this purpose appropriate sermons and discourses, by means of which this tenet of Christian doctrine may be more clearly explained . . ." (*Fulgens Corona*, Vatican Press Translation, N.C.W.C.)

The above words of Pope Pius XII are sufficient to explain the topic of this talk; yet we have other reasons for the discussion of this privilege of our Blessed Mother. The first that comes to mind is our own love and devotion to Mary Immaculate. What priest is not devoted to her and what priest is not ready at every moment to praise and to glorify the Immaculate Conception! As professors of seminaries it is our obligation to give example to our students as well as to the faithful of our obedience to the Holy Father; it is also our duty to show the way by our studies and our discourses. If the doctrine of the Immaculate Conception becomes clearer and if this privilege is venerated more and more, may we not say that it should be through our efforts? Moreover our country is dedicated to the Blessed Mother under the title of the Immaculate Conception; it is to the glory of our bishops that in 1846, eight years before the definition, they placed our country under the patronage of Mary Immaculately conceived. The seminary sessions of the NCEA in this year, Mary's year, would not be complete without a consideration of the Immaculate Conception.

On December 8, 1854, surrounded by a vast retinue of Cardinals and Bishops, with infallible apostolic authority Pius IX defined, pronounced, and solemnly sanctioned "that the doctrine which holds the Blessed Virgin Mary, at the first moment of her conception, by a singular privilege and grace of the omnipotent God, in virtue of the merits of Jesus Christ, the Savior of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful."

As the privilege of the Immaculate Conception is unique, so was the definition. Pius IX defined this doctrine; as Vicar of Christ and as the Visible Head of the Church, he made use of his infallible apostolic authority to declare the Immaculate Conception a revealed doctrine. Until this doctrine had been defined it had been the practice of the Church to present to the faithful revealed truths through the Councils of the Church. Usually a doctrine was defined because of controversy; as a matter of fact what opposition was made to the definition of the Immaculate Conception was on the

score that since there was no controversy concerning the doctrine to define it would only stir up the feelings of those who were outside the Church. As Mary stands alone in her Immaculate Conception, so Pius IX stood alone in his definition. It is interesting to note that when the bishops convened in Rome for a study of the definition and of the projected Bull, some of these successors of the apostles thought that the definition should be presented as coming from the Holy Father *and* the bishops. But this was refuted; one of the arguments used was that the definition from the Pope alone would enhance his position and that of the Church. It does not seem to be unwarranted to declare that since the definition the prestige as well as the reputation of the Holy See and of the Vicars of Christ has shown a steady growth. Nor does it seem out of place to assert that this definition paved the way for the declaration of papal infallibility at the Vatican Council.

While Pius IX defined this doctrine on his apostolic authority, his preparations for the definition were most thorough and most searching. Cardinals, bishops, theologians, faithful, all were consulted in order to determine without a shadow of a doubt that the Immaculate Conception was believed as a revealed doctrine. In a word the *Ecclesia docens* as well as the *Ecclesia discens* was studied. This investigation has given us a history of the doctrine of the Immaculate Conception that has been most enlightening and has been the source of fruitful study concerning the development of dogma and concerning tradition as well as the magisterium of the Church.

Sacred Scripture is the foundation of this doctrine; the texts are Genesis 3:15 and Luke 1:28, 42. "I will put enmities between thee (the devil) and the woman, between thy seed and her seed." Whereas scriptural authorities argue on the way in which Mary is to be found in this text, all admit that in some way the woman refers to Mary, and that God is placing perpetual enmity between Mary and the devil, which would not be true of Mary, if sin touched her soul. The angel of the Incarnation, Gabriel, saluted Mary as "full of grace" and "blessed among women" and as Pius IX writes: "By this solemn and singular salutation, never heard on any other occasion, is shown that the Mother of God is the seat of all divine graces, and adorned with all the gifts of the Holy Ghost, yea, the infinite storehouse and inexhaustible abyss of the same gifts; so that, never subjected to malediction, and alone with her Son partaker of perpetual benediction." (*Ineffabilis Deus*).

The other font of divine revelation, tradition, is clear, even though implicit for many centuries. Pius XII in *Fulgens Corona* lists many titles given to Mary by the Fathers and Doctors of the Church: Land Wholly Intact; Immaculate; the Immaculate One; Free from All Contagion of Sin; Fountain ever Clear; the One and Only Daughter not of Death but of Life; Offspring not of Wrath but of Grace; Unimpaired and ever Unimpaired; Holy and Stranger to all Stain of Sin; Alone, Holy who, excepting God, is Higher than all. In the definition of this doctrine Pius IX writes: "And therefore, to vindicate the original innocence and justice of the Mother of God, they (the Fathers of the Church) not only compared her to Eve, as yet virgin, as yet innocent, as yet incorrupted, and not yet deceived by the most deadly snares of the most treacherous serpent; but they have preferred her with a wonderful variety of thought and expression. For Eve, miserably obeying the serpent, fell from original innocence, and became his slave, but the Most Blessed Virgin, ever increasing her original gift, not only never lent an ear to the serpent, but by a divinely received virtue utterly broke his power."

It seems rather surprising in view of the above that there should have been a period of controversy concerning the Immaculate Conception; and this is even more surprising when we discover some of the greatest and saintliest

theologians and doctors of the Church involved in this controversy, and not always on the side of the Immaculate Conception as ultimately defined. The twelfth and thirteenth centuries have been rightly called the time of controversy with regard to this great privilege of the Blessed Mother. We may say that this was the period when the implicit doctrine began to become explicit, when the theologians turned the searchlight of investigation on the doctrine and its implications, as well as on its relation to other doctrines. There were two definite causes for the controversy: one was the teaching of the time concerning the animation of the foetus; the other cause, much more difficult and more important, was the doctrine concerning the universality of original sin and of redemption.

It is to the everlasting credit of the Doctor Subtilis of the Church, Duns Scotus, that the doctrinal difficulty was removed, for he taught that our Blessed Mother was "pre-redeemed" thereby making Christ her Redeemer in a more perfect way than for the rest of the human race. Pius IX wrote in *Ineffabilis Deus*: "That the Most Holy Mother of God, the Virgin Mary, by virtue of the merits of Christ our Lord, the Savior of mankind, never lay under original sin, but was preserved free from the original stain, and thus was redeemed in a more sublime manner." According to Scotus Mary contracted the "debitum" of original sin, since she was generated, but she was preserved from actual contact with original sin through the merits of Jesus Christ.

From the fifteenth century the doctrine of the Immaculate Conception was accepted by scholars as well as by laity, by popes as well as by the faithful. From the decrees of the popes as well as from the liturgy of the Church we note a steady growth in the devotion to Mary Immaculate until there was no longer any doubt that this doctrine was revealed by God. Slowly there began to mount in the Church a desire that "this most precious gem" be added to the "sacred diadem of the Blessed Virgin," as Pope Pius XII has expressed it in *Fulgens Corona*. "This most precious gem" was the definition of the dogma. Mary herself anticipated this definition by revealing the Miraculous Medal to St. Catherine Laboure in 1830; as all are aware, inscribed on this medal are the words: "O Mary, conceived without sin, pray for us who have recourse to thee." Then the Immaculate Queen confirmed this definition when in 1858 she appeared to St. Bernadette at Lourdes and in answer to the insistent plea of the young girl, revealed herself in this phrase: "I am the Immaculate Conception."

As a privilege the Immaculate Conception springs from the prerogative of Mary's divine maternity. It was to make a worthy dwelling-place for His Son, that God the Father through the Holy Spirit preserved Mary from the taint of original sin. After sin had entered the world, Mary was the one and only human being of whom God the Father could say from the first moment of her existence: My child. God the Son redeems all of us from sin; of such a Son it is expected that He would redeem His Mother in a special and more sublime way. In the Immaculate Conception He pre-redeemed her, a redemption greater by far than that of the rest of the human race. Since sin is so opposed to the Incarnate Word, it is not surprising that instead of purifying the flesh from which He would take His own flesh, He kept sin at arm's length and never permitted it to come in contact with His Mother. As the Holy Ghost was to take the Virgin Mary for His spouse it is fitting that He should sanctify her with grace from the first moment, rather than that she should for an instant be under the domination of the enemy of sanctity and holiness.

If now we ask why Pius IX decided to define this doctrine we find the reasons in the *Ineffabilis Deus*: "Scarcely had We, though unworthy, been raised to the exalted chair of Peter, than, following the veneration, the piety, and the love we entertained for the Blessed Virgin from our tender years, We had nothing at heart more than to accomplish these things which as yet were amongst the ardent wishes of the Church, that the honor of the Most Blessed Virgin should be increased, and her prerogatives should shine with a fuller light." The bishops of the Church, as the Pope says, "entreated us with a common voice that the Immaculate Conception of the Virgin should be defined by Our supreme judgment and authority." The Cardinals of the Special Congregation appointed to study the Immaculate Conception as well as the consulting theologians "after a diligent examination demanded from Us with equal alacrity and zeal this definition . . ." Then the Pope called a Consistory "in which We addressed Our Brethren, the Cardinals of the Holy Roman Church, and with the greatest consolation of mind We heard them entreat of Us that We should promulgate the dogmatic definition of the Immaculate Conception of the Virgin Mother of God." "Therefore having full trust in the Lord that the opportune time had come for defining the Immaculate Conception . . . having most diligently weighed all things and poured forth to God assiduous and fervent prayers, We resolved that We should no longer delay to sanction and define, by our supreme authority, the Immaculate Conception of the Virgin, and thus to satisfy the most pious desires of the Catholic world, and Our own piety towards the Most Holy Virgin, and at the same time to honor more and more the only-begotten Son, Jesus Christ our Lord, since whatever honor and praise is given to the Mother redounds to the Son."

From the time of the privilege of the Immaculate Conception to the definition almost nineteen centuries intervened; while a proposal for the definition had been made four centuries before the time of Pius IX, yet in the mysterious designs of Providence it was reserved until 1854. The purpose of the Immaculate Conception was to prepare the soul of Mary for the coming of Jesus Christ into her womb; may we not infer that the purpose of the definition a century ago was to prepare the souls of men for the coming—or perhaps, we should say, for the return—of Jesus Christ? The Immaculate Conception was the beginning of the preparation for the advent of Christ in the flesh; the definition was the beginning of the preparation for the advent of Christ in another way, for men had departed from Him and must be brought back. The Immaculate Conception was the beginning of Mary's work in bringing Christ to men; through the "precious gem" of the definition of this privilege she intensified her work of bringing men to her Son. Bishop Sheen spoke of the time of the definition as the beginning of the modern world; through rationalism, so rampant at that time, through the spread of the doctrine of evolution, of materialism, of modernism, and of secularism, through the deifying of humanity, through the elevation of science as the answer to all the ills of man, through the idea of human progress, men were led and are being led more and more away from God and from His Son, and therefore His Church.

Through the power of the Immaculate Conception brought before the minds of men by reason of the definition, through the prestige brought to the Vicar of Christ through the definition, through the definition of the infallibility of the Pope proclaimed by the Vatican Council, an event accelerated by the definition of the Immaculate Conception, through the tremendous growth of devotion to Mary since the definition, and lastly through

the culmination of the privilege of the Immaculate Conception, the Assumption defined by Pius XII, men have been, are and will be led back to God and to Christ, and therefore to His Church.

A consideration of this beautiful privilege of our Blessed Mother would not be complete if we did not draw out of it some practical points for our daily spiritual lives. The Holy Father in *Fulgens Corona* has set before us certain practices that the centenary celebration should produce. First is the imitation of our Mother, and who should imitate her more than an "alter Christus." More so should we, since our work is the formation of Christ in others, the teaching of those who will one day bear the priesthood of Christ. If God prepared the Mother of His Son in such a way as to prevent sin from staining her, then what should be our preparation of the souls of those entrusted to us! If God did not allow sin to touch Mary's soul, then we should not allow sin to touch ours, in so far as it is humanly possible; and we should by word and example exhort our students to the same love of a sinless life. Pius XII wrote: "The commemoration of the mystery of the Most Holy Virgin, conceived immaculate and immune from all stain of original sin, should, in the first place, urge us to that innocence and integrity of life which flees and abhors even the slightest stain of sin." (*Fulgens Corona*)

The Holy Father also urges us to follow Mary in her obedience to "the precepts and example of her own Divine Son." She seems, as the Holy Father continues, to say to each one of us as she did to the servers at the marriage feast of Cana: "Whatsoever He shall say to you, do ye." No one has a greater obligation to imitate Christ, to live Christ, than a professor in the seminary; how can we form Christ in others if He has not been formed in ourselves? We cannot do better than to turn to Mary, and to ask her through the privilege of the Immaculate Conception to form her Son in us, and "may the Divine Redeemer, moved by her favor and intercession—grant the widest and most fruitful effects to these our most ardent desires . . ." (*Fulgens Corona*)

MINOR SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

Tuesday, April 20, 1954, 9.30 A.M.

The first meeting of the Minor Seminary Department was called to order by the chairman and president of the department, Rev. Herman Romoser, O.S.B., of St. Meinrad Minor Seminary, and opened by prayer. Father Romoser welcomed the members and introduced the officers of the department, the Very Rev. John F. Zimmerman, C.M., vice president; the Rev. Thomas J. Kelly, secretary; the Very Rev. George A. Gleason, S.S., vice president general; the Very Rev. Msgr. Charles H. Lynch and the Rev. George M. Murphy, S.J., members of the general Executive Board. The proceedings of the previous meeting were on motion approved and arrangements were made for registration and for the joint luncheon with the Major Seminary Department to be held on Wednesday.

The chairman then introduced the Rev. Edmund Binsfeld, C.P.P.S., Librarian of St. Charles Seminary, Carthage, Ohio, who read a paper on "Church Legislation on the Reading of Papers and Periodicals in the Minor Seminary Library." The chairman suggested that the next paper follow immediately and that the discussion follow it. He then presented Rev. William C. Bier, S.J., of Fordham University, New York, Executive Secretary of the American Catholic Psychological Association. Father Bier's paper was on "Psychological Tests in the Screening of Candidates in the Minor Seminary." Both papers were well received but Father Bier's paper led to a lively discussion and to further questioning of the speaker particularly with regard to the interpretation of psychological tests. Father Bier maintained that, if the tests were to be used effectively and interpreted satisfactorily, a trained psychologist, preferably one with a doctorate in the field, should be employed.

SECOND SESSION

Tuesday, April 20, 1954, 2.00 P.M.

This was a joint session with the Vocations Section of the Minor Seminary Department. Father Romoser opened the meeting with prayer and after giving the history of the formation of the Vocations Section he introduced the officers of both the Minor Seminary Department and the Vocations Section. He then appointed the following committees and asked them to report at the final session on Thursday: Committee on Nominations: Very Rev. Msgr. John J. Murray of Cardinal O'Connell Minor Seminary, Boston, Chairman, Rev. Edmond A. Fournier of Sacred Heart Seminary, Detroit, Rev. Eugene J. Molloy of Cathedral College, Brooklyn. Committee on Resolutions: Very Rev. Charles J. Willis, S.M., of St. Mary's Manor, Pennndel, Pa., Chairman, Rev. Edward McDermott, O.P., of Providence College, R.I., and Very Rev. Arthur Kiernan, M.M., of Maryknoll, Glen Ellyn, Ill.

The first paper on "What the Minor Seminary Expects of the Vocations Director" was read by Rt. Rev. Msgr. Charles L. Giblin, President of Cathedral College, New York. It was immediately followed by a paper on "What the Vocations Director Expects of the Minor Seminary" by Rev. Charles Murphy, Director of Vocations, Archdiocese of Cincinnati, Ohio. The ensuing discussion centered mainly on the functions of the vocations director or recruiter, his part in the screening of candidates, his "follow-up" work after the boy has entered the seminary and during the vacation period, his continued interest in boys even after they have decided that the priesthood is not their vocation. Also discussed was the desirability of cooperation between diocesan directors of vocations and recruiters for the religious life.

THIRD SESSION

Wednesday, April 21, 1954, 9.30 A.M.

The session was opened with prayer by Father Romoser. Since the plans for the first part of this session called for a discussion on the subject of a testing and norming program for minor seminaries, no formal paper had been provided for. However, before giving the floor to the resource consultant, Mr. John E. Dobbin, to lead the discussion, Father Romoser made the following observations:

The first topic on our agenda this morning is listed as a discussion on "A Testing and Norming Program for Minor Seminaries." This matter is being treated at the urgent insistence of Monsignor Frederick G. Hochwalt, Secretary General of the NCEA.

Some months ago Monsignor Hochwalt wrote to me suggesting that this would be a very suitable topic for our department meeting. He further suggested that I secure the services of the Dean and Registrar of Los Angeles College, Los Angeles, California, the Rev. Bernard J. McCoy, C.M., a man very interested and very competent in the field. Moreover, he urged that I contact Mr. John E. Dobbin, Director of the Cooperative Test Division of Educational Testing Service, Princeton, New Jersey, and ask him to serve as a resource consultant in our discussion of the topic, namely, the working out of a testing program for minor seminaries. This would be a program that would be of service to all minor seminary officials, and one that might permit meaningful comparisons to be made among minor seminaries.

All efforts of my own, as well as those of Father John Zimmerman, C.M., our vice president and a confrere of Father McCoy, to secure his services at this particular time proved in vain. This very week the Los Angeles College is being moved to its new location in San Fernando, California, and Father McCoy's presence is needed there. However, I was more successful in procuring the assistance of Mr. John E. Dobbin, who is with us here on the platform today. With his help we hope this morning to do at least some exploratory work on the matter, in order to see whether or not the establishment of such a program is feasible, and whether or not efforts in this direction will meet with the hearty cooperation of men engaged in minor seminary work.

Ecclesiastical legislation as well as the pronouncements of the Supreme Pontiffs have laid down for us the requirements to be expected of candidates for the holy priesthood. To quote just one of the latest directives of our Holy Father, Pope Pius XII, in his encyclical *Menti Nostrae*: "It will always be necessary to examine individually each candidate for the priesthood with the utmost care, and above all to find out the intentions and reasons that lead

him to this determination (namely, to follow the priestly vocation). This is especially true when there is a question of young boys. It is necessary to weigh attentively whether they possess the requisite endowments of body and mind, whether they aspire to the sacred offices solely because of their inherent excellence and their own and others' spiritual welfare."

We usually enumerate the requisites for a true vocation as: right intention, physical, moral and intellectual fitness. All of us, it goes without saying, have in the past and are at present trying to judge our charges in the minor seminary on these points. Using the means at hand, we endeavor to meet the terrific challenge of deciding: this boy is a fit candidate; this one is not. Sometimes our judgments are based on what we might call "subjective" evidence. And, we often wish for some positive, objective means of confirming these subjective judgments or opinions.

The last fifty years have seen a rapid development in the field of "objective" testing. At first viewed askance, the objective testing program has caught hold in America, and objective testing is now being widely employed throughout the nation in the armed forces, in schools, and in business.

We of the minor seminaries have, we might say, shied away from the adoption of objective testing to any great extent. Many of us have felt, I believe, that in dealing with divinely inspired vocations objective testing might be somewhat of an outside interference. However, the day has come when in our work of screening and guiding the young men who apply to us, or who are already with us, we can no longer afford to ignore the existence of these valuable "objective" tools.

To initiate a discussion of what the field of objective testing has to offer us, we must start with a statement of our objectives. What do we want to know about the candidate for the holy priesthood? I think that in addition to his intention we want to know: 1) What are his character qualifications? Is he a morally good boy? Is he socially well adjusted? Is he willing to be spiritually guided? Does he have good practical judgment? 2) What are his physical endowments? Does he possess good physical health? Does he have any specific weaknesses or defects that would make him unfit for the priestly state? 3) What are his intellectual talents? Are they sufficient to warrant his attempting to begin or to continue a training that will require not only four years of high school, with a heavily weighted academic curriculum, but also four years of college and four years of theology? 4) What has been his past achievement as measured by objective norms as well as the subjective evaluation of his past teachers?

With these as our basic objectives or goals in testing, we ask: 1) In which of these areas can objective testing be of service to us? 2) What types of tests are available in such areas? 3) What would constitute an adequate testing program for a minor seminary? 4) Can a program be worked out that would fit all minor seminaries?

With these leads, I turn the floor over to you, Mr. John E. Dobbin, and to you, Reverend Fathers.

Mr. Dobbin as resource consultant had not been asked to present a formal paper but for the purpose of facilitating the discussion he suggested five points for the effective use of measurement. He said that tests could be used effectively in the process of selecting boys most likely to succeed in, and benefit by, the program of the minor seminary and that, from tests, admission officers could obtain a fairly accurate estimate of a boy's chances of finishing the full course. Secondly, he pointed out that most, if not all, of the tests

used for selection could also be used for placement and guidance with no need for a second testing. He maintained that, if no test was given before admission, then measurement of newly admitted students is in order for the following purposes: (a) to find out who are the brighter students who will need extra attention if their talents are to be fully developed and who are the slower ones who will need another kind of help; (b) to discover which boys have deficiencies in their preparation for minor seminary work, particularly those whose reading skills need sharpening, in order that they may be helped right away to remedy these deficiencies; (c) to assess each boy's pattern of interests and personality characteristics. Thirdly, Mr. Dobbin suggested the desirability of testing at various stages of the minor seminary course for the purpose of "stock-taking," of measuring the student's progress and his capacity for more advanced work. As a fourth point, he presented the value of tests given when the student is about to enter upon his collegiate studies. He emphasized that tests at this stage of a student's progress are desirable not only in deciding whether he is equipped for college work but also in comparing the freshmen with other freshman student bodies in other minor seminaries and colleges. Fifthly, he suggested testing at the end of the sophomore year. Testing at this point, he maintained, makes it possible for the minor seminary to assess itself, to estimate how much this institution has done to prepare its young men for the final phases of their training compared with how well it wanted to prepare them or with how well some other institution prepared its students.

Mr. Dobbin then noted that he had stressed the administrative uses of measurement but that the most fruitful uses of tests are those which enable each teacher to do a better job of teaching each individual student. He emphasized the great value of all the minor seminaries working together to build up a common testing program. Such a program, he said, would be far more effective and advantageous to each institution than one which it carried out alone. He suggested that a committee be appointed to investigate and explore the possibility of such a common testing program that could be built up for the particular needs of minor seminaries.

Mr. Dobbin was commended for his admirable and judicious presentation of the case for an extensive testing program. A lengthy discussion followed in which many of the members of the department gave their views and questioned Mr. Dobbin. It became evident that most of the minor seminaries did not have pre-admission tests but that many had some sort of a testing program. Mr. Dobbin noted that the results of tests given to many types of schools, including minor seminaries, indicated that the minor seminary was in a special category. He emphasized that, inasmuch as minor seminaries have common objectives and a common curriculum, norms could easily be established for them if they adopted a common testing program and that the results of such a program would consequently mean much more to them. The discussion eventually embraced achievement tests, intelligence tests, and personality tests and Father Bier, S.J., of Fordham University expressed the hope that in time as a result of his experimental use of tests he might be able to produce one specifically designed for minor seminaries.

Father Romoser then introduced the Rev. Francis A. Gaydos, C.M., professor of mathematics at St. Louis Preparatory Seminary, who read a paper on "A Survey Course in College Mathematics for Minor Seminaries." The discussion which followed touched on the value of such a course, the textbooks available for it, the question of credits to be allowed for it toward a B.A. degree, variations of the course described by Father Gaydos already existing in some minor seminaries, and finally on the general subject of mathematics

throughout the minor seminary curriculum. The meeting closed with prayers and the members joined with the members of the Major Seminary Department at luncheon at which a paper on the Immaculate Conception was read by the Very Rev. G. H. Guyot, C.M., of the Assumption Seminary of the Blessed Virgin Mary, San Antonio, Tex.

FOURTH SESSION

Thursday, April 22, 1954, 9.30 A.M.

The final session was opened by prayer by Father Romoser. He then called upon Monsignor Murray, the Chairman of the Committee on Nominations, to make the recommendations of that committee. Since Father Romoser wished to continue the recent practice of the president holding office for only one year and since Father Zimmerman, the vice president, and Monsignor Lynch, member of the Executive Board, are now out of minor seminary work, the Committee recommended the following slate which was voted in unanimously by the members: President, Very Rev. Daniel P. Munday, C.M., St. Joseph's College, Princeton, N. J.; Vice President, Rt. Rev. Msgr. Raymond G. LaFontaine, St. Thomas Seminary, Bloomfield, Conn.; Secretary, Rev. Thomas J. Kelly, Cathedral College, Brooklyn, N. Y.; Vice President General, Very Rev. George A. Gleason, S.S., St. Charles College, Catonsville, Md.; Members of the General Executive Board, Rev. George M. Murphy, S.J., St. Philip Neri School, Haverhill, Mass., and Rt. Rev. Msgr. Charles L. Giblin, Cathedral College, N. Y. The Committee on Resolutions had no report to make.

On motion of Monsignor Lynch a vote of thanks and appreciation was given to the retiring president, Father Romoser, for his excellent work in guiding the department during the past year and for the program he had arranged for this meeting. Father Romoser responded by thanking his fellow officers and members for their cooperation and reported that exactly one hundred and fifty had registered in the Minor Seminary Department for this annual meeting.

Father Romoser then announced that Father Everett F. Briggs, M.M., of Maryknoll, Los Angeles, Calif., was unable to be present to read his paper but that the paper would be read for him by Rev. Paul F. D'Arcy, M.M., of Glen Ellyn, Ill. The paper was entitled "The Incompatibility between Class Load and Study Time in the American Minor Seminary" and was based upon a longer study of the same subject made by Father Briggs. Father Romoser led the discussion on the paper. The point most emphasized was the need for more efficient utilization of the study time by teaching the students better methods of study.

Father Romoser, after urging attendance at the Minor Seminary Conference at the Catholic University in May, introduced the new officers and turned the chair over to the incoming president, Father Munday. A brief, informal discussion followed on the subjects of remedial reading, remedial speech, and the amount of Latin needed for entrance into the major seminary. The meeting was adjourned with prayer at 11.45.

THOMAS J. KELLY,

Secretary

PAPERS

CHURCH LEGISLATION ON THE READING OF PAPERS AND PERIODICALS IN THE MINOR SEMINARY LIBRARY

REV. EDMUND BINSFELD, C.P.P.S., LIBRARIAN,
ST. CHARLES SEMINARY, CARTHAGENA, OHIO

In this historical survey on Church legislation for the reading of papers and periodicals in the minor seminary library, no interest is taken in any matter which definitely falls under the surveillance of the Roman Index. Too frequently statements are made that the Church forbids any newspapers or periodicals in the seminary library. To show the intelligent moderation of the Church in this regard comprises the motive of this paper.

Let us take to history. European conditions in 1900 were quite revolutionary to the previous period of respectability. France, Austria and Italy were astir with social, religious, political and financial troubles. In particular, Italy's problems were a prime factor in the Church's legislation at the time regarding seminarians' use of papers and magazines. This was brought out in Leo XIII's encyclical *Graves de Communi*, and more detailedly in the Instruction by Cardinal Rampolla. Because of the confusion wrought by Italian party publications, Paragraph VI of this instruction reads:

No newspaper, even though Catholic and of popular Christian action, may be introduced in the Seminaries, Colleges and in the schools dependent upon ecclesiastical authority, without the express permission of immediate superiors, who must first have, absolutely, the authorization of their own Bishops for each newspaper and review. In general, it is not becoming that the time destined for ecclesiastical formation and for study be employed in reading newspapers, principally those which require in the reader special guarantees of wisdom and of real Christian piety. Bear this norm in mind and see that it is observed even by the Superiors of Religious Orders and Congregations in their respective households.¹

The regulation centered around a political situation at a particular period—The Christian Democratic movement in Italy—at the beginning of the twentieth century. To state in 1937 that this Instruction of 1902 declares that "Newspapers, even though written by Catholics, are to be excluded from the seminary library, except they be permitted by the Superior, and they will permit it only with the consent of the Ordinary," as did Father Charles Murphy in his talk on the seminary library before the Seminary Conference of the National Catholic Educational Association, is obviously a misquotation without warrant.² Father Murphy, however, translated liter-

¹ Sacra Congregazione degli Affari Ecclesiastici Straordinari, "Instruzione sull'Azione popolare cristiana o democratico-cristiana in Italia" (Romae, 27 gennario, 1902), *Acta Sanctae Sedis*, XXXIV, p.405.

² Charles B. Murphy, "The Seminary Library," *National Catholic Educational Association Bulletin*, XXXIV (August, 1937), p.487.

ally the passage as given in Latin by Micheletti who substituted an ellipsis for the qualifying phrase which denotes papers of a political nature, namely those "of popular Christian action." Unfortunately, Father Murphy's error in quotation was not corrected in publication.

It was to this same Instruction that Pope Leo XIII referred in his encyclical letter to the Bishops of Italy on December 8, 1902:

We wish, therefore, that the faithful observance of the norms contained in another more recent document be insisted upon, in a special way that concerning reading matter, or anything which might in any way be for the young an occasion to take part in any outside activity whatsoever. Thus, Seminary students profiting by this precious period of time, and with the greatest tranquility of soul, will be in a position to approach those studies which will prepare them for the duties of the priesthood, in a particular way for the ministry of preaching and of the confessional.³

Another problem for the Church in Italy at the time was modernism. Because his attention was called to the "spirit of *insubordination* and independence displayed here and there amidst the clergy," and because of the number who as seminarians or as young clerics signed themselves with the National Democratic League, Pius had to urge:

Seminary students are to be absolutely forbidden to take part in any way in outside agitations, and we accordingly prohibit them from reading papers and periodicals except, in the case of the latter, some of sound principles that the Bishop may deem suitable for study by the students.⁴

This quotation clarifies the context of His Holiness's statement concerning the reading of newspapers and periodicals by seminarians. He is treating expressly of those publications of Italian political significance and those affected by the novelties and errors of modernist forerunners. It seems obvious that not all periodicals and papers without question are proscribed, but only those with dangerous tendencies.

In his *Lamentabili*, Pope Pius stated:

No book or paper or periodical of *this kind* must ever be permitted to seminarists or university students. The injury to them would be equal to that caused by immoral reading—nay, it would be greater, for such writings poison Christian life at its very fount.⁵

³ A.M. Micheletti, *Constitutiones Seminariorum Clericalium* (Turin: Marietti, 1919), p.34, article 115.

⁴ Leo PP. XIII, *Fin dal principio*, (December 8, 1902): "Vogliamo del pari che s'insista sulla fedele osservanza delle norme contenute in altro più recente documento, in ispecial modo per quanto concerne le letture od altro che potesse dare occasione ai giovani di prender parte momechessia ad agitazioni esterne. Così gli alunni dei Seminari, facendo tesoro di un tempo prezioso e colla massima tranquillità degli animi, potranno raccogliersi tutti intorno a quegli studi che li rendano maturi ai grandi doveri del sacerdozio, singolarmente al ministero della predicazione e delle confessioni." ASS, XXV, p.261.

⁵ Pius PP. X, *Pienti l'animo* (July 28, 1906): "Sia onninamente impedito che dagli alunni dei Seminari si prenda parte comechessia ad agitazioni esterne; e perciò interdiciamo loro la lettura di giornali e di periodici, salvo per questi ultimi, e per eccezione, qualcuno di sodi principi, stimato del Vescovo opportuno allo studio degli alunni." ASS, XXXIX, p.324.

⁶ Pius PP. X, *Pascendi dominici gregis*, (September 8, 1907): "Item libri omnes, ephemerides, commentaria quaevis huius generis neve adolescentibus in Seminaris neve auditoribus in Universitatibus permittantur: non enim minus haec nocitura, quam quae contra mores conscripta; immo etiam magis, quod christianae vitae initia vitant." ASS, XL (1907), p.643.

Once again it is to be observed that the prohibition of papers and periodicals herein mentioned treats of those by modernists, and those favoring modernism. Hence not each and every publication is forbidden.

The words of the *Sacrorum Antistitum* are stronger in their prohibition:

... as clerics are already sufficiently burdened with the many important studies imposed upon them relating to sacred literature, to the points of faith, morals, the science of piety and offices known to ascetics, to the history of the Church, canon law and sacred eloquence, in order that the students may not waste their time in the pursuit of other questions and be distracted from the main objects of their studies, we absolutely forbid that any journals or periodicals, however excellent, be read by them, binding the consciences of the superiors to take care scrupulously that this does not happen.⁷

As this stands, it seems to be the most positive statement on hand for the prohibition of any and all periodicals and papers from a seminary library, however excellent they may be. However, the period of this writing must not be forgotten, 1910; the circumstances must be remembered: the spread and fight against modernism.

In the second paragraph of his letter to the Primate of Hungary, who had some doubts about these publications in a seminary, Cardinal de Lai replied:

The mind of His Holiness is that there be a strict prohibition against the free usage by seminarians of periodicals and commentaries, however excellent, dealing with political happenings or daily affairs, or treating of social and scientific questions which are still the subject of controversy. This does not prevent Seminary superiors or professors, while treating scientific questions, from reading to the students or allowing students in their presence to read articles from these periodicals and commentaries which are considered useful and opportune for the instruction of the students.⁸

In the following paragraph of this same letter, a positive attitude is presented in regard to certain types of magazines:

Commentaries in which nothing controversial is contained but which include religious happenings, the decisions and decrees of the Holy See, and the acts and ordinations of Bishops, together with all other periodicals which are suitable and apt to foster piety and a vocation among students, may be, with the approval of Seminary administrative

⁷ Pius PP. X, *Sacrorum Antistitum*, (September 1, 1910): "Quare, quum clericis multa iam satis eaque gravia sint imposita studia, sive quae pertinent ad sacras litteras, ad Fidei capita, ad mores, ad scientiam pietatis et officiorum, quam *asceticam* vocant, sive quae ad historiam Ecclesiae, ad ius canonicum, ad sacram eloquentiam referuntur; ne iuvenes aliis quaestionibus consecrandis tempus terant et a studio praecipuo distrahantur, omnino vetamus diaria quaevis aut commentaria, quantumvis optima, ad iisdem legi, onerata moderatorum conscientia, qui ne id accidat religiose non caverint." *Acta Apostolicae Sedis*, II (September 9, 1910), p.668.

⁸ S. Congregatio consistorialis, "Epistola Eminentiae Vestrae, ad Claudium Card. Vaszary, Archiep. Strigoniensem et Primum Hungariae" (October 20, 1910), *Acta Apostolicae Sedis*, II (November 10, 1910), p.855: "Porro SSmi Domini Nostri mens est ut firma sit lex qua prohibetur ut diaria et commentaria, etiam optima, quae tamen de politicis rebus agunt quae in dies eveniunt, aut de socialibus et scientificis quaestionibus quae pariter in dies exagitantur quin adhuc de iis certa sententia habeatur, haec, inquam, in manibus alumnorum seminarii libere non reliquantur. Nil tamen vetat quominus superiores seminarii aut magistri, si agatur de quaestionibus scientificis, legant alumni aut legendos articulos in sua praesentia tradant eorumdem diariorum et commentariorum, quos ad alumnorum instructionem utiles vel opportunos censent."

and executive officers, placed in the hands of the students during times not devoted to study or to other prescribed duties.⁹

The Very Rev. Dr. Gregory Bechtold, O.S.B., Rector of St. Meinrad's Seminary at this time, inquired of the editor of the *Ecclesiastical Review* how far the prescription contained in the Sovereign Pontiff's recent *motu proprio* "*Sacrorum Antistitum*" extended to ephemeral literature.

The author of this reply maintains that it was in order to aid the student in the seminary to give his full time to his theology that the Holy Father ordained that newspapers or journals, that magazines or reviews, however good, should be eliminated if they lead to the pursuit of matters outside the seminarian's proper fields of study. Then he attempts to explain the type of publications which he thinks are forbidden. Yet, it would seem, that the anonymous writer felt he had gone too far in his explanations, for he then tries to be broadly inclusive in his tolerance of these periodicals and papers as a source for current information.

Moreover, the exclusive devotion to the theological studies implies by no means that the student is to ignore the questions of the day or that practical knowledge which men of the world and of leisure seek in secular journals. The study of moral theology and of church history, for instance, embraces a wide field which allows the student to keep fully abreast of the things that concern him as an enlightened teacher of morals and a practical guide in the affairs of religion for which he is to be ordained.

On the other hand, there appears no warrant for assuming that the words "*diaria quaevis aut commentaria quantumvis optima*" are to be taken in a sense which only a wrenching from their context can impart to them, as if "all kinds of journals and reviews however excellent" in scope or form, and including such as treat of the moral, dogmatic, and ascetic theology or of church history, canon law and homiletics, were to be kept out of the hands of theological students. Such an interpretation of the Pope's words would seem to be absurd as it is impracticable.¹⁰

It would logically withhold from the students those magazines and papers most vital to their work.

Two months before the universal enforcement of the new Code of Canon Law, the Holy Office on March 22, 1918, stated that the prescription about the oath against modernism in the *motu proprio* "*Sacrorum Antistitum*" of 1910 was still in force, as also was still binding that regulation for the establishment of a Council of Vigilance in each diocese as was required by the encyclical "*Pascendi*" of 1907.

Nothing at all was said about the rest of the prescriptions in the "*Sacrorum Antistitum*" among which was the prohibition against all newspapers and periodicals in seminaries. Hence one is safe in saying that this rule is abrogated.

⁹ *Ibid.*, p.856: "*Commentaria vero in quibus nil contentionis continetur, sed notitias religiosas, S. Sedis dispositiones et decreta, Episcoporum acta et ordinationes referunt, vel alia quae quamvis periodica non aliud sunt quam lectiones ad fidem et pietatem fovendam utiles, haec, inquam, possunt, probantibus seminarii moderatoribus, prae manibus alumnorum relinquere tempore a studio et ab aliis praescriptis officiis libero.*"

¹⁰ "The 'Motu Proprio' of Pius X on Religious Periodicals in Theological Seminaries," *The Ecclesiastical Review*, XLIII (December, 1910), pp.711-715. The title is misleading.

With May 19, 1918, the new Code of Canon Law came into force. Now, unless contained in the Code or confirmed at least implicitly by it, all previous disciplinary regulations for the universal Church were abrogated.¹¹ Nowhere directly or indirectly in the new Code is to be found the regulation forbidding periodicals and newspapers in the seminary library.

A practical interpretation of all this matter was expressed by Father Richard Sherlock at the Minor Seminary Department of the National Catholic Educational Association Conference.

Certain it is that for those engaged in seminary labors, there must be attention given to the work at hand and there cannot and must not be indiscriminate and useless waste of time; yet, on the other hand, a priest is to be equipped with a general culture so necessary for his work, and must be acquainted with the world in which he is to live and labor. There must be some acquaintance with the world of politics, art and letters, and at the same time some provision is necessary to round out and to form a background for the various studies in which one must necessarily engage. The problem is rather a personal one to be met with in individual seminaries with individual students; yet it is manifest that recreational reading, if entirely forbidden, like any other prohibition of so innocent a thing, will result in an attempted smuggling in of all types of books and periodicals, with no supervision and with a disastrous result to morals as well as morale.¹²

Father Sherlock is cautious in qualifying the type of reading which he advocates.

On the other hand, unrestricted reading for recreational purposes may result frequently in a great waste of time, the creating of an illusion of realism, a false notion of life, and a neglect of more serious reading. In itself reading is an innocent form of recreation, much less harmful than many others; e. g., unsupervised conversation oftentimes lacking in charity. It leads to the cultivation of a taste for reading. It is a form of relaxation available at all times, and is oftentimes the only form suited to many who cannot physically engage in or who have no taste for relaxation afforded on the campus or in the gymnasium.¹³

However, Father Sherlock in his address felt that newspapers are out of the question, even though he observed that at his time many of the boys were interested more in the sport pages than the sensational ones. He is speaking of 1933. A later author will show us a more current condition. The change of times is something that must be taken into consideration and unfortunately is too often neglected. Father Sherlock does allow for foreign papers in so far as the students will have opportunities to develop their studies in foreign languages by grasping idioms and building up vocabularies.¹⁴ He also argues that a judicious choice of magazines, "always under the censorship of the faculty-librarian, can give balance to reading that helps the students to keep abreast of the times and aids them practically in their classwork."¹⁵

¹¹ *Codex Iuris Canonici*, Canon 6, 6°.

¹² Richard B. Sherlock, C.M., "Recreational Reading in the Seminary," *National Catholic Educational Association Bulletin*, XXX (November, 1933), p.642.

¹³ *Ibid.*, pp.642-643.

¹⁴ *Ibid.*, p.643.

¹⁵ *Ibid.*, p.643.

It has been well said that:

The hastily expressed opinions of a large number of judges of varying merit are probably of less value than the mature judgment of one or two experts who have the question clearly in mind, and who are able to qualify their answers appropriately.¹⁶

Perhaps, then, the commentaries of the Dominican Canonist, Berutti,¹⁷ and the Capuchin Canonist, Mathew A. Coronata, on this matter of reading periodicals and papers in the seminary merit attention. Coronata has this to say, which confirms the similar comment of Berutti.

The law existing before the Code forbade clerics in Seminaries to read newspapers; the Code does not mention this prohibition, from which fact, however, one ought not to draw that this permits indiscriminate reading.¹⁸

Hence, one can say that although the reading of newspapers and periodicals in a seminary library is not prohibitory, it ought to be discriminatory.

The one big objection to the reading of periodicals in a seminary library, which is often made, and has been shown to be stressed, is that "it is a waste of time." By none of the objectors is this ever explained or defined. Indeed, seminary schedules are heavy, but the experience of any trained librarian who has observed the reading levels and percentages of seminarians will admit that very few have occasion to spend time flagrantly on matters not pertinent to their work. But times change, and Pius XI in his encyclical on the Catholic priesthood urges a "healthily modern" atmosphere.¹⁹ It is no more than right that in this cultural field, the seminarian be given the opportunities before him. There is absolutely no question here of any paper or periodical which is morally or doctrinally objectionable. We are concerned only with such materials as broaden the student's viewpoints, and make available for him the understanding of a wide horizon of knowledge and outlook on life.

Speaking on the reading habits of seminarians before the 1940 National Catholic Educational Association conference of the Seminary Department, the Jesuit librarian, Father Henry Regnet of St. Mary's, Kansas, said:

We hear much about devoting every possible moment to study, coupled usually with a warning about dissipating time and energy in side-issues. Is it not to be feared that at times such generalizations are but a cloak to hide an unwillingness to discriminate prudently, perhaps, only after much careful thought, between side-issues and what may possibly be the first stirrings of a worth-while spiritual enterprise? Preferring to err on the safe side may prove a convenient attitude, but is it not far more honest to face an issue courageously and settle it on its merits?²⁰

¹⁶ "The Questionnaire," *Research Bulletin of the National Education Association*, VIII (January, 1930), p.18.

¹⁷ Christopher Berutti, O.P., *Institutiones iuris canonici* (Turin: Marietti, 1938), Vol. IV, no. 130.

¹⁸ Mathew A. Coronata, O.M.Cap., *Institutiones iuris canonici ad usum cleri* (Turin: Marietti, 1939), rev. ed. Vol. II, n.941: "Iure ante Codicem vigente prohibitum non meminerit, ex quo tamen ne deduxeris hanc lectionem indiscriminatim permitti."

¹⁹ Pius PP. XI, *Ad catholici sacerdoti* (December 20, 1935), AAS, XXVIII (January 2, 1936), p.34.

²⁰ Henry H. Regnet, "The Cultivation of Reading Habits among Seminarians," *National Catholic Educational Association Bulletin*, XXXVII (August, 1940), p.757.

It seems to be a matter of record that throughout our seminaries we have not necessarily produced the leaders we would like. Horizons of learning and culture have been hemmed in. Initiative may be crushed. Future good works crippled. "Let us not fear to encourage initiative," says Father Regnet; "If we are in touch with realities we can always apply the curb. But who will revive a killed ambition?"²¹

After all, the minor seminarian is no longer a grade school pupil. At his age he is on a level with other young men of his generation who are either in high school, army, or at work. Very Reverend Edward Lyons, when rector of St. Andrews Preparatory Seminary, Rochester, New York, asked some probing questions on this matter of periodicals in a minor seminary.

Should our seminarians wait until they are ordained to be confronted with matters that are in these papers and books, matters that we are somewhat hesitant to have them see during their years of training?

Can we handicap our seminarians by refusing them these papers and magazines—magazines and papers that they will one day have as regular reading?

By the sacraments frequently received, by spiritual reading and conferences, by meditation and will training, we are preparing these boys and young men to sanctify themselves that they may also sanctify others.

Have we faith in our training if we hesitate to place before them certain books and magazines, not bad books or periodicals, but reading matter that may here and there contain incidents and pictures depicting real life?

Are we so ignorant of triumphs over temptation by our seminarians that we fear to trust him with such a book or magazine?²²

The prescription against all periodicals and papers in the seminary library is understood and sympathized with. This, however, is a practice which Father Henry Burke—at the time a member of the St. Mary's Seminary at Baltimore, Maryland, faculty—felt is "hardly comparable with the extensive library facilities and training available to the American college-men with whom the future seminarian as a priest will have to deal as an intellectual and educated equal." He questioned whether such prescriptions of periodicals and the limitation of library facilities is, in the words of Pius XI, "healthily modern"; whether it corresponds to "the generally higher level and wider scope of modern education"; whether it is adequate enough to ensure the priest being "graced by no less knowledge and culture than is usual among well-bred and well-educated people of his day." In the kind of day and age in which we live, is such ultra-conservative "custodial" practice for periodicals in accord with what the present Holy Father Pius XII expects of seminary education?²³

The consensus of seminary librarians is that seminarians are not developing sufficiently strong and worth-while reading habits. A survey of what the clergy once out of the seminary read in the line of papers and periodicals would be revealing. Monsignor Koenig, librarian of St. Mary of the Lake Seminary, Mundelein, Illinois, examines our consciences on this matter:

²¹ *Ibid.*, p.758.

²² Edward M. Lyons, "Censoring Reading in the Minor Seminary," *National Catholic Educational Association Bulletin*, XXXVIII (August, 1941), pp.632-635.

²³ Henry R. Burke, "The Seminary Librarian as an Educator," *The Catholic Library World*, XX (January, 1949), p.117.

In some seminaries it is almost an established policy to frown upon reading outside of the classroom matter and a few spiritual books. There is no denying that our seminary courses are crowded with subjects and that some students need all their time to master the fundamentals. But if we are to develop priests who read worth-while books, the habit must be developed in the seminary. It seems obvious to remark that a love for reading will be fostered only by reading and not by lectures in pastoral theology. This gift will not be bestowed by the Holy Ghost in ordination . . . Unless he (the seminarian) has learned the value of books in the seminary, he will not acquire a taste for them in the priesthood. If he does not continue to read, he may preach instructive sermons for a year or two; but then his stock of ideas will be depleted and he will annoy the faithful by playing the selfsame record over and over again.²⁴

In his most recent apostolic exhortation to the clergy of the world, Pope Pius XII emphasizes the necessity of a normal life in the seminaries. "It is necessary therefore," he says, "that the life the boys lead in the seminaries correspond as far as possible to the normal life of boys. . . . Everything must be carried out in a healthy and calm atmosphere . . ."

On the matter of developing a sense of responsibility, the Holy Father says:

. . . Directors of seminaries must use moderation in the employment of coercive means, gradually lightening the system of rigorous control and restrictions as the boys grow older, by helping the boys themselves to stand on their own feet and to feel responsibility for their own actions. Directors should give a certain liberty of action in some kinds of projects habituating their pupils to reflect so that the assimilation of theoretical and practical truths may become easier for them. Let directors have no fear in keeping them in contact with the events of the day which apart from furnishing them with the necessary material for forming and expressing a good judgment, can form material for discussions to help them and accustom them to form judgments and reach balanced conclusions.

And:

If young men—especially those who have entered the seminary at a tender age—are educated in an environment too isolated from the world, they may, on leaving the seminary, find serious difficulty in their relations with either ordinary people or the educated laity, and it may happen that they may either adopt a misguided and false attitude toward the faithful or that they consider their training in an unfavorable light. For this reason, it is necessary that the students come in closer contact, gradually and prudently, with the judgments and tastes of the people in order that when they receive Holy Orders and begin their ministry they will not feel themselves disorientated—a thing that would not only be harmful to their souls but also injure the efficacy of their work.²⁵

²⁴ Harry C. Koenig, "An Examination of Conscience," *The Catholic Library World*, XXI (November, 1949), pp.47-48.

²⁵ Pius PP. XII, *Menti Nostrae* (September 23, 1950). English translation by John P. McCormick, S.S. (Washington, D.C.: National Catholic Welfare Conference, 1950), pp.31-32.

PSYCHOLOGICAL TESTS IN THE SCREENING OF CANDIDATES IN THE MINOR SEMINARY

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In developing the topic on which I have been invited to address you, I propose to discuss first the justification for employing psychological tests as an aid in evaluating priestly vocation. Secondly, I will consider the general requirements for the operation of such a program, and finally its application to the minor seminary, with some of the problems involved in the latter instance.

It seems appropriate to consider in the first place the justification for including psychological tests in the evaluation of something supernatural, such as a genuine vocation to the priesthood certainly is. There are those who feel uneasy about such an undertaking, suspicious, or at least fearful, that this may be a subtle way of "naturalizing" priestly vocation. It is essential at the start to set the record straight in this respect.

The justification for the use of psychological tests in attempting to evaluate priestly vocation is to be found, as I see it, in the congruence of such a procedure with the theology of priestly vocation, as understood in the Church. In his treatment of religious vocation, St. Thomas makes use of a distinction which is no less applicable to priestly vocation. The angelic doctor distinguishes between *internal* vocation, or desire on the part of the candidate, and *external* vocation, or acceptance by a competent superior. Let us consider vocation briefly under each of these aspects, and in so doing we can indicate what is the legitimate function of psychological testing with respect to the discernment of vocation.

INTERNAL VOCATION

By internal vocation is meant the intention on the part of the applicant to embrace the priestly state. This intention is formed by a man under the influence of the Holy Spirit. Such an intention is the result of grace, or rather a series of graces, consisting of interior and exterior helps, in virtue of which the individual is led to take the resolution to enter the priesthood.

This resolution may result from an extraordinary illumination of the mind and incitement of the will toward the priesthood. Some of the saints have been favored with such an unmistakable divine call, but we have the authoritative pronouncement of Pope Pius X in his decision on the book of Canon Lahitton on *Sacerdotal Vocation* that no such special attraction is necessary for a priestly vocation. Generally, the intention to enter the priesthood is formed under the influence of what theologians refer to as an ordinary grace, i. e., a grace which works through the reasoning processes. It is worth noting, however, that this intention must be sufficiently firm considering the difficulties involved in the priestly state. It is only a firm resolution which, in the opinion of theologians, is the subjective manifestation of vocation.

It is evident that such a firm decision to enter the priesthood is the result of grace. "You have not chosen me, but I have chosen you." (Jo. 15:16) This is the essence of priestly vocation, and it is clearly its supernatural aspect. Directly, therefore, psychology which deals only with the natural cannot touch this aspect of vocation. Yet, indirectly, even here it may have something to contribute in an individual case.

The decree of Pope Pius X, referred to above, emphasized the fact that candidates for the priesthood must be inspired by a "right intention." No purely natural motive will be sufficient, such as disillusionment with the world, or personal happiness, or security, or the desire to escape an unhappy home situation. On the other hand, theologians allow that *any* supernatural motive will suffice.

It is at this point, it would seem, that psychology can enter with a contribution which, in an individual case, can be an important one. Modern psychology has demonstrated the fact that human motivation is complex to an extent not previously, or at least not fully, recognized. In the case of the motives inducing a man to present himself as a candidate for the priesthood, it will seldom happen that they are purely supernatural. Natural motives will invariably be present as well. What seems to be important, however, in the case of vocation, is that the *dominant* motives be supernatural. Granted that in a concrete instance the total motive force will be partly natural and partly supernatural, the more dominant the role of supernatural motives, the more assurance there would be that the call is truly from God.

The masters of the spiritual life have always recognized the possibility of self deception in the service of God, and modern psychology tends to reinforce their warnings by supplying instances of the subtle ways in which unconscious and undetected influences may insinuate themselves into human motivation. When such happens in the case of vocation, the good will of the applicant is not in question, but the genuineness of his vocation is. He is, in this supposition, deceived himself, and he may quite easily deceive others.

The manifestation of virtue is sometimes ambiguous, and what externally passes for virtue may actually be no more than a cover-up for a psychological problem. Natural submissiveness and deep-seated inferiority can easily pass for humility; overly-conscientious strivings for perfection can, as a matter of fact, be no more than psychological defenses against fear of criticism and inability to tolerate failure, while genuine apostolic zeal is not always easy to distinguish from a paranoid discontent. The discernment of spirits is not infrequently difficult, and we have the scriptural admonition: "Dearly beloved, believe not every spirit, but try the spirits if they be of God" (I John 4:1). This warning seems to be particularly pertinent in the matter of the discernment of vocation, and especially with respect to the motives prompting the applicant to apply for admission. It would surely be excessive always to question our conscious motives and to see in them nothing but disguises for hidden tendencies, but it must be acknowledged that conscious motives are sometimes deceptive, and that the dominant motives for our actions are not always the ones which consciously move us. Unconscious fear of contact with the world, for example, may be concealed by perfectly orthodox motives such as contempt for the world and desire of perfection. For a long time, in such a case, the individual's actions may seem to be inspired by these traditional motives, but it may eventually appear that they were in fact but the effects of neurotic tendencies. Where unconscious factors are at work common sense is hardly sufficient for the discern-

ment of vocation, and the eye of the expert is needed to detect a latent neurosis artfully concealed behind normal behavior.

EXTERNAL VOCATION

Let us pass now from internal vocation, where psychology has only an indirect and limited contribution to make, to a consideration of external vocation where its contribution can be more direct and more extensive. By external vocation, it will be recalled, is understood the acceptance of the applicant by a competent superior. Some one, it is clear, must pass on the applicant's suitability for the priesthood, and ultimately this is the major superior in the case of a religious priest, and the bishop in the case of a diocesan priest. The internal call is always subject to the possibility of self deception, and finds a certain confirmation, therefore, in the judgment of suitability passed by a competent superior. It is the junction of the two which gives vocation to the priesthood in the concrete.

Pope Pius X, in his decree on Canon Lahitton's book referred to above, indicated that in addition to the right intention there is also required in the seminary candidate "such fitness of nature and grace . . . as will give a well-founded hope of his rightly discharging the obligations of the priesthood." The natural fitness, referred to in the above quotation, would involve, it would seem, health, up to a reasonable point, intellectual ability of a sufficient order, and finally, what is pertinent to the present discussion, relative normality of psychological functioning.

The psychological fitness required of the seminary candidate might be variously expressed as maturity, judgment, balance, stability, control, or adjustment, but in all instances there would be agreement that some over-all psychological integrity is needed. The terminology may be new, but the reality behind the terminology has long been recognized. No superior, I would think, could accept a candidate for the priesthood without making some judgment on his psychological fitness. The trouble is not that the need for such an estimate is disputed, but that the basis for an adequate judgment in this respect is not available. This is the point at which the psychological examination of candidates enters to make its contribution, which consists in providing a more adequate foundation for the judgment of psychological suitability than would otherwise be available. There is a growing conviction that we need to make a more adequate investigation into the psychological suitability of seminary candidates than has traditionally been made, and I interpret the invitation extended to me to address you today as a recognition of this fact.

From what has been said, I would hope that two points relative to the psychological testing of applicants for the priesthood would have become clear: (1) Such a program is new only in its methods, not in its purpose. Its function is traditional and inescapable: namely, a judgment on the psychological fitness of the applicant. (2) Psychological testing offers an estimate only of the natural fitness of the candidate, and thus does not encroach upon vocation in its supernatural aspect.

GENERAL REQUIREMENTS OF SUCH A PROGRAM

Let us advance now from the theoretical justification for the employment of psychological tests in evaluating priestly vocation, to a consideration of the requirements for the inauguration of such a program in practice. I

¹ *Acta Apostolicae Sedis*, IV, 1912, p. 485.

speak here of the general requirements, reserving the question of the application to the minor seminary for the following section.

Since it is a program of psychological tests which would be under consideration, I put it down as the first and most fundamental condition for the inauguration of such a program that it should be entrusted to a competently trained psychologist. Ideally, the psychologist himself should be a priest, a religious priest if the program is to evaluate candidates for the religious priesthood, a diocesan priest if it is directed toward applicants for the diocesan seminary. This combination is particularly desirable and advantageous, but if both cannot be had, it is more important that the person in charge of the program be a psychologist than that he be a priest. Such a person will be in a position to make a maximum contribution if he has himself had the experience of living the priesthood, but he can still make his essential contribution if he is a layman. What is needed is not merely acquaintance with psychological testing, but a thorough training in psychology. This sort of testing is not a field for novices and beginners in psychology, but remains a difficult task even when one is able to bring to it the maximum which modern psychology can offer in training and experience. The psychologist, as director of the program, assumes responsibility for the selection of the tests and procedures to be employed, the supervision, if not actual administration, of the tests, and above all the interpretation of the test results. The latter is the crucial part of the program, a portion of which is far from automatic and makes the fullest demands in terms of psychological training, understanding, and insight.

The kind of tests to be employed is determined by the purpose of the program which, in general, is to supplement, without supplanting, the traditional sources of information on the suitability of applicants. Since the tests are supplementary, and since they are psychological, it follows that they may be expected to furnish information relative to the candidates in two chief directions: (1) in terms of intellectual ability; and (2) in terms of psychological suitability.

It is at once evident that we already possess some indication of intellectual ability in school grades. These grades, however, are the result of ability plus application, mixed in unknown degrees, and in terms of suitability for the priesthood it becomes important to sift out the relative roles of each. The seminary may be expected to supply the motivation needed for application to study, but it is powerless to supply ability, where the latter is lacking. *Quod Deus non dat, neque Salamantica praestat*, as the Spaniards have it. Tests for intellectual ability are not, perhaps, essential to the program under consideration, but they are desirable, and they can be very helpful.

The information furnished by the tests on the psychological suitability of the candidates is more important, because it is in this area that the least information is usually available. It has been suggested² that this sort of

testing is not currently possible, because no specific religious aptitude tests are available. It is true that tests, specifically designed to evaluate psychological aptitude for the religious life or the priesthood, are not available, but neither, in my opinion, are they necessary.

What we wish basically to discover with respect to the applicant is whether he is a mature, stable, well-integrated person; in a word, a psychologically normal individual. If he is such, then he is, from the psychological point of view, a good prospect for the priesthood. Some individuals by reason of their

² Felix D. Duffey, C.S.C., *Testing the Spirit* (St. Louis: Herder, 1947), p. 9.

psychological and temperamental dispositions will find a priestly life more congenial than others, but it must be appreciated that what is needed in terms of the evaluation of candidates is an estimate, not of congeniality, but of fundamental compatibility and suitability. The individual who is psychologically unsuitable for the priesthood is such because he is, in general, not a psychologically well-integrated and well-balanced person. He would not be very well suited for a variety of other undertakings as well; the priesthood is only one of them. However, it should be noted that he is, in this supposition, less suited for the priesthood than for certain other vocations, because of the added psychological demands of the priesthood. It cannot be overlooked that the latter does make more psychological demands on the individual than life in the lay state, for the reason that the priest has renounced certain satisfactions, many of them important psychologically, which are available to the layman, and because the priest in virtue of his office becomes a repository for the burdens of others, which he can scarcely bear unless he is himself a very stable individual.

From these observations, two conclusions follow with respect to the psychological testing of candidates for the priesthood: (1) Specific aptitude tests are not needed; what is needed is an estimate of general maturity, integration, and balance of personality. Consequently we are able to employ the psychological tests which are available to give us this kind of information. (2) With the added psychological demands of the priesthood, it is not prudent to accept a candidate for this state of life who manifests distinctly *less* than the average amount of psychological stability.

It must be recognized that the only basis for estimating the likelihood of psychological adjustment to the priesthood is the previous adjustment manifested by the individual. It may be taken as a fundamental principle in this matter that there is no reason to expect an individual successfully to adapt himself to the demands of the priesthood, if he has not been able antecedently to adjust to the ordinary problems of daily life. Thus, the tests employed are aimed at providing a reliable estimate of the psychological adjustment of the individual, as revealed in previous inter-personal relationships and life situations. It hardly needs to be emphasized that reliance should not be placed upon any single test, but that several tests should be employed, and the composite result of all considered in arriving at a decision. The questionnaire type of personality test, when administered in the proper atmosphere where the answers will be given frankly and honestly, can furnish very helpful and reliable information about personality maturity and integration; but they can well be supplemented by certain of the less structured, i. e., in technical terms, the projective personality tests. From the several personality tests which are employed comes the basis for the judgment of psychological maturity, stability, and integration.

Another factor which must be considered, however, is that of *attraction* for the priesthood. Not every young man who is suited for the priesthood is attracted to it. Granted that this attraction is fundamentally a grace, is it not likely that it builds on a certain natural disposition of character and personality? Since the priesthood makes an effective appeal only to a relatively small portion of Catholic young men, most of whom would be psychologically suited, there must be something *different* about them, and it seems quite likely that such differences would descend into the psychological components of personality. When we actually administer psychological tests to seminarians, we find that they do score somewhat differently on these tests than

do other comparable groups.³ The earliest findings in this respect were misinterpreted, and it was concluded that seminarians as a group were characterized by marked abnormal and neurotic tendencies. Actually, of course, these findings simply meant that these groups were different from the population-at-large, and that the psychological tests were sensitive enough to pick up these differences. These findings do have one important bearing, however, on the use of psychological tests in the screening of seminary candidates, and it is this: serious mistakes in interpretation will almost surely be made if test results, with a special group of this kind, are accepted at their face value. Any personality test which is employed, whose norms are based upon the general population, will have to be adapted for use with seminary candidates. The degree of adaptation is something which can only be determined through actual use, and this fact clearly reinforces the point made earlier that the use of these tests is not automatic, and cannot be made so at the present time. This is unquestionably work for the psychological expert, and for him alone.

The tests referred to so far have been group tests, i. e., tests which can be administered to a group of people at the same time. It is envisioned that the tests discussed up to this point should be administered to *all* candidates. It is necessary, however, that the group testing program be supplemented by a certain amount of individual testing. There will always be some cases in which the group tests will give inconclusive results, and it would be unwise, if not unjust, to settle the matter in such cases on the basis of these tests alone. At this stage, it is my recommendation that the program should have consultants. I would suggest that there be two, one a clinical psychologist, and the other a psychiatrist. Only those candidates would reach this stage of the program in whose case the group tests gave positive reasons for doubting their suitability for the priesthood. It is not necessary, nor, as far as I can see, is it desirable that every candidate for the priesthood be interviewed by a psychiatrist; but such is necessary in some cases. The group testing reveals the cases in which such a psychiatric judgment is needed. Thus, in the difficult and doubtful cases, the director of the testing program has the independent judgment of two experts to guide him.

PSYCHOLOGICAL SCREENING IN THE MINOR SEMINARY

You have perhaps grown impatient and felt that I should long since have come to the question of these tests in the minor seminary. I have developed the general requirements of a program of psychological testing for the evaluation of priestly vocation to the above extent, because I felt it essential to present a picture of the level at which it must operate, if it is to be employed at all. If it is to be applied in the minor seminary, in my opinion, the same fundamental set of requirements must be met. Priestly vocation is too important to settle for anything less than an adequate evaluation. If the problem of psychological screening of seminary candidates is not approached adequately, I fear that more harm than good may result. From what has been said, you would already have a considerable idea of what, in my estimate, an adequate program would be. Let us now consider such a program more specifically with respect to the special circumstances of the minor seminary.

My fundamental recommendation would be that the inauguration of such a program anywhere should wait on the availability of a suitably trained psy-

³ William C. Bier, S.J., "A Comparative Study of a Seminary Group and Four Other Groups on the Minnesota Multiphasic Personality Inventory," *Studies in Psychology and Psychiatry*, Vol. VII, No. 3., April, 1943.

chologist who can assume its direction. Psychological tests are only instruments, and like all instruments it is possible for them to be abused. The abuse in this case would be compounded by reason of the surpassing importance of priestly vocation. I have had occasion to observe the reaction of Catholics to the psychological-testing movement over a period of years, and I have frequently noticed an initial suspicion of these tests give way to enthusiastic endorsement when it is seen what these tests are able to do. Yet this enthusiasm for psychological tests is sometimes extreme and not sufficiently tempered by an appreciation of their limitations. I take the liberty of mentioning this matter here, because I discern something of the same process under way with respect to the use of psychological tests in the discernment of priestly vocation. An initial reluctance to employ such adjuncts seems to be growing in some quarters into an overenthusiastic and oversimplified acceptance. When it is bruited about that such tests have been used with a certain degree of success, there is a tendency to think that all that is necessary is to find out what tests have been used and to give them. This is a tendency to which I cannot in conscience contribute, and consequently why I refrain from mentioning any individual psychological tests in a general discussion such as the present.

There are special problems confronting the development of a program of psychological tests for the screening of minor seminarians, not the least of which is the fact that these tests cannot satisfactorily be employed prior to admission. Desirable as the latter is in general, I would have to concede that such an arrangement is not feasible, as far as I can see, in the case of the minor seminary. The majority of minor seminaries, I believe, begin with high school, and you do not need me to call to your attention the great development, physical, physiological, psychological, and moral which takes place in the student during this period. The student enters high school a mere boy, and graduates a fairly mature adolescent. The difficulty in administering psychological tests prior to admission to the minor seminary is particularly acute with respect to personality evaluation, the very area in which we are most in need of information. How well would the personality of the pre-adolescent represent that of the mature man? It is true that something of this same problem remains in much of this work, for it is frequently difficult to distinguish between simple adolescent problems and the early phases of a more malignant process. However, by middle or late adolescence personality is sufficiently formed to furnish a generally valid basis for evaluation. Such could not be said, I would think, of pre-adolescence.

It has been my experience that a program of the kind outlined above can be successfully conducted at the end of high school. It would be my recommendation that this be the point at which the program be located in the minor seminary. The end of high school is a natural separation period, and would seem to work a minimum of hardship upon those who should be discouraged from continuing.

One of the chief reasons for not waiting as a general rule until after admission to the seminary to administer the psychological tests is because after admission the candidate already has a position to defend, and might be inclined to defend this position with his test answers, rather than give an accurate picture of himself. If this tendency is appreciated, special steps can be taken to counteract it. Appeal can be made to the minor seminarian on natural and supernatural grounds. He can, for instance, be helped to see that a misfit in life is a misfortune at any time, but many times over in the priesthood. On the supernatural plane, it can be pointed out to him that he wishes to enter the priesthood because he believes that such is God's will for him, but

not otherwise. In this way the proper atmosphere of cooperation can be created, so that the difficulty inherent in test administration subsequent to admission can to a considerable extent be obviated.

If there is a certain limitation in giving the tests after admission, there is at least a potential advantage as well. The student is well known to the faculty after four years of contact, and this fact can be turned into an advantage if a rating scale is devised and the faculty rates each student on personality traits important in psychological adjustment. A faculty rating scale, of the kind envisioned, attempts to organize the faculty's opinions or judgments about a student. Such rating methods proceed from the idea that one way of finding out about a student's adjustment is to ask key questions about him of persons who have had an opportunity to live with him, to observe him, and to speak frankly with him. The rating scale merely arranges these questions and furnishes a means of recording responses so as to score them and minimize errors of judgment.

Some preliminary work has already been done in this direction, and specifically with respect to minor seminarians. The first approach to this matter was made by Father, now Monsignor, Thomas J. McCarthy in his doctoral dissertation, bearing the title: "Personality Traits of Seminarians."⁴ Father Henry R. Burke, S.S., in a subsequent dissertation revised this rating scale, dropping some items and adding others. Father Burke concludes that this rating scale "when used as in this study, even with individuals, is a fairly objective, valid and reliable measure of general 'moral' fitness to go on for the priesthood."⁵ It would be my concept that such a scale, or a modification thereof, would form a very helpful adjunct to the impression gathered from the testing program, and would serve to supplement whatever limitations might be found in the latter by reason of administering it after, rather than before, admission to the seminary.

In summary, psychological tests have a legitimate, but limited contribution to make to the evaluation of priestly vocation. It is obvious that they will not automatically solve all admission problems, but judiciously used they will do no harm, and they can be, as experience already attests, a very helpful adjunct to traditional sources of information. With respect to the use of such tests in the minor seminary I would say: Do not start such a program until it can be entrusted to a competent psychologist. Locate the testing, not on admission, but at the end of the fourth year of seminary study, and make the program a combination of testing and faculty rating. Proceeding in this way, you will take a constructive and a prudent step in evaluating the natural basis for priestly vocation.

⁴ Thomas J. McCarthy, "Personality Traits of Seminarians," *Studies in Psychology and Psychiatry*, Vol. V., No. 4, June, 1942.

⁵ Henry R. Burke, S.S., *Personality Traits of Successful Minor Seminarians* (Washington, D. C.: Catholic University Press, 1947), p. 44.

WHAT THE MINOR SEMINARY EXPECTS OF THE VOCATIONS DIRECTOR¹

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When I began to prepare this paper, I thought that, as first step, I ought to ascertain how many minor seminaries and how many diocesan vocations directors in this country would have an immediate interest in the remarks I shall make here this afternoon. Perhaps I would be happier now had I resisted then this temptation to curiosity. An hour's work with the *Official Catholic Directory* brought me the disconcerting revelation that only 27 archdioceses and dioceses out of 131 in the United States have vocations directors listed among the diocesan officials. Even more embarrassing was the discovery that only seven of these vocational directors are found in dioceses where there exists also a minor seminary. That narrowed the field to a point just short of extinction—to 5½% of all the dioceses in our nation. Evidently, this is one time when advice is to be given *a priori*, before sad experience creates the well known crying need for a word of counsel.

I am comforted therefore in the knowledge that our great religious orders and congregations and missionary societies have long recognized the importance of the vocations director's role in the growth of their communities for here, at least, is an audience; indeed, an audience far more experienced than your speaker.

Tribute must be paid to those alert and farsighted leaders of our religious groups who years ago correctly read in the Church's teaching on vocations an implied mandate to go out and *find* laborers for the work in the vineyard. These laborers are to be prayed for and sought after and invited, even as Our Lord invited His Apostles.

When, in 1912, the Holy See established the much needed guides for the discernment of vocations, it became clear that there must exist in almost every Catholic community a goodly number of souls possessed of the moral and natural qualifications for the priesthood. The Holy See pointed out 1) that, indeed, no one has a *right* to ordination until he has been freely called to Holy Orders by the bishop; but that 2) a vocation may, but does not necessarily, nor even normally, consist in some strong interior attraction or irresistible impulse toward the priesthood; nor 3) is more to be required of an aspirant to the priesthood than a right intention and such fitness of nature and of grace as will give well-founded hope that he will properly fulfill the obligations of the priestly state.

In this country the rapidly expanding Catholic educational system presented then, as it does today, an incomparable opportunity for the discovery of well-disposed and naturally qualified youths in whom a desire for the sacred ministry might be cultivated. Soon religious superiors were sending their representatives into these schools to water the fundamental gifts the Creator had already planted among His children and to encourage the hope that from their ranks God might also "give the increase."

¹ This paper was delivered at a joint session of the Minor Seminary Department and the Vocations Section.

This specialized apostolate has since been developed to an extraordinary degree by the religious communities and it has become an accepted feature of Catholic life in America. On every level of our educational system, elementary, secondary, college and university, the vocations director and his message are known and respected. Often, too, there is great admiration for the ingenuity with which the story of the priesthood is presented, as well as for the versatility of the media used in its presentation.

Essential to the effectiveness of his work is the vocations director's own concept of the part he plays. Obviously his mission is a supernatural one. His task is to clear the way for the actual grace that will enlighten minds and move wills. Therefore he must be convinced that he can be nothing more than an instrument available for whatever use the Holy Spirit may be pleased to make of him. "*Dei enim adiutores sumus.*" (I Cor. 3:9). If he humbly keeps this consideration before him, he will have little trouble avoiding those excesses of zeal and errors of judgment that have at times marred the efforts of vocational directors. His viewpoint will be Catholic and Christlike at all times and he will never be guilty of obstructing the action of grace in a soul by so pleading the cause of his particular community as to disparage, however subtly, other great and holy ways of serving God, in or out of the religious state.

He must realize that he is a "field representative" of the juniorate or seminary toward which he would direct the interest of his listeners. He is, in effect, a goodwill ambassador who senses at all times the prime importance of rendering well-disposed all who come within range of his mission and his message. This includes not only the youth to whom he speaks directly, but also the pastors and curates, the teachers and parents into whose care these young people have been divinely given. He will not forget that these people—priest, teacher and parent—are usually conscious of their responsibilities to their young and have a deep concern for their success in life. Therefore, since his way to these impressionable hearts is strongly guarded by devoted older folk with their good common sense as well as their peculiarities and prejudices, it should be plain to the vocations director that his office is one of great delicacy. Much harm can come to the cause of priestly vocations and to the seminary for which the director is spokesman if he does not possess as the distinctive marks of his competence the virtue of prudence and the power to differentiate between the hopeful and the hopeless among aspirants to the sacred ministry.

"At the head of the book," then, let there be written prudence and discrimination as foremost qualities to be sought in the vocations director. If he be lacking in these, all his talents such as organizational ability, flair for the dramatic, gifts of tongue and pen, fine powers of persuasion, will be of little help in augmenting the ranks in our seminaries.

First, then, let us consider prudence, "*Moderatrix omnium virtutum,*" in its application to the director's work. Normally, the approach to our young boys is made by way of the parish school. The head of the parish school is the pastor, even as he is the spiritual head of the entire parish. He is not to be by-passed in favor of an easier, less time-consuming approach to the principal. He has an absolute right to know what spiritual activities are being conducted within his parish and on the parish property, and it is a gross discourtesy, at any stage of a director's work, to leave the pastor unacquainted with these matters that are his proper concern. Therefore the prudent vocations director, even if he carries a mandate from the ordinary to visit the schools of the diocese, will not neglect to obtain first the pastor's consent before he proceeds with his program in the classrooms. His common

sense will tell him that his best efforts will be speedily brought to naught unless he enlists the sympathetic interest of the pastor and his assistants. Indeed, he should rather seek guidance from them, and this for at least two reasons: 1) these priests know the parish, the families, and especially the children; 2) these parish priests hold the key to the whole problem of finding and nourishing religious vocations. Every prudent vocations director will know these truths and conduct his program having them constantly in mind.

He will appreciate, as do the rectors of the seminaries, that there would be no dearth of seminarians today if priests in the parishes were alert in discovering and fostering the latent seeds of vocations in the boys they have about them, in the schools and parish societies. It would seem, then, that no small part of the director's efforts, both during his visitations and in the course of written appeals, ought to be directed discreetly yet forcefully to the parish priests themselves, as major elements in the success of his work. In this particular, it must be said that our clergy are in greater need of indoctrination than are the young people, many of whom await in vain the word of encouragement that would start them on the way to God's altar.

In his relationships with the principals and teachers the vocations director will seldom experience less than wholehearted cooperation. This is especially true in the elementary schools. He may well rejoice in this blessed help for he will find sisters and brothers ready to accord him ample time for his talks and eager to screen out the good prospects from all those who manifest an interest in the priesthood. They are also invaluable in keeping the priestly vocation before the students during the school year through prayers, readings and other means. Nevertheless, the vocations director should realize that the teacher's role here is a limited one. At times he will encounter a teacher who is only too ready to assume the precarious function of spiritual director. Her zeal will move her to go prying into the consciences of her charges and to dismiss the parish priests as lacking in understanding of the boys. She may even be disposed to enter into a pious conspiracy with the vocations director to "steer" the boys in the direction of his seminary, without referral to the pastor until the very last moment; at which time the pastor will merely be expected to write a note of recommendation to the seminary, in the young man's favor.

Now, there is no point in closing our eyes to the fact that parish priests themselves are blameworthy if the work they should do for vocations falls to others by default. Nevertheless, the prudent vocations director will do everything in his power to keep responsibility where it belongs: with the parish priest, whose duty it is to guide souls in the grave matter of a religious vocation. The priest's sense of duty will not be sharpened by permitting the teachers in the school to believe that *they* are acceptable substitutes for him as spiritual directors. It is the writer's belief that the promotion of vocations is not helped when the vocations director, animated by anxiety not to bother the pastor, fails to advise him, and inquire of him, regarding those boys who have indicated an interest in the priesthood. He may be astonished to find that the pastor, however unperturbed about most things, will resent very deeply the director's assumption that he is indifferent to these young men and their holy ambitions. Therefore he will act prudently, indeed, if he keeps the pastor fully acquainted with the progress of his prospects, up to the time of their acceptance by the seminary.

Practically all minor seminaries in the United States today are institutions where the students live during the school year. Consequently, the prospect of a boy's leaving home at the age of 13 or 14 is something that looms very

large in the vocations director's relationship with parents. It creates, possibly, the greatest opportunity for his exercise of the virtue of prudence. Consulting with the parents, he will appreciate their honest concern for their son's welfare. He will not dismiss lightly their fears that the boy is too young, too attached to home, too affected by the emotional appeal of the priesthood, etc. He will remember that on every count the parent has the better argument, if he chooses to insist upon his position as parent. He knows his boy better than the priest does, and he has divine endorsement of his wise use of parental authority. He probably won't know that the Council of Trent, while ruling that boys *may* be admitted to the seminary at the age of 12, failed conspicuously to state that they *must* enter at that age; but he will know, as a good parent, that he is under no obligation to do violence to his better judgment by sending the youngster away from the family, when he honestly feels it would harm rather than help the boy.

The vocational director will at all times respect the parents' point of view. He will avoid unfair insinuations that their faith is less than it should be; that they are wanting in gratitude to God for the gift of a vocation in the family; that it will be their fault if the boy should lose his vocation, and so on. These tactics are not unknown in this field of vocational promotion, but they are always reprehensible. They are a form of intimidation used upon good people who have an inherent reverence for the priest and an habitual desire to please God.

Rather do we praise those vocations directors who know how to speak of the seminary in terms that will reassure the parents and allay their very understandable concern. It is not an easy thing to do, but done patiently, tactfully and skillfully it does bring rewarding results.

Prudence should also govern the director's approach to the immediate objects of his mission, the youths themselves. The seminary has a right to expect that the story of seminary life and of the priesthood shall be presented honestly and accurately to them. Exaggeration of the physical appointments and advantages, and oversimplification of the curriculum of the seminary should be carefully avoided. Nothing can justify creation of a distorted picture of seminary life as an enticement to embrace the priesthood.

It is recognized that God does not depend upon human wisdom for the attainment of His designs and we know, therefore, that a boy who has been induced to enter a seminary through a devious and almost exclusive appeal to his love of sports, travel and adventure may indeed be touched by divine grace and, in the prayerful environment of the seminary, find the priesthood to be truly his vocation. No doubt there have been enough of these cases to satisfy the advocates of this form of persuasion that it is a good, respectable way to promote vocations.

They would do well, however, to look at the waste of possible vocations that follows in the wake of this practice, the disrepute it brings to the seminary itself and the antagonism it arouses on the "home front" in the parish and in the families of the disappointed and disillusioned lads who return to them. The parish priest who is seriously concerned in fostering vocations will not be disposed to welcome again into his parish this type of vocational director.

In no phase of his work is the personal integrity of the vocations director as clearly revealed as in the manner of his direct appeal to the young boys. They are immature, impressionable, susceptible. Their impulses and their judgments have almost no roots in experience. They must and do rely on the mature, adult judgments of others. Unfair advantage can be taken of

them, but at the eventual cost of their respect for the one who has abused their trust. Unfortunately, their poor esteem of the guilty one is frequently extended to others; in the case in point, to all vocational promoters, their communities and, in extreme cases, to the priesthood itself.

What is the glory of our priesthood? Is it not the Eternal High Priest, Christ Jesus Our Lord? What is the work of the priesthood save His work: the salvation of souls? What more stimulating considerations than these can a vocations director possibly need to fire the hearts of our Catholic boys? If he is convinced that he must dangle before them all manner of cheap and unworthy incentives to the priestly life, he not only belittles the priesthood but he belittles the boy, as well; for, he ignores the boy's capacity for generosity. That generosity, rooted in love of God, is the finest asset a boy can bring to the priesthood and it is precisely upon this capacity to give himself wholeheartedly to God that the director should focus his attention. If he does so, he will often have the joy of seeing how the Creator Spirit, through his ministry, brings this hidden seed to full flower.

Not less important than the virtue of prudence in a vocations director is his ability to discern those who possess the marks of a probable vocation to the priesthood. His talent for this important work can be of tremendous value to the seminary, for it simplifies the administration's task of establishing the applicant's qualifications. It serves to keep out of the seminary those who do not belong there and it shortens the period of adjustment to the curriculum for those who do belong there. The more thoroughly an applicant is screened before his admission to the seminary, the more confidently can he enter upon his new career.

This phase of the vocations director's work requires both skill and patience and it can be done effectively only if he has facilities for personal interview and observation of the boy. He must bring to this function a sure knowledge of the theology of a divine vocation and familiarity with the pertinent sections of canon law. His guideposts in discovering the genuine signs of a priestly vocation will be those suggested by all competent authors on the subject and enshrined in the encyclical letter of Pope Pius XI, *Ad Catholici Sacerdotii*:

His watchful and experienced eye will perceive whether one or other have, or have not a truly priestly vocation. This is not established so much by some inner feeling or devout attraction, which may sometimes be absent or hardly perceptible; but rather by a right intention in the aspirant, together with a combination of physical, intellectual and moral qualities which make him fitted for such a state of life. He must look to the priesthood *solely* from the noble motive of consecrating himself to the service of God and the salvation of souls; he must likewise have, or at least strive earnestly to acquire, solid piety, perfect purity of life and sufficient knowledge. Thus he shows that he is called by God to the priestly state. Whoever, on the other hand, looks to this state as a means to temporal and earthly gains. . . .; whoever is intractable, unruly or undisciplined, has small taste for piety, is not industrious, and shows little zeal for souls; whoever has a special tendency to sensuality and after long trial has not proved he can conquer it; whoever has no aptitude for study and who will be unable to follow the prescribed courses with due satisfaction: all such cases show that they are not intended for the holy priesthood.

This directive, addressed though it was to the rectors of seminaries applies no less to the vocational director to the extent that he has the opportunity and responsibility to investigate the qualifications of the aspirant.

As the representative of the seminary, he will be mindful too, of the special policies and standards that have been established by the ordinary or by the superior, governing the acceptability of applicants for the seminary. If it is true that the bishop is free to call or not to call a candidate to receive Holy Orders, he is also free to set the maximum number of applicants to be admitted to the seminary, the minimum scholastic standing they must meet, or other limitations that he deems proper, in the light of the needs of his diocese or the special circumstances that may prevail there. Where such regulations do exist, the zealous vocations director will strive to enlist the interest of the qualified but unsuccessful applicants in the possibility of serving in another diocese, religious community or missionary society. The need for priests is so widespread and, in places, so critical that no opportunity to help a worthy aspirant to the priesthood should be overlooked.

A good knowledge of the curriculum of the minor seminary should also be included in the equipment of the vocations director. He will be asked many questions about it, especially in these days when the gap between the traditional courses in the humanities and the general courses in our high schools is growing ever wider. No one close to the work of the minor seminary will be unaware of the magnitude of this problem, particularly in the classical languages. The vocations director, then, should know what his own seminary is equipped to do for boys who wish to begin studies for the priesthood, but who are deficient in Latin or other required subjects. He will also be familiar with the intensive Latin and Greek courses that are providentially offered by such excellent colleges as St. Mary's in Kentucky and St. Jerome's, Kitchener, Ontario, and the St. Philip Neri School in Boston.

Those who are fully engaged in the apostolate for vocations know quite well that the observations made in this paper touch but one phase of a work that has many ramifications. The average director today does much more than address classes in our elementary and secondary schools and he must be available for consultation to many more than those young boys who are thinking of the priesthood. This is particularly true of the diocesan director whose range of interests may very well embrace the entire world of the consecrated life: the diocesan, religious and missionary priesthood; the brotherhood, the sisterhood and the many specialized apostolates that are to be found within these groups. His, also, may be the office of coordinator of all promotional work for vocations in the diocese; a function of no small importance in those dioceses where many communities wish to bring their message to the young people. In the opinion of the speaker, this coordination of effort is practically essential for the equitable, effective and orderly presentation of the program.

But, if the vocations director has all these things to do, plus the organization and publicizing of vocational novenas and holy hours, the distribution of literature—and even the reading of papers at conventions—his most rewarding work will still be his direct, personal appeal to the hearts of our fine Catholic youth. To these hearts he is privileged to bring the glorious invitation of the Eternal Priest: "Come, follow Me." He is, indeed, the pontifex, the bridge-builder, who spans the space between the home of childhood and the home of the priesthood, the seminary. His charges are the very hope of the Church and, in his sacred and delicate task of guiding their first steps across that bridge, may he never cease to enjoy the strong consolations of the Holy Spirit under Whose influence and in Whose service he daily expends himself.

WHAT THE VOCATION DIRECTOR EXPECTS OF THE MINOR SEMINARY¹

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What is to be expected of a minor seminary; and more specifically, what expectations can the vocation director be said to have of this institution? It may be rather easy to determine what God expects of this institution which His Church has established under the title of a preparatory seminary, or more properly a minor seminary. The Church itself expects just what God expects, and actually specifies for us the divine expectations. The bishop expects the same, or perhaps a bit more, in which case he will delegate some of his authority to the seminary faculty. Pastors and other priests, laymen who have an interest in the problem for various reasons, and all interested in the future of the priesthood, have expectations of a minor seminary. Our question is, as I view it, just where does the vocation director fit into this hierarchy of persons and expectations, for his position will help to determine his expectations.

WHAT IS A VOCATION DIRECTOR?

One thing especially renders the answer to this question somewhat complex—the exact nature of the office of vocation director. The director of vocations has no canonical identity, so far as I have been able to learn, and to discharge his special function, he has all of and only that authority which his superior gives him. He may be in one case a delegate of the Most Reverend Bishop, or of a Very Reverend Father Provincial (or General). In this case his authority is usually rather wide, but subject directly and immediately to the bishop or provincial. In a second case, the vocation director is more properly a promoter of vocations in the diocesan plan, or perhaps a recruiter of vocations among the religious. In this second case, he is an exciter, a visitor of schools and homes, a beater of bushes, a searcher out of prospects, a finder of qualified lads undiscovered perhaps by their parish priests. These two types of vocation directors, it seems to me, would expect somewhat different things from a minor seminary, and because of the nature of their particular interest and efforts in vocations.

THE DELEGATE

If we consider the vocation director of the first type—the special delegate of the Most Reverend Bishop or of the Very Reverend Father Provincial in re vocationis—he may be understood as one who has the responsibility of doing the work of the bishop or provincial in regard to accepting and dealing with candidates—here considered solely—for the holy priesthood. The extent of his duties, and his consequent relations with the minor seminary, will depend upon one special factor—whether the seminary is located within the diocese, or is in another diocese. If it is located within the diocese and is

¹ This paper was delivered at a joint session of the Minor Seminary Department and the Vocations Section.

under the direct care of the bishop, the vocation director will hardly accept or reject applications, as this function is proper to the rector of the seminary dealing with the bishop. Of course, the bishop could delegate this part of his work to an especially trusted vocation director, so that he and the rector would work out the matter, even as the bishop and rector would do.

But if the seminary is in another diocese, or is conducted by religious, the vocation director really comes into his own. In this case, the vocation director will issue applications, give and grade the tests (vel per se vel per alios), screen the applicants, check the necessary papers, make his estimates and judgments, decide tentatively, and submit the matters to the bishop for approval; or he may bring the data to the bishop for his examination and decision. Once the decisions have been officially made, the vocation director will then transmit the names and addresses, with scholastic standing and other pertinent information as may be wanted, to the rector of the seminary, and in the bishop's name.

EXPECTATIONS

This type of vocation director will first expect the seminary to accept the qualified boys that are entrusted to them in the bishop's name, in reasonable numbers according to the accommodations available. He will expect of the seminary a regular report such as the bishop would receive. He will wish to be informed about "the vocation, piety, dispositions and progress" of his seminarians (Can. 1357). He will expect the seminary faculty to place the boys in the proper scholastic gradation, as they may better know. He will expect the seminary to welcome him on rare occasions, and in the bishop's name, to interview the boys he has sent them, especially if he has received disturbing letters from them or the faculty. He may expect that his boys receive the training prescribed for minor seminaries, with primary emphasis upon the subject of religion, adapted to the age and understanding of the youths; with accurate teaching of the Latin language as well as the vernacular; with due regard to other subjects such as languages, social and physical sciences as will prepare them for the study of philosophy in the major seminary, or will allow them to continue their education in the world without handicap, if it be determined that they lack a priestly vocation. He will expect the seminary to promote especially and even more earnestly the formation of a Christian and a potentially priestly character, with special emphasis upon "character formation in each boy, by developing in him a sense of responsibility, the right use of judgment and the spirit of initiative," together with honesty, nobility and truthfulness of character, as recommended by His Holiness Pope Pius XII in his *Menti Nostrae*. He will also expect, so far as possible, that the life of the boys in the seminary correspond to the normal life of boys, but without excessive attention to their taste and comfort, as is also recommended (*ibid.*). He will expect the seminary to protect and promote the health of the boys by adequate medical care and supervision; by providing a program of recreation generously but not too heavily emphasizing athletic games and contests; and by an adequate and somewhat attractive cuisine.

THE PROMOTER

If the vocation director is of the second above-mentioned type—who might better be called a promoter of vocations—he is to be understood as a priest especially talented or charged with the "fostering of the seed of vocation" (Can. 1353) outside the seminary. Appointed by the bishop or provincial, he will work rather with pastors than with the bishop, and especially will he work with the boys themselves, or see that they are put in touch with the

one who will help them cultivate the seed of vocation—to the parish priesthood or the regular priesthood or to the brotherhood, as God may be calling them.

EXPECTATIONS

The promoter of vocations may expect the authorities of the seminary to welcome visits, prudently arranged, so that prospective seminarians may see what a seminary looks like on the inside. But he must be careful not to allow the enthusiasm for the cause to which he is usually ardently devoted, and to the individual boys, to make him presume that his own field extends within the seminary. Some seem to think in this way. As I personally view the picture, the promoter's work is finished when he leads the lad to the door of the seminary and warmly commends him to the authorities there, and the authorities to him; please! He may expect the seminary officials to make a real and prudent effort, as indeed they do, to help the lad adjust to his new life, especially in the first days. He may and does expect the faculty to do what his office will not permit him to do—to learn the character of the boys thoroughly; to help them purify, enrich and supernaturalize their motives for the choice of the priestly life, and thus they may properly remain seminarians and eventually become priests, if they are truly graced.

The promoter of vocations may expect the seminary to do what he has failed to do, to detect faults of character in the candidate and to try to correct them. He may expect the seminary to temper the desire for adventure, even sacred adventure, which may render the lad vulnerable to the crafty wiles of the devil in the form of "another vocation." He may expect the faculty to struggle along with the lad when he has other temptations to instability; but he must not expect the seminary to allow him to come in and counsel the lads he guided to the seminary. This is quite definitely the work of the spiritual director and the other members of the faculty, and perhaps of the confessors. In such cases the very official enthusiasm for the vocation or for the boy may color the judgment of the promoter or put undue pressure on the seminarian; and it would be very strange if it did not do both. The promoter must be guided by the same principles as the seminary authorities, that *positive signs* of a vocation are required to promote boys toward the holy priesthood; and that lacking these qualifications, the lad should be dismissed sooner rather than later. The promoter will expect the seminary authorities to do the right thing in deciding, as hard as it may be at times for him to agree. Every lad who leaves the minor seminary does *not* represent a lost vocation—fortunately. The promoter of vocations may expect—and I say this with some hesitation; but I say it plainly—that the minor seminary will not spoil the budding vocation that could readily be brought to maturity. Perhaps if a difficult case is given a good psychological or psychometrical examination, something might be found to assist in the final decision. But then, this particular matter is being given special consideration on the program of the convention. I believe it could make contributions, even as medical science has done in its field.

RELIGIOUS SEMINARIES

What is set down above applies to diocesan directors of vocation primarily; but most things can also be said univocally of religious vocation directors and their expectations of seminaries too. Perhaps we should add that the minor seminary for religious and missionaries should stress their particular ideals while the lads are younger, and when ideals are more readily accepted and more effectively worked into the fabric of character. This means emphasizing

the matter of the vows, of the special work of the order or community, the special type of spirituality they cultivate, the special fields of labor and the like. Sincerely I regret that the scope of this paper almost prevented me from getting in this word for the most misunderstood, underestimated and neglected of supernatural vocations—that of the brotherhoods.

CONCLUSION

In conclusion let me say that the vocation director, be his office and scope of duties what they may, expects the minor seminary to prepare the boys they receive, in as generous a minority as possible, to enter into a major seminary, where by the grace of God, they may approach even to the altar of God, to God Who gives joy to our youth. Our Holy Father, Pope Pius XII asks all priests “to hold nothing dearer or more pleasing than to find and prepare a successor for themselves” (*Menti Nostrae*).

A SURVEY COURSE IN MATHEMATICS FOR MINOR SEMINARIANS

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The American priest is expected to be a well educated man and upon his ordination he is accepted in society as such. His work in God's Church will be affected, therefore—in greater or lesser measure and depending upon the class of people he deals with—by how well founded this reputation is. This means that his knowledge must extend beyond his pastoral theology to every field of learning. He is not an educated man if he does not know history, literature, art, and science; not that he must be a master in each of these fields, but he must have some passing acquaintance with them; must appreciate their value; and, above all, must know his own limitations in the fields in which he is not expert.

In recent years mathematics has assumed a more important place in the world than ever before, due to the scientific advancements of our times. The number of fields of learning in which mathematics is required is constantly on the increase. Because of this fact it is imperative that in the education of the priest there be some training in advanced mathematics.

The mathematical courses that are generally offered in the liberal arts program of the minor seminary are college algebra and trigonometry. The reason these courses are offered is that they logically follow the high school courses of elementary algebra and plane geometry. However, they are not well suited to the general education of the priest because they are too compartmentalized. The student finishes his course in mathematics before he is even introduced to the concepts of analytical geometry and calculus. Now these two branches of mathematics are extremely important in understanding the scope and significance of mathematics. Analytical geometry enables the student actually to draw pictures of his algebraic equations and to see graphically, and clearly—perhaps for the first time in his life—the relationship one quantity has to another in an equation. In the calculus the student is introduced to the last, the broadest, the most significant branch of mathematics, the mathematics of continually changing quantities. This is the queen of the mathematical sciences and unless its basic conceptions are understood one cannot be said to know anything of modern mathematics. The traditional courses in college algebra and trigonometry do no more than give the student tools for further work in mathematics—tools the seminarian will never use. Since the seminary curriculum will usually allow no more than six semester hours for the study of mathematics, it seems a waste to study "tool" subjects in detail when an appreciation of the broad field of mathematics can be given in a survey course.

Naturally the question immediately arises of whether it is possible to give a student an appreciation of the science of mathematics in a course of one year. Many will object that the student learns little enough of college algebra and trigonometry to warrant challenging him with yet more. In answer to this particular question I can do no better than cite the experiment that is taking place at St. Louis Preparatory Seminary in St. Louis, Missouri.

Here the students come to college with two years of high school mathematics, elementary algebra and plane geometry. Knowing this background, Father Lawrence B. Walsh, C.M., A.M., Ph.D., of the seminary faculty, and I drew up for them a textbook covering in survey the four fields of algebra, analytical geometry, trigonometry, and calculus. The book is titled *Mathematics for the Liberal Arts Student*. Because of the two years intervening since the students studied high school mathematics we begin the algebra with the consideration of elementary linear equations and then move through quadratic equations, exponents, and logarithms. In the analytical geometry we consider only the straight line and the conic sections, taking up the transformation of axes but not their rotation. In the trigonometry we consider only the six functions, tables and their uses, a few basic identities, the sine law, and the cosine law. In the calculus we take both the differential and the integral phases but limit our treatment to algebraic polynomial functions. Because of the experimental nature of the text we relegate the binomial theorem and probability to optional matter at the end of the book, to be taught if time permits. The effort was made to give the student enough of each of these branches of mathematics to appreciate: first, the basic concepts; secondly, the principles involved; and thirdly, some practical applications. Throughout the text problems are given for the student to solve which are expected to teach him the application of the theory which he learns.

The format of *Mathematics for the Liberal Arts Student* is somewhat unusual. Only the headings of the various topics considered are given. Examples are included in the text, but in no instance are they worked to a solution. What little printed text there is occupies but one side of the page, allowing ample space for whatever supplementary matter the student thinks helpful. The student is expected to write his own text as he takes notes in class, to work out the examples along with the professor in the class. Sufficient blank pages have been bound into the book so that the student does his assignments in the book. Graph paper has been inserted at various places in the book for such work as would best be done with accuracy.

Such a format has many advantages. The student has the matter for which he is responsible written in his own hand; he has himself worked out the examples step by step. In this way he is forced to think logically. Too often, in studying a text where all the matter is in print before him, his only recourse is to work backwards from the conclusion to the beginning. Granting that the teacher proceeds at a pace which allows the student time to take notes and to ask whatever questions he deems necessary, such a method should produce a set of notes that are truly the property of the student: he took them down, he knows what they mean. It is good pedagogy that the more senses used in learning, the easier and more thorough is that learning. With this text the student will have *heard* the explanation of his teacher, he will have *seen* the explanation on the blackboard, and he will have *written* the explanation with his own hand.

One objection has been made to the format which the authors foresaw and rejoiced in: no one can teach the text unless he knows sufficient mathematics and unless he makes diligent preparation for each class. This objection, we are happy to say, is very true.

At St. Louis Preparatory Seminary this course is currently being given to thirteen men in the first year of college. It is offered as a year's course carrying four hours of credit and is taught two periods a week of fifty minutes each. At the time of this writing the course is well on schedule: algebra, analytical geometry, trigonometry and differential calculus have been covered, with only integral calculus remaining for the final six weeks of the

course. The reaction of the students to the course and to the format of the text is very favorable. While the majority of this group of thirteen are superior students, there are those of average ability as well as those below average. All have produced the work and have shown the accomplishment that well merited for them their mid-term grades of four A's, six B's, and three C's.

While the authors and teachers of this text are most gratified with the results of this first year of experiment, they are the first to admit that revisions in the text will make for improvement and further experience will make for better teaching. Of one thing, however, they are thoroughly convinced, and that is that such a course as this survey is far superior to the traditional courses in college algebra and trigonometry. This conviction comes from the experience of their having taught both the traditional courses and the survey course, and from the memory of what little appreciation of mathematics they had at the end of their own seminary courses in college algebra and trigonometry.

In a discussion of a mathematical course for the minor seminary some mention might well be made of the teaching of basic arithmetical skills. It is quite true that the average priest will never find a practical use for his algebra, trigonometry, analytical geometry, or calculus; but he will probably find a skill and facility in figuring of great advantage. A survey course such as has been outlined here will afford ample opportunity for practice in the four operations of addition, subtraction, multiplication and division with all types of numbers: integral, fractional, and decimal. This is merely a matter of choosing appropriate examples for the student to solve.

It is the intention of the authors of *Mathematics for the Liberal Arts Student* to revise their text during the summer months after a careful study of the texts used and filled in by the students during the experiment. More problems for student solution will be added and the distribution of blank pages will be altered; this much is already apparent. The text will then be reproduced in probably the same format as it is today: a spiral-bound, duplicated book, measuring $8\frac{1}{2} \times 11$, and containing some 320 pages.

It is a matter of observation that the "A" student in trigonometry probably will not be able to define the sine of an angle after a six months' vacation from mathematics. I will be the first to admit that the "A" student in the survey course will not do any better under the same circumstances. However, I am convinced that the student of the survey course will have received a superior education in college mathematics: the liberal arts student an education appropriate for his program, and the seminarian an education appropriate for his vocation in life, the priesthood.

INCOMPATIBILITY BETWEEN CLASS LOAD AND STUDY TIME IN THE AMERICAN MINOR SEMINARY

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I. SUMMARY

In summarizing the results of this study, a restatement of problem would seem to furnish the most logical approach to a definitive evaluation of the data.

The focal point of the investigation was the incompatibility allegedly existing between class load and time available for adequate class preparation in the typical American minor seminary. The latter, as this investigation showed, is a residential school, in which the complete course comprises four years of high school and the first two years of a liberal arts college. The purview of this study, however, was limited to the junior college department of the typical minor seminary.

In general, the problem involved verification of the incompatibility allegedly existing between class load and available study time in the freshman and sophomore years of college. Specifically, the purpose of this research was an appraisal of the weekly class load of minor seminarians on the junior college level, in terms of available study time.

In pursuit of this objective, several more proximate aims were proposed for consideration, namely:

1. A survey of current conditions affecting class load and time available for class preparation.
2. Verification of the incompatibility alleged to exist between class load and available study time.
3. Appraisal of this incompatibility in the light of the following categories of criteria:
 - (a) Pertinent norms of secular agencies of accreditation;
 - (b) Norms prescribed by ecclesiastical legislation;
 - (c) Statements of actual study requirements and availability of study time, elicited directly from minor seminarians on the junior college level by the questionnaire technique, and verified in unstandardized interviews of a fair sampling of the minor seminary population;
 - (d) Expressions of authoritative opinion, voiced by a jury of professional educators, concerning class load and requisite class preparation.
4. Recommendations looking toward removal of the alleged incompatibility.

The procedure. In regard to procedure, the method employed in this study was the normative-survey approach to the problem. Two steps were involved in the procedure:

1. A questionnaire survey of current conditions in the junior college department of the typical minor seminary, in point of class load and available study time,

2. Evaluation of this incompatibility, as revealed by the data, on the strength of the foregoing four categories of criteria.

Sources of data. Sources of data pertinent to this inquiry were the following:

1. Questionnaire replies received from slightly more than 88 per cent of all known minor seminaries in the United States. Inasmuch as these questionnaires were filled out by responsible persons in administrative capacities, they could be regarded as expert and official summaries of conditions and practices affecting the problem of this study.

2. Canonical legislation, bearing on the following considerations:

(a) Organization and regimen of the minor seminary;

(b) Scope and practical implementation of the minor seminary curriculum.

3. Official publications, containing directives and norms laid down by standardizing agencies and accrediting associations. Also, direct correspondence with responsible officials of accrediting groups.

4. Questionnaire replies received directly from 19.34 per cent of the entire junior college enrollment in the ninety respondent residential seminaries. These returns furnished data on actual student requirements vis-a-vis class load and class preparation in the typical minor seminary.

5. Statements of expert opinion on maximum class loads and minimum study requirements obtained by direct correspondence, from members of a jury of forty professional educators, respectively Catholic and non-Catholic, ecclesiastical and lay.

6. Questionnaire returns directly received from 10.4 per cent of freshman and sophomore students matriculated in a college of engineering. These replies furnished data that were helpful in making a comparative study of the respective weekly work loads carried by the average minor seminarian and the average student of engineering.

7. Questionnaire replies directly received from 10 per cent of freshman and sophomore students matriculated in a college of liberal arts. The data supplied by these questionnaire returns likewise were employed in a comparative study of the respective weekly work loads carried by the average student in the typical minor seminary and a secular liberal arts college.

General findings. The principal findings relevant to the general problem are listed *seriatim* herewith.

1. Of 169 questionnaires sent to all the minor seminaries known or discovered to exist in the United States, 88.17 per cent of the total number was returned. Sixty per cent of the total returns were usable, inasmuch as they were received from residential seminaries having a junior college department.

2. The typical minor seminary in the United States is, as represented in canon law, a residential school, organized on the six year plan.

3. The ninety respondent seminaries, with which this survey dealt, reported a total enrollment of 4,060 students taking courses on the junior college level. This total enrollment constituted a notable majority of the junior college population of the American minor seminaries, from 1949-1950.

4. The freshman and sophomore population of the vast majority of American minor seminaries reportedly attended classes on an average of thirty-six weeks in the academic year.

5. In 48.89 per cent of the respondent seminaries, the school week comprised five full days. In 45.56 per cent, classes were conducted on four full and two half days a week. The average number of class days in the academic year was reported as 181.

6. In approximately 97 per cent of the respondent seminaries, the average duration of class periods was fifty minutes. The average duration of study periods was reported as exactly one clock hour.

7. In regard to extracurricular activities, the student in the average minor seminary was devoting to spiritualities almost sixteen hours per week.

8. In more than two-thirds of the respondent seminaries, students engaged in compulsory recreation approximately thirteen hours per week.

9. In the vast majority, respondent seminaries reported that their students were spending approximately four and three-quarter hours weekly in activities of a non-recreational nature, such as house chores, and various manual training projects.

10. In slightly more than 73 per cent of the respondent seminaries, the average student was reported to have had fourteen and one-quarter hours of strictly "free time" per week, upon which to draw for additional class preparation. But almost one-third of the cases fell below this average, in as much as these seminaries allotted only slightly more than eight hours of "free time" per week.

11. In approximately 27 per cent of the respondent seminaries, the average student was allotted almost thirty-one clock hours weekly for recreation and leisure-time activities. This mean average of thirty-one hours, however, failed to include slightly more than 58 per cent of the cases, for which the average amount of "free time" was approximately twenty-five and one-half hours a week.

12. The average number of class periods for freshman students was ascertained to be 24.32 per week. For sophomore students, the average was 24.18 periods per week.

13. In all except three of the respondent minor seminaries, the amount of time assigned to study averaged approximately twenty-one clock hours per week. On an average, the ninety respondent seminaries required one clock hour of preparation for each period of class.

14. In regard to the relationship of study periods to class periods, scarcely 6 per cent of the respondent seminaries assigned study time immediately in advance of all class periods. The horaria of only 21 per cent provided time for preparation immediately before most classes.

15. In assessing the degree of difficulty experienced by students in making up the differences between assigned study time and actually required class preparation, slightly more than 64 per cent of the seminaries reported that this was feasible only with some degree, or a great deal, of difficulty.

16. In 63 per cent of typical minor seminaries, the average student was devoting approximately five hours of his leisure time to class preparation in the course of a week. In one-half of these seminaries, however, the students considerably exceeded this mean average of "free study" time, devoting eight and one-half clock hours of free time per week to class preparation.

17. In regard to the feasibility of doing superior work on the college level, forty-eight seminaries reported that this was a difficult task. Eleven schools characterized the enterprise as "exceedingly difficult," although nineteen seminaries reported that, in their particular situations, the undertaking was feasible.

18. Sixty-five seminaries volunteered expressions of opinion regarding the incompatibility allegedly existing between class load and available study time. Approximately 62 per cent of them assigned at least two factors as sources of this disproportion, one of which was either too many classes, or too little study time.

19. The data showed a definite cleavage of views among the majority of minor seminary heads, concerning composition and articulation of the curriculum. Almost 50 per cent took opposite sides on the issue of the overcrowded curriculum, and exactly 50 per cent assumed a similar position on the companion issue of an incompatibility existing between class load and available study time.

When the foregoing factors affecting the general problem of this inquiry were considered in their immediate bearings upon the problem, the following more apposite findings emerged from this research:

1. According to the criteria of secular standardizing and accrediting agencies:

(a) The class load in the average typical minor seminary exceeded the recommended maximum class total by slightly more than seven preparation classes per week.

(b) The entire minor seminary population, on the average, was handicapped by a serious incompatibility between class load and available study time. In slightly more than 73 per cent of the respondent seminaries, it was altogether impossible to equalize the weekly discrepancy of twenty-two clock hours. In regard to the remaining seminaries, although approximately 42 per cent of them afforded the student greater maneuverability, it was only theoretically possible to meet the standards of accrediting agencies in those institutions.

2. According to ecclesiastical norms:

(a) The class load in the typical minor seminary exceeded the recommended average maximum class total by four periods per week.

(b) Although the American minor seminary was demanding, on the average, a clock hour of preparation for each period of class, the average seminary horarium actually was assigning approximately twenty-one clock hours of study for twenty-four class periods. Thirty-four per cent of the respondent seminaries fell below this average, assigning approximately eighteen hours of study time per week.

(c) In 73 per cent of the respondent seminaries, an average incompatibility to the extent of three hours per week was discovered to exist between assigned study time and actually required class preparation.

(d) Even on the basis of the moderate one to one ratio between class and study, the student in the majority of American residential seminaries could equalize the aforementioned incompatibility only by drawing on a probably irreducible minimum of leisure time, to the extent of approximately 21 per cent.

3. According to the data supplied by 785 students representing slightly more than 19 per cent of the total respondent seminary population of 4,060 freshmen and sophomores:

(a) The average class load in the nine schools attended by these seminarians exceeded the recommended maximum of secular accrediting agencies by almost eight preparation periods.

(b) The average seminary load of preparation classes exceeded by approximately three periods per week the average maximum class total stipulated in canonical legislation.

(c) A weekly discrepancy of three hours and forty minutes was discovered to exist between assigned study and *hic et nunc* required class preparation. This incompatibility could be equalized only by a 28 per cent draft on the average student's already inadequate "free time" reserve of approximately thirteen hours per week.

(d) Even apart from the students' felt need of additional study time, an irreconcilable incompatibility existed in almost 67 per cent of these nine respondent seminaries, especially if the premise were accepted that fifteen hours weekly is probably an irreducible minimum of "free time."

(e) In regard to the remaining 33 per cent of these nine seminaries, although the *average* student was not laboring under an incompatibility, such a situation was verified in approximately 42 per cent of the junior college enrollment of these institutions.

(f) Evaluations of their respective programs furnished by students in these nine minor seminaries tended to reinforce the conclusion that a definite incompatibility existed between required and available class preparation. Sixty-eight per cent of the entire student population of these seminaries characterized their programs as "heavy" or "very heavy."

4. According to a consensus of opinion expressed by a jury of forty professional educators:

(a) Inasmuch as eighteen hours of preparation classes weekly were thought to constitute an excessive class load; and

(b) Inasmuch as a program of fifteen to sixteen hours of preparation classes was regarded as a maximum weekly load,

(c) The student in the average minor seminary was carrying a weekly load of almost seven preparation classes in excess of the recommended maximum schedule, not to mention an average of two periods of non-preparation classes per week.

(d) Inasmuch as the traditional standard of two hours of study for each preparation class should be maintained in the interests of sound scholarship,

(e) The average minor seminary ratio of one hour of study for each period of class is inadequate provision for achievement on the college level.

(f) Inasmuch, however, as 85 per cent of the jury estimated the actual class preparation of the average secular college student from one to one and one-half clock hours per class period,

(g) The average minor seminarian was acquitting himself of equal application to the preparation of his classes.

(h) Since the average minor seminary student could not possibly acquit himself of greater quantitative class preparation within the present framework of the average seminary schedule, it must be concluded, to the extent this criterion of expert opinion is applicable, that an irreconcilable incompatibility existed between class load and available study time in the average typical American minor seminary.

5. According to the supplementary surveys conducted among students in two secular colleges, one of engineering, the other of liberal arts:

(a) The average minor seminarian's weekly class load was one and three-quarters periods less than that of the engineering students who cooperated

in this study. The excess, however, was more apparent than real, inasmuch as the engineering student's program embraced many more laboratory classes than that of the minor seminarian.

(b) The seminarian's total weekly load of non-recreational activities exceeded the weekly load of the engineering student by approximately ten hours.

(c) In regard to the student in the respondent liberal arts college, his weekly class load was exceeded by that of the average minor seminarian to the extent of five and one-half periods a week.

(d) The total weekly work load of the average minor seminarian was found to be heavier than that of the liberal arts student by approximately twelve and one-quarter hours per week.

(e) In regard to "miscellaneous activities," whereas the average student in the two cooperating colleges had approximately thirty-two hours weekly, the average minor seminarian's allowance for vital pursuits did not exceed twenty-two hours a week. The index for travel and gainful employment was much higher in the case of the secular student, but the minor seminarian's time was equivalently taken up with other preoccupations.

(f) In every respect, except sleep, the minor seminarian's work week was discovered to be more exacting than that of the student in the respondent secular colleges.

(g) Thus, the curricular incompatibility discovered earlier in the data was underscored more cogently by the findings of the supplementary studies.

II. CONCLUSIONS FROM THE FINDINGS

Basic, then, to the conclusions of this study are the following findings:

1. According to criterion 1, namely, the standards of secular agencies of accreditation, an incompatibility was discovered between class load and available study time affecting, on the average, 100 per cent of the respondent minor seminaries.

2. According to criterion 2, namely, the minor seminary norms deduced from ecclesiastical legislation, an incompatibility existed, which affected 73 per cent of the minor seminary population.

3. According to criterion 4, namely, a jury of professional opinion, the existing incompatibility extended, on the average, to 100 per cent of the respondent seminaries.

4. The total average incompatibility, based on the foregoing three criteria, may be said to have affected 91 per cent of the typical minor seminary population.

5. According to criterion 3, namely, actual student requirements, an incompatibility was discovered, affecting approximately 86 per cent of 785 minor seminarians matriculated on the freshman and sophomore college level. Since this group of students represented a fair sampling of the total junior college population of the American residential minor seminary, the incompatibility discovered on the basis of this criterion appeared to bear out the total average incompatibility established on the basis of the other three criteria.

Thus, the general conclusion is obvious, that there was not sufficient study time for requisite class preparation available to the average student in a notable majority of American residential minor seminaries.

Moreover, inasmuch as the incompatibility, ascertained to exist between class load and available study time, affected such a high percentage of the minor seminary population, it must be concluded that amelioration of the existing situation is certainly imperative.

III. RECOMMENDATIONS

As approaches to moderation or removal of the proved incompatibility existing between class load and available class preparation in the horarium of the average residential minor seminary, the following recommendations appear to emerge from the present study:

1. Adoption of the "maximum normal schedule" elaborated earlier in this survey as the maximum weekly work load of the student in the residential minor seminary.

2. Further moderation of this maximum weekly work load, to the extent such action is advisable in particular situations, in order to provide for development of intellectual calibre, and cultural refinement.

3. In minor seminaries which are not integrated with high school grades, institution of a sub-freshman year for students who are not entitled by previous training to advanced standing.

4. In the tenor of the "maximum normal seminary schedule," limitation of the class load to eighteen classes per week, sixteen of which would be preparation classes.

5. Allocation of study time on an average of one and one-half hours per class, to the extent of twenty-seven clock hours of assigned study per week.

6. Less dissipation of student effort through less diversification of subject matter.

7. Stricter compliance on the part of individual professors with directives governing the orderly conduct of the curriculum, according to a recognized hierarchy of values. Such a course of action would insure the student against arbitrary monopolies of his study time, as well as compulsory "majoring in minor subjects."

VOCATIONS SECTION

(Minor Seminary Department)

PROCEEDINGS

RESOLUTIONS

1. Be it hereby resolved that the Vocations Section expresses its appreciation to its host, His Eminence, Samuel Cardinal Stritch, to the President General of the National Catholic Educational Association, His Excellency, the Most Rev. Edward F. Hoban, to the local chairman, Monsignor Daniel Cunningham, to Right Rev. Frederick Hochwalt, and to the officers, present and past, of the Minor Seminary Department, for their generous assistance in helping to form the Vocations Section of the National Catholic Educational Association.

2. Be it further resolved that during the Marian year, we who are interested in the cause of vocations to the priesthood and the religious life will continue to implore Almighty God for an increase of laborers to His vineyard.

NOMINATIONS

The officers of the Vocations Section were re-elected for another year. They are:

Chairman: Rev. Ferris J. Guay, Pittsburgh, Pa.

Vice Chairman: Rev. John H. Wilson, C.S.C., Notre Dame, Ind.

Secretary: Rev. Thomas J. Culhane, Easton, Kan.

THOMAS J. CULHANE,

Secretary

PAPERS

THE THEOLOGY OF A VOCATION

REV. CLARENCE MCAULIFFE, S.J., ST. MARY COLLEGE,
ST. MARY'S, KAN.

"Our Blessed Lord has been singularly good to each of us here. For He has given us a divine vocation in the strictest meaning of that word. To each of us He has said just as truly as He did to the two disciples who sought His intimacy: "Come and see." (John 1:39) To each of us He has truly uttered the invitation which He extended to Peter and Andrew, to James and John: "Come, follow Me." (Matt. 4:19)

And our Savior in divine consultation with the Father and the Holy Ghost planned this special vocation for me back in the timeless regions of eternity. True it is that the three Divine Persons laid eternal plans for every person. But these plans did not include a call to the priesthood or to religious profession except for comparatively few. I was among those few. And I was among those few, not because God foresaw that I would be faithful to His graces, but simply because in His inscrutable predilection He wanted me. "I have chosen you," said our Savior, "you have not chosen Me." (John 15:16)

This does not mean that my vocation would have been realized in time, even without the free cooperation of other men and especially of myself. No, God selected me for my high vocation, but He did so conditionally. Its actual attainment would depend on the free actions of many other people and particularly on my own correspondence with the supernatural helps He designed for me. But the truth remains firmly rooted in Catholic tradition and in scripture, that without God's free eternal choice reserved to comparatively few, no one could attain to a genuine vocation, no matter how strenuous his own efforts or those of others on his behalf.

What loving thoughts, then, our Blessed Lord must have had for each of us when He decided to call us to His special service! Suppose we recall briefly how this wisdom and love worked themselves out in our lives up to the time of our ordination or profession. Granted that this loving providence is a sublime mystery! Granted that no two of us were called in exactly the same way! Granted that our most earnest efforts to explain will but emphasize the sketchiness of our knowledge! Yet the fact remains that the theology of vocation has been personalized in the lives of each of us. We have, so to speak, lived through it. By combining the principles of theology with our own experience we should be able to appreciate more the loving providence involved in the attainment of our vocation.

I find, then, first of all, that God displayed His wisdom and His goodness by so shaping the circumstances of my life that I was suitably conditioned for my vocation. Both my body and soul absolutely required this loving solicitude on the part of God. As regards my physical health, God saw to it that my life was preserved despite the manifold diseases, disasters and accidents which might have snuffed it out at any minute after my conception. He

also put thousands of agencies to work to develop my health sufficiently to meet the needs of my particular vocation. This condition for a vocation admits, of course, of considerable latitude. Perhaps my health was only mediocre. Perhaps I suffered from minor ailments or disabilities. At all events, my bishop or my superiors judged that my health was adequate to do worthwhile work in a diocese or religious institute. I may have lost my health soon after ordination or profession. This is no reflection on the genuineness of my vocation. I did have sufficient health when I was ordained or professed. My superiors acknowledged the fact. That health was the outcome of a special providence of God towards me.

But God also provided for the conditioning of my soul. It was He Who took care that I was born with a sound mind as well as with a sound body. It was He, using in wondrous ways the cooperation of men, Who kept me from developing or contracting any of those many forms of mental ill-health which would have unsuited me for my vocation. But this essential requirement was also of an elastic nature. If I intended to become a priest, then God equipped me with enough talent to pass my seminary examinations. If I intended to become a teaching brother or sister, He endowed me with the necessary schooling. If I intended to do manual work as a lay brother or lay sister, I needed but little education. But in every case I had to have sufficient power of mind to understand the meaning of my vocation and to embrace it freely from a motive based on faith. If my bishop admitted me to the orders or my superiors to religious profession, then I know that I had the mental capacity demanded and it is God, ultimately, to whom I must give thanks for it.

However, bodily health and mental ability were not enough to condition me for my supernatural vocation. I needed also moral fitness. It was God Who enabled me to have this. He showered upon me thousands of external and internal actual graces. He surrounded me with good example and sage counsel. He quickened my mind and will with His own suggestions and incitements to goodness. I heeded many of these suggestions and inspirations. I drew from the advice and example of other men. Without this cooperation of mine all would have come to nought.

I needed this moral integrity during two successive but distinct periods of my life. First, after my entrance into seminary or novitiate, I had to prove that I could keep my sacred promises or vows substantially, that I could satisfactorily observe other rules and regulations.

But even before I enrolled in seminary or novitiate, I needed a moral integrity that only God's grace could achieve. Other things being equal, the more innocent had been my life, the more certain could I be of my divine vocation. The greater my relish for spiritual things, the more exact my observance of obedience, of chastity, of fraternal charity in the world, the clearer, other things being equal, was my call to become consecrated to God.

But here again God in His wisdom and goodness did not set up inflexible standards. Perhaps I sinned mortally, from time to time when I was in the world. If I confessed my sins and received communion quite regularly, I still had the moral conditioning requisite for a vocation. Perhaps I had even contracted some habit of mortal sin when I was in the world. If this habit did no great harm to others and I was honestly striving to overcome it, I was not thereby excluded from a vocation. My admittance into seminary or novitiate may have been prudently deferred until I overcame the habit. But if at the time of my ordination or profession such a habit had been vanquished, I had the moral integrity necessary for a vocation.

Nor must we forget that in very rare instances even great sinners, who have given scandal to others, even public scandal, may still have a vocation after they have reformed their lives. We must remember that moral fitness is not merely negative, freedom from sin. This is but its foundation. Hence when reformed sinners of this kind request admission into seminary or novitiate, let us examine into their strength of character, their humility, their spirit of repentance, the strength of their resolve to follow Christ. In general, we may say that if I was frank with my confessor or with my master or mistress of novices or with my superior and they nonetheless admitted me to orders or to profession, I can be sure that my vocation was provided with adequate moral integrity. For this I must thank God Who alone supplies the strength to keep in His friendship.

But God's work in providing for my vocation did not end after He had arranged for my bodily health, my mental ability and moral suitability. He had to do more. He had to adjust the circumstances of time and place and people that I could be publicly admitted into my new state of life. He had to settle upon a date, a location, a bishop or superior for my ordination or my public religious profession. Without this public consecration I would never have had a vocation. It was an external condition, but an indispensable one, without which my vocation could not have been realized. How numerous, how complex, how incomprehensible were the seemingly unrelated and detailed factors which were affecting my spiritual development! Yet God knew them from all eternity. They were a gigantic jigsaw puzzle which only He could piece together. Every hour for many years He put tiny items of that puzzle into their proper places until finally the picture of my vocation shone forth in brilliant splendor at the precise moment, the exact altar, of His own selection: before the definite bishop or superior of His own predetermination.

But God's work for me was not yet done. Indeed, His greatest task remained. It was largely by His external providence, by the use of natural laws and human cooperation, that He conditioned me physically, mentally and morally for my vocation. He conditioned many others in such wise and yet He did not give all of them a vocation. Who among us did not know others, boys and girls, whose health was more robust, whose virtues superior, whose mental aptitudes were greater than our own? Yet God did not give some of them a vocation. Again, bishops and superiors would have admitted these boys and girls to the priesthood or to profession if they had asked. But they never asked. Why did they not ask? Either because they did not have a vocation or for some reason or another, they did not heed it. The essence of vocation, therefore, seems to be found elsewhere than in the threefold conditioning of body, mind and spirit and in the public admission to one's vocation. Where is it to be found?

In certain indeliberate workings of my mind and will for a rather long period of time before I entered seminary or novitiate and during my life in these institutions. The development of my vocation called in a special way for God's *internal* providence over me. He had to intervene, so to speak, personally to win me. He had to talk to me Himself, though the conference was oftentimes arranged by the words or good example of other men. Let us for a moment try to understand the nature of these conferences and how they are held.

We may safely say that God gave me a whole series of actual graces having my vocation as their term. He gave lights to my mind, impulses to my will. He did not give me an unmistakable revelation as He did to St. Paul or to St. Aloysius or to St. Gabriel of Our Sorrowing Mother, though He could have done so. Nor did He give me irresistible impulses to embrace my voca-

tion, though He could have. No, in the average vocation such as mine, I received mental illuminations and volitional urges with which I had to cooperate. If I did cooperate with them sufficiently, they finally produced a twofold effect in my soul. They created in me a *desire* to accept a vocation and to accept it from a *motive based on faith*. But I was left perfectly free to accept or reject.

And this call was not given to me only once. It was persistent, though it may have been irregular. It may have come every day for a week or a month; then faded away for some time. It attracted me to a vocation even though I may have felt a distaste for it. It kept attracting me even though fears of its consequences may have beset me. It came, too, at the oddest times. Perhaps it was not after Holy Communion or during Mass or during a sermon that the call came, though it may have been then. No, it may have come during the school ball when I was enjoying myself immensely. God interposed even while I was conversing with my partner of the dance and whispered to me: "Why don't you become a priest, a brother, or a sister?" It may have been after I returned home from an evening of pleasure. It may have distracted me while I was reading a novel or magazine. It may have come to my mind when I passed a pauper on the street. It may have edged its way into my thoughts during a class or an interesting conversation. Sometimes it was louder than at others. But it was always substantially the same call: "Why don't you do something for Me by becoming a priest, a brother, or a sister?"

For a time I was uncertain about the genuineness of the call. But gradually after prayer and consultation the uncertainty vanished. I felt sure that God was calling me, and to make more certain I passed through the seminary or novitiate. And it was I myself who finally accepted the call. Others, my parents, my confessors, my friends, even chance acquaintances or total strangers may have assisted me. But I made the decision. I was the only one who had heard God speaking within me.

Thus, we see, my dear brethren, though ever so feebly, how good and wise God has been in granting to each of us a vocation. The least we can do to manifest our appreciation for this singular gift is to do what we can to bring others to accept their vocations. How we can do this is the purpose of this meeting we are holding today. We know for sure that God has called an ample number of priests, brothers and sisters to care for the needs of the Church. We know, therefore, from the dearth of vocations, that some who are called are refusing to answer. It is our purpose to do what we can to help them accept the call. We can do many things and these will undoubtedly be called to your attention in the conferences later today. But the great means at our disposal, the one that each of us can use every single day, is a supernatural means—prayer. "Pray ye therefore the Lord of the harvest that He send laborers into His harvest." (Luke 10:2) Boys and girls in this very diocese are wavering today whether or not they should follow the call. Our prayers may well bring about an affirmative decision. For our prayers will induce our Savior to enlighten their minds more brightly, to stir their wills more vigorously, so that with this extra help from Him they will more easily listen to Him when He says to them: "Come and see." They will bravely leave the nets of the world, their fathers, their mothers and all things in answer to Our Lord's repeated whisper: "Come, follow Me."

PSYCHOLOGICAL PROCEDURES IN GUIDANCE AND COUNSELING¹

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I have been asked to present a paper at this meeting which will carry with it practical applications rather than theoretical assumptions or subjective deductions in the great area of guidance and counseling for religious vocations. This necessitates a definition of terms—*Psychological Procedures*—Here we will restrict ourselves primarily to the generic concept of psychological, namely, the objective approach to an individual or group through the scientific tools that the science of psychology has given us. We begin then with the conclusion that psychology today has something to offer us in this all-important business of individual analysis and group guidance; and that the procedures will be objective rather than subjective. *Guidance*—When we use the word guidance we will think of group activities, applying knowledge and fact to special needs. *Counseling*—Will be used as a person to person relationship primarily to the person counseled as the responsible agent.

Throughout the discussion we will route our thinking toward religious vocations for women although the principles of guidance and counseling are applicable to both sexes differing only in approach and application. Then, too, it should be stated at the outset that the techniques in group guidance and individual counseling do not differ with the individual who is being helped to reach a decision to enter religious life from the techniques used with the individual who is considering marriage or a dedicated life in the world, or even the secondary vocations. I am speaking here of the principles involved rather than of specific facts.

DEFINITION OF VOCATION

Before attempting any analysis of guidance or counseling procedures in the area of religious vocation it is of paramount importance that we first establish a clear concept of what a religious vocation is. It matters very little which school of thought one follows as to what a religious vocation is and what the external manifestations are for judgment or even dividing it into the theological or juridic concept; all are agreed that a religious vocation is the result of a call from Almighty God, therefore, a divine call. As one writer puts it, "Vocation occurs when, under the influence of grace, with docility and freedom, the soul makes the decision chosen for it by God, and this through criteria which are objective, external and valid, though not of themselves conclusive." (A. Bonduelle, O.P., "The Recognition of Vocations," Vocation, Blackfriars Publications, London, 1952)

OBJECTIVE CRITERIA

Since the burden of this paper is not to discuss the various concepts of a religious vocation nor the general or the specific call, we can move to the objective criteria. Let us bear in mind throughout this paper that grace is in-

¹ This paper was delivered at a special session designed for sisters in connection with the meeting of the Vocations Section.

visible and we are working with external manifestations. If then, we accept the statement, "through criteria which are objective, external and valid," then it is necessary that we be acquainted with some of the psychological methods in the guidance and counseling of youth regardless to what vocation God is calling. Surely if business, industry, military service, and education are utilizing the contributions of experimental psychology, then indeed we must be alerted to the usable and valid in order not to waste God's gifts involved in a religious vocation. It also follows from such criteria being feasible, that religious vocations may laudably be fostered.

PONTIFICAL SOCIETY FOR VOCATIONS

Our present Holy Father Pope Pius XII has led the way when in the year 1941 he established a Pontifical Society for Priestly Vocations whose object was to disseminate true and clear doctrine concerning the nature, the necessity, and the excellence of the priesthood; to encourage the celebration of Holy Mass, communion, prayers, works of penance and charity to obtain from God many and good priestly vocations; to foster the erection and activity of the Society for Vocations in each diocese. (Acta, 1950 Congress, page 613)

OBJECTIVES FOR GUIDANCE AND COUNSELING

This Pontifical Society has given us the objectives for any good guidance and counseling relative to religious vocations for woman, namely, "to disseminate true and clear doctrine concerning the nature, the necessity, and the excellence" of that vocation. Disseminate would necessarily mean the imparting of knowledge and facts regarding, in our case, the life of a woman, her specific role in the divine plan, and the vocations by which she can achieve the fullness of her womanly personality and arrive at her ultimate goal of perfection, union with God. From the general knowledge of woman's great role in the scheme of creation, that of leading men to God by genuine womanly attitudes, sacrifices, and actions, we move to the specific guidance of these facts and apply them to the woman in religion, to the woman who by the grace of God has been given the vocation of surrendering herself body and soul to her Creator and in complete self-surrender satisfying all her womanly desires. These facts and application of facts should be given to *all* girls, presentation and content to be geared to their respective age levels. In fact, such information could be given to parents as an orientation to the life of a woman in religion. The time, place, and manner of approach could be topics for discussion since there is no blueprint which will fit every situation or every group.

PSYCHOLOGY OF THE GIRL

In order to impart this knowledge we must be cognizant of the psychology of the modern girl. This is a definite must, if we ever wish to reach them. As our Holy Father told a group of religious this past year, "Catholic women educators should not lag behind" in utilizing "recent research and experience in the education field." "We cannot ignore much less disdain," he says, "the new advances in psychology. An illumined and generous love" with perfected modern psychological methods is demanded of those entrusted with the education of girls. He stated further that the modern girl must know how to make a real, personal contact with God. Here, we may add, do not fear to base the fact giving or the application of fact on the supernatural motives, for our girls are ready for it, but it is usually given as a dessert, through retreats, days of recollection, and the like, instead of as a steady diet. Everything in this world militates against their true inner spiritual being.

These recent remarks of the Holy Father, just quoted, echo those he made in 1951 to the first International Congress of Teaching Sisters, in which he asked the sisters to strive to understand young people today and gain their confidence. He said, "Treat them with simplicity and naturalness . . . and according to their character . . . be so well versed in all with which young people are in contact, in all which influences them, that their pupils will not hesitate to say: 'We can approach Sister with our problems and difficulties; she understands and helps us.'"

CRUX OF GUIDANCE

This is indeed the crux of any good guidance or counseling procedure. It is the positive approach. It is the guidance that will integrate the girl and permit her to act upon the knowledge given, that is, make her own judgments—in other words, good guidance is self-guidance.

COUNSELING AND OBJECTIVITY

The group guidance techniques will inevitably lead to counseling, which, as we said, is the person to person relationship. It is in the counseling process that objectivity must play an important part; otherwise we will go too far and put ourselves in the position of having been given the gift of prophecy, and tell the girl that she definitely has a vocation or phrases of a similar nature. That would be as rash as it is dangerous. For a vocation is a hidden treasure and must be brought to light with tact and prudence. Therefore, a counselor should develop a sensitivity of understanding and a skill of questioning and responding in order that the girl can objectively survey the past and present factors, organize any emotional reactions in order to choose and make an intelligent decision and gain sufficient confidence and courage to act on the decision. (This follows the definition of counseling as given by Father Curran.) I am speaking of the natural approach to the solving of the problem—realizing that my audience is aware of the grace of God operating through the instrument, the counselor, and through the counselee.

THE INTERVIEW

The interview should be centered upon the girl, helping her to arrive at a mature decision as to what God expects of her, here and now, and not what I, the counselor think, or what decision I would like her to make, remembering that God alone is the Master of vocations and that I am but His instrument having limitations as a human counselor.

In order not to permit the subjective element of attraction to the young woman, or her intellectual endowments, or any other assets, or the needs of our own order for recruits to govern the interview, it is important to broaden our view to the largeness of a truly Catholic understanding. Therefore it is desirable to use psychological tests to aid us just as we do for the fitness of an applicant who wishes to follow a profession or a secondary vocation. Surely if we find them feasible and helpful to direct the young woman along the path that God has destined for her, then why the exception relative to a young woman who is trying to make the all-decisive decision of a life in religion, since it involves the whole of a person's life and also touches the lives of many others. Then, too, if it is important, and it is, that the admission of a postulant becomes a serious business for those charged with such positions in our motherhouses, surely, then, we ought to be a bit circumspect in our counseling processes. Pope Pius XI urged very strongly upon superiors severity in this regard when he said, "The Sovereign Pontiff says that he wishes to

make a recommendation which he continually repeats to the superiors of religious communities and for which he will take full responsibility. It is this: Be strict . . . in discipline but above all and in a special manner in accepting postulants." He then gives reasons for his "marching orders," as they were called, and that the tendency of orders should not be, to decrease because of this, but on the contrary to increase, "but should see that its members are carefully chosen, like picked soldiers. This is a difficult task, but essential."

Also at the recent General Congress on the States of Perfection held in Rome in 1950 the importance of the physical, mental, and moral fitness of the candidate was stressed particularly in the papers read concerning the selection of candidates for religious life.

We could quote many passages from these papers, as well as recent writings on the recruitment of candidates for religious life, but when we summarize them all, we will have to admit that what they wish basically to discover with respect to the applicant or one considering becoming an applicant is whether she is a mature, stable, well integrated personality, or at least has the potentiality to be such a fundamentally normal personality. As one writer puts it, "For religious vocation we must stress in the first place the need of a sound, harmonious, and well balanced disposition of the faculties of the soul. The mind with its imagination, memory, and judgment must be sound and not show any striking deviation from the normal." (*Guidance of Religious*, Watterott, Herder, 1950). This statement is in accord with the great St. Teresa and St. Frances de Chantal.

PSYCHOLOGICAL TESTS AS HELPS

If these recommendations have been given, the selection must be important. As counselors then, what are some of the objective helps or criteria we can use to ascertain such an individual, other than our own personal judgment. Surely, we could profitably utilize the results of the battery of tests which are given in most high schools today, and which abound in the elementary schools. These batteries usually include potential mental ability, achievement in various areas, interests, special aptitudes, and personality tests. Then, too, we usually have personal data sheets which include notes on family, personal history, health records. In the event that tests have not been given in a respective school or system it may be well that someone become alerted and responsible to study the feasibility and the value of a testing program. A caution however must be sounded here—tests are not the answer to the problem, nor do they furnish rapport between the counselor and the girl, nor do they form the ultimate criteria for judgment. They are and ever will be only a tool, a means to an end, an objective aid to avoid generalizations about an individual on a purely subjective judgment. And most important, tests must be interpreted according to the purpose for which they were designed; otherwise greater harm can come from their use than any specific good.

I am speaking here of the ordinary tests and not of such special psychological tests that should be administered and interpreted by a clinical psychologist or even a psychiatrist. These latter may be necessary in some particular cases where the individual girl has come to the conclusion that she wishes to apply to a certain order but there seem to be indications that her personality is not suited for it.

Father Ple, O.P., in his *Unconscious Attraction to the Religious Life* states that, "If the psychologist can give us warning at the outset, it would surely be a sin not to ask for his services. The sacred character of grace, especially the grace of vocation, as well as respect for the human person make it a seri-

ous obligation for us to use every possible means to avoid mistakes about vocation." In relation to defection in religious life, he says that "there certainly seem to be cases where the vocation was not correctly diagnosed; either there was no vocation at all or else it was to another form of religious life." These are very affirmative statements even though Father Ple realizes the limitations of a psychologist and psychological testing. It is important to note here that "no psychological process, can enable us to tell whether a person has a vocation or not in so far as the supernatural side of it is concerned." Pius XI condemns those who "advance such a claim" in his encyclical *The Christian Education of Youth*. He says, "none the less wrong, blasphemous and dangerous for being devoid of foundation—to be able to test by ordinary purely secular examination or experiment the supernatural factors that may enter into a child's education, such as a divine vocation to the priesthood or the religious life, and in general the mysterious effects caused in the human soul by grace, which, though it elevates the powers of nature, yet infinitely transcends them and can in no way be subject to physical laws, since 'the spirit breathes where it will.'"

Even though in the hands of some this whole problem of testing has become a panacea for all ills, we must admit that psychological testing has developed to a point where it can be used prudently as a direct aid for an interview.

CONCLUSION

We could present other means in this pre-vocation guidance and counseling, but since we would like some discussion on this paper let us conclude by saying that, as counselors, let us not be negligent in using all that science and psychology offers us in guidance and counseling, but let us remember that unless we pray we will be incapable of discovering and guiding those who pray. For as one writer put it, "It can be taken as a fact that if a director is not a man of prayer, in our case, a woman of prayer, even though in other respects he may be the best possible psychologist, he will do a great deal of harm in this field." Perhaps that is why St. Teresa was considered such a good psychologist—she used therapeutics in the houses of Carmel so well because she was in such close contact with God and therefore understood human nature, particularly woman's nature. Secondly, let us love youth with a love that is rooted in reverence, for a human personality is a sanctuary where angels fear to tread; therefore, it behooves us to be careful. Proper reverence will give us a true perspective. Thirdly, let us have a holy optimism, basic good sense, having confidence in youth. Then as humble instruments in the hands of God let us take as our model Our Lady of Good Counsel—The Seat of Wisdom—and ask her, the woman par excellence to second our actions by her inspiration and to transmit true wisdom to us, for we read in Proverbs, "I Wisdom dwell in counsel, and am present in learned thoughts."

OVERCOMING THE PREJUDICE TO VOCATION CLUBS¹

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If we had available the schedules of all the Catholic high schools in the United States, we would see a time set for meetings of various clubs. What types of clubs do our modern teen-agers demand? No doubt there would be an honor society, a debating club, an athletic club, a French club, an art club, a dramatics club and perhaps a vocational club. Do our young people really show an interest in religious vocations? What is the appeal of such a club to our high school boys and girls? Can we find an explanation of this appeal? Does not a membership in a vocational club stigmatize a girl for the religious life? If a vocation is a personal call, how can it be fostered in a group? These are the questions which a prejudiced person might put forward when it is suggested that a vocational club should be part of the school curriculum. Prejudice is an opinion that is usually formed without just reasons. If we but knew how a vocational club is organized, if we but understood its aims and its benefits, and realized the favorable reactions of faculty and students in schools where such clubs have been active for some years, perhaps our prejudices would become desires to form such a club.

In many high schools, vocational clubs have been organized in the following manner. At an assembly of the entire student body, a priest, familiar with the program, addresses the group and briefly talks on religious life. The objectives and the program of the vocational club are explained. The students are invited to become members. Those who wish to do so remain in the assembly room and the others leave. Each girl, by a secret ballot, designates her choice of a moderator. It is the moderator's duty to plan the activities, conduct meetings and be a source of information about sisters and their various works. Meetings are held at least once a month, preferably during school hours.

The general aim of such a club is to give girls instruction on the many aspects of religious life. This instruction can include the nature of religious life, the difference between active and contemplative orders, the many works undertaken by various congregations. Also the qualifications of acceptance which are demanded in the many communities can be discussed. With our present living conditions, many parents are too busy to instruct their children about so important a way of life. All Catholics should know about it. Those who are to become mothers can later impart this knowledge to their own daughters and perhaps enkindle in them a love and desire to follow Our Lord along this path. Non-Catholics expect Catholics to be informed about such matters. Therefore those who become members of a vocational club can be really educated Catholic girls qualified to answer the many questions they will be asked about religious life. If the club has such an educational aspect, no girl can be stigmatized as a marked individual.

Vocational clubs are beneficial in many ways. The knowledge and information culled at the meetings help the members to eradicate the erroneous ideas

¹ This paper was delivered at a special session designed for sisters in connection with the meeting of the Vocations Section.

and opinions which many people have, concerning sisters and priests. They learn that religious do not lead dull and uninteresting lives. They, on the contrary, have rich full lives, for which each moment of the day has the blessing of obedience.

The members of a vocation club learn important lessons from the personal contact with their moderator if she is living up to her ideals as a religious. Her good example will have far-reaching results. Rev. Gerald Vann, O.P., in his book *The Pain of Christ* expresses beautifully the power of example, thus:

. . . we affect others in the last resort by what we are. From us too power will go forth in our small measure, to heal or hurt in accordance with our state of being. Too easily we forget this central fact of human life: that always and inevitably we are affecting other people. We think too exclusively in material terms; we forget the power of spirit. We think too exclusively in terms of outward activity; we forget the power of being.²

From this we see that each one of us must assume her responsibility to do something about the lack of religious vocations. In an article entitled "Blueprint for a Vocation Counselor,"³ Sister M. Brigetta states that there are three reasons for assuming this responsibility: (1) the appreciation each one of us should have for her own religious vocation; (2) the love which each one of us should have for the community of which we are members; (3) a zeal for souls, which should be ours by virtue of our high calling. Sister also gives other qualifications for a vocation counselor. The three spiritual qualities should be: (1) self-sacrifice, "a constant going out of self to interest girls in religious life"; (2) prayerfulness; (3) detachment. For intellectual qualities, Sister stresses two: (1) the ability to repeat essentials, and (2) the ability to guide prudently. The personal quality which most appeals to young girls is "faith in youth," for Sister expresses it: "Youth respect the Sister who can tell them their faults but who gives every indication that she has not lost faith in them."⁴

This faith in youth will do much to foster vocations. Very often it will be an inspiration to some girl to follow the call of Christ strengthened by this faith in youth. The vocational club moderator exercises a powerful influence over the members; if she can inspire confidence, the girls will feel free to talk to her about their many problems.

One of the principal benefits derived from vocational clubs comes from the prayer for vocations which is offered daily by its members. This praying for vocations tends to make all members vocation-conscious. A group of two hundred girls in one high school of seven hundred meet every two weeks. Although all were not thinking of entering religious life, over thirty percent of the students were praying daily for vocations. Twenty-five percent of the seniors who belonged to the club were definitely thinking of religious life. Even though all may not enter religion, all have a greater realization that "more things are wrought by prayer than this world dreams of."

Thus far, we have given a brief account of how a vocational club is organized, its objectives and its benefits. Now let us consider the opinions of sisters from schools in the archdiocese where vocational clubs have been organized for some years.

² Vann, Gerald, O.P., *The Pain of Christ and the Sorrow of God* (Oxford: Blackfriars, 1947), p. 57.

³ Sister M. Brigetta, "Blueprint for a Vocation Counselor," *The Catholic Educator*, 22 (June, 1952), pp. 268-69.

⁴ *Ibid.*, p. 269.

In Maria High School, the principal states that they have had vocational clubs for eight years. Three hundred twenty girls out of an enrollment of 1,103 are members of the clubs. The clubs meet once a month. The moderators of these groups say of the organizations:

"Yes, questions that would otherwise not be asked are asked and answered."

"If we have all kinds of other clubs, we should have a vocation club."

"It may do a lot of good; it certainly does not do any harm."

"Yes, I am in favor of a vocational club, if it is followed by personal contact."

Since the formation of the clubs in Maria High School, there has been an evident increase in religious vocations.

The principal reports from Alvernia High School that 430 of their 1,050 students are members of their vocational clubs. The meetings are held bi-monthly on school time. There has been an evident increase in the number of religious vocations since the inception of the clubs nine years ago. Reports from the sisters tell us:

1. There is a noticeable spiritual growth and deeper appreciation of the religious life not only on the part of the club members but especially on the part of the faculty.
2. The ideas discussed at the club meetings permeate the member's mind even if she is not aware of what is happening.
3. Clubs are beneficial in lessening prejudice toward religious life, even though they do not necessarily persuade members to enter religious life.
4. Clubs have value because they are a place where girls can freely and rightly obtain information about religious life.
5. Clubs enable members to meet the religious on an informal basis and not as a disciplinarian.
6. They also help break down the prejudice against religious life in the home, as students frequently discuss the ideas learned at school.

The vocation club moderator of Notre Dame High School tells us that out of 744 girls enrolled in their school, 282 form sixteen vocational groups. These clubs were inaugurated six years ago and they have a monthly meeting. Vocations have been on the increase since the movement began. In Notre Dame High School, the sisters favor the clubs for the following reasons:

1. They bring the whole subject of religious life out into the open.
2. They make the whole school "vocation-minded."
3. Girls interested in religious life can learn about it without any commitments.
4. Even those not called to religious life thereby join in prayer for vocations.
5. Future mothers get the correct attitude toward vocations in their children.

Approximately 400 of the 710 students of Nazareth Academy, La Grange, belong to vocational clubs. These clubs have been part of the curriculum for nine years and have been fruitful in religious vocations. The sisters from

Nazareth Academy hold vocational clubs in high esteem, judging by the following favorable comments:

1. G.C.C. keeps the idea of vocation before the girls without too much insistence upon individuals. Also, girls may ask questions without being "marked."
2. A Good Counsel Club gives a sister an opportunity to explain religious life to a group who have come to her by choice to hear about religious vocations.
3. Good Counsel Club brings religious vocations "out into the open." The girls are no longer reticent about discussing a possible religious vocation. It also puts a vocation in its proper focus. It is something sublime and is attainable by girls who have the necessary requirements (if they do something about it).
4. Vocation clubs attempt to fill the need to educate and inspire youth in regard to religious life. Whether or not a girl has a religious vocation she will benefit by belonging to the club.
5. Choosing one's own vocational moderator will make for personal contacts between a sister and a girl which can be used to good advantage.
6. Such meetings should initiate a spiritual program for each member, will help to foster a religious vocation by developing a greater love for God and more generosity in Christ's work of saving souls.

St. Clement's High School has had a vocational club for one year. About fifteen of the students are enrolled. Their meetings are held once a week. We have another proof of faculty approval of such clubs. Responses to the questionnaire brought forth the following comments:

1. Children become more vocation-minded.
2. They become aware of the requirements for religious and priestly vocations.
3. Clubs afford students an opportunity to have answered their many questions relative to vocations.
4. There is an increased spirituality in club members due to the fundamentals of the club—daily Mass, Holy Communion, rosary and a daily sacrifice.
5. Many prayers and sacrifices are offered for novices and seminarians that they may persevere in the vocation already chosen.

Another Catholic coeducational high school reported that they have had clubs for eleven years, and have benefited greatly with increased religious vocations among both boys and girls. About ten percent of the students belong to the clubs, which meet every other week after school. Faculty members from this school tell us that their vocational club:

1. Encourages prayer for vocations.
2. Keeps the need for vocations alive in the minds of young people, especially in those who are trying to stifle a "calling."
3. Gives the moderator a chance to clear up wrong ideas about the religious life.
4. Gives a sister the opportunity to meet the girls on an informal basis, which often helps to break down the feeling that a sister is necessarily unnatural.

5. And last, and by no means least, has very effectively broken down the idea that once a girl shows an interest in convent life she is "marked."

A high school in another diocese reports that forty girls out of seven hundred meet once a week to discuss vocations. Their teachers, after one year's experience with the club definitely want to continue. They give the following reasons:

1. Encouragement from other members helps a girl to continue practices like daily Mass and Holy Communion, which she might otherwise be tempted to abandon.
2. Vocations to religious life are everyone's responsibility. Vocation clubs bring the question closer to every girl and encourage her prayerful activity on behalf of vocations.
3. Girls interested in religious life can learn about it without any formal stiffness.
4. Prayer and sacrifice, as taught in the clubs, are good preparations not only for religious life but for any vocation.
5. Religious vocations are too important a matter not to have some systematic organization.

It would seem from the remarks of the sisters in the seven schools quoted that vocational clubs are worth while, and should form a part of our school curricula. The students in these schools also sent their opinions regarding the clubs. In many instances the statements were similar, therefore we shall group them wherever possible.

Some said that they can ask questions without anyone laughing; another, "It has changed my attitude toward sisters." Other girls found new and worth-while friends by attending club meetings. "I do not want to be a sister, but I like to know about sisters." "Because of my membership in the club," a student said that she attends Mass and receives Holy Communion oftener, and prays more than she did before. Two girls found that they obtained a better understanding of religious life and of the spiritual life. One student remarked: "It gets rid of some of the crazy ideas some people have concerning religious vocations"—and another: "Club meetings prove to all that there are no deep, dark secrets in the convents." As a result of the material covered in the meetings, some were enlightened as to how the sisters live, and the joy that is theirs. Many of the girls stated that much information and interest about religious life were gained by being members of the vocational clubs. To quote one—"I have now a greater understanding of the religious life and a deeper realization of the love and sacrifice of a sister." Several girls replied that they had formed a habit of praying that seminarians and novices may have the grace to persevere. Others agreed that the club spreads interest in vocations throughout the school. A girl confessed that she while, in grade school, thought of the sisters as tyrants or idols, but that through the activities of the club, during her high school years she learned—as she herself expressed it—"Sisters have a sense of humor, an individual personality, likes and dislikes, their own special faults, hobbies, favorite subjects, just as we do, but most important, and so seldom realized, a sincere, real interest in every student with whom they come in contact."

From the above statements, we can infer that our modern young girls are interested in religious life, and do want to know something about it. Shall we deprive them of the excellent opportunity for information which the vocational club offers them? The opinions just cited are indicative of thousands of others. The personal contact between the sister and an interested

girl is really the secret of the success of the work of the vocational clubs. With our crowded schedules and extracurricular activity assignments, it seems to me that the vocational club offers the solution to the problem—"How can we obtain the contact between pupil and teacher?"

Our high school students are required to study the encyclical on marriage. Is there any real reason why a course of instruction on religious life should not be available? In our modern times so many activities are highly organized. Ours is an age of specialization, of organization, adults have their vocational groups, for example, Serra Clubs and Regina Cleri Society. Little Flower Vocational Circles provide vocational information for working girls. Boys get their help through Don Bosco Clubs, Benildus Clubs, Catholic Center Clubs, Seraphic Society for Vocations, why then should not our girls have their Good Counsel Clubs—or Our Lady of Fatima Clubs? Perhaps you can make an excellent project for the Marian Year by beginning a vocational club in her honor. Let me quote from the Marian Year issue of the *Counselor*, the official organ of the Midwest Vocation Association, the six reasons why your school should have a vocation club.

A vocation club in your school can . . .

1. Help break down the traditional reserve toward any discussion of religious vocations.
2. Bring students of similar interests together for mutual support and good example.
3. Stimulate prayer, spirit of sacrifice, reading, discussion.
4. Spark interest in vocational needs of the Church.
5. Make other students aware of all they learn by posters, programs, class discussions, even plays.
6. Make your school "vocation minded" all year round instead of just during March or retreat.

Statistics are always revealing. In its issue of October 11, 1952, and that is nearly two years ago, *The Boston Pilot* tells us that—

If we wish to go forward as the inspired zeal of the Bishops would have us go forward, how many vocations do we need in this country? Most conservative estimates tell us that in addition to 45,000 priests we should have 60,000 more; in addition to 7,000 Brothers we should have 75,000 more; in addition to 125,000 Sisters we should have 400,000 more.

Shall we, who should be in the forefront of battle for Christ Our King, adopt a program which tends to make teen-agers vocation minded and exercises a wholesome influence upon them, in the formative years? What is YOUR answer?

OUR LADY OF GOOD COUNSEL CLUBS¹

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"Do whatever He tells you." Any one who sends another to Christ with that advice is certainly a good counsellor. Ever since the feast of Cana Our Lady has repeated this counsel wherever the Gospel is known, but the official title, Our Lady of Good Counsel, was not used until the fifteenth century. On April 25, 1467, a picture of Our Lady appeared suspended in air in a small town about 25 miles southeast of Rome, where many miracles have been subsequently wrought. Devotion to Our Lady under the title of Good Counsel increased rapidly. In 1630 Pope Urban VIII went on pilgrimage to venerate the image, as did Pius IX in 1864. Various other popes encouraged the devotion, establishing the feast of Our Lady of Good Counsel on April 26 with an office and Mass; approving the Pious Union (Benedict XIV was pioneer member; Pius IX and Leo XIII were enrolled in it); granting indulgences for visits to the shrine; elevating the church of the picture to a minor basilica; sanctioning the use of the White Scapular of Our Lady of Good Counsel; and inserting in the Litany of Loreto the invocation "Mother of Good Counsel."

When shortly after 1938, the Sisters of Louisville, seeing how successful the John Bosco Vocational Clubs had been among boys in Cincinnati, drew up a similar plan for girls, they placed it under the protection of Our Lady of Good Counsel. And rightly so. "It is Mary's mission as mother to make us members of Christ. She knows the spiritual future of each one of us, and as mother of divine grace will counsel her children in the fulfilling of their Christian vocation." She, the radiant crown of God's creation, will not fail to indicate the best way to Christ for each one who sincerely wants to know that way, and knowing it, to follow it through courageously. Thus, pointing to Mary's own radiant example and her ability to guide others in doing God's will, the founders of the Good Counsel Club, often known as the G.C.C., started out to try to make youth aware that, in contrast to a self-chosen career, there is such a thing as a God-given call to a way of life, a vocation. To bring about this awareness that God has a life-plan for each one is to restore to man his almost-lost *sense of vocation* in general, which many church leaders believe is a necessary step in promoting religious vocations in particular.

Father Robinson, C.S.C., has this to say about making the religious vocation better known: "The reason for the religious life is not just sentimental pietism but solid Catholic doctrine. Why should it be kept as a deep secret to be revealed only in the novitiate of the various Orders? How, in fact, can any young man or woman get the right perspective on planning the fulfillment of young ambition, unless he or she is in a position to make comparison to determine a reasoned choice among all the paths along life's many-branched highway?" This was precisely why Father Howard Ralenkotter worked so hard to establish the Good Counsel Clubs in Chicago in 1944. He felt that, if young

¹ This paper was delivered at a special session designed for sisters in connection with the meeting of the Vocations Section.

women could see that the school considers education for the religious state as natural and as important as marriage instruction (which at last has taken its rightful place alongside the teaching of mathematics and of business skills), they would soon realize that a call to religion is a possibility, and many would be eager to explore that possibility. Heartened by the interest and willingness of others, they would take part in what is really the school's educational program under the appealing name of "Club." There are no officers, the members pay no dues; the only requirement is a sincere desire to learn something about the gift of religious vocation granted to some souls. Club moderators, in their instructions, aim to give a "preview" of the religious life, stressing its sublimity, its spiritual advantages, and its obligations. They know that to understand this excellent calling is to reverence and respect it deeply, an attitude essential for the preservation and encouragement of religious vocations within the family. Club members who eventually marry (the majority probably will) are certain to have a better understanding and appreciation of the religious vocation than they would if they had not been members. As mothers of the next generation, they are less likely to oppose the religious vocations of their children, which objection is often responsible for the loss of vocation. May we not hope that mothers who were at one time members of Good Counsel Clubs will have developed a more intelligent attitude toward the religious life, and that, as a result, they will in the not-too-distant future encourage their children to become religious, or that, at least, they will not oppose them? The Good Counsel program, then, does, in relation to the religious life, what the study of the *Encyclical on Marriage* aims to do in regard to the married state. Both are brief courses of instruction on a state of life. No one feels that undue influence is being exerted when students are *required* to study the *Encyclical on Marriage*. Is it not *just* as desirable to *invite* girls to study the obligations and spiritual advantages of the religious state?

It is well known that promising lives are sometimes hopelessly ruined because young people do not know what a vocation requires of them until after they have entered upon it. To prevent such misfortunes in marriage, Pre-Cana Conferences are everywhere being conducted. Why not allow girls to have a long, hard look at the religious state as well? In the Good Counsel Club a girl learns something of the peace and beauty of a consecrated life; of the sacrifices which a religious vocation imposes; she learns how to prepare herself for her sacred calling by the practice of certain virtues; she learns to judge and evaluate her talents and abilities, and to consider her fitness for the work of the congregations in which she is interested. She may, as a result of her study, conclude that the religious life is her vocation, or she may realize that it is not, that she lacks the qualifications. In either case, the club program has enriched the member's own spiritual life and increased her admiration and respect for those who live it more fully. Nor is the moderator surprised that many members do not enter convents. If the club program has been properly presented to students at the time of its introduction into the school, the enrollment will be incredibly high. It is not unusual for as many as two-thirds of the student body to belong to the G.C.C., and even the most optimistic promoter would not expect so high a percentage of students to become religious. But, since enlightenment is not the only purpose of the club, the activities are highly beneficial to all. The moderator strives to stir up the will, to encourage in the lives of the members the practice of truly Christian virtue, to spur them on to greater holiness in their daily living. Is there a better way than this of preparing souls to respond to the divine call *if* or *when* it is granted? The Good Counsel Club does not "high-pressure" girls into the convent. It does not guarantee to any novitiate the delivery of candidates. Moderators do, however, cherish the hope that,

when girls understand what a tremendous means of sanctification the religious life is, some souls, through the action of the Holy Spirit, will be drawn to become religious.

Perhaps the greatest single effect of the club upon its members and therefore, where membership is large, upon the entire school, is a deepening, an intensification of the students' spirituality. The practice of prayer is given new impetus. There is greater generosity in giving alms to the poor and needy. The missionary spirit is transfused with new life. The Good Counsel Club acts as spiritual haven to the entire school. It is a strong antidote to worldliness, and its program makes students conscious of their participation as lay apostles in the work of those dedicated to the service of God.

Getting the club started in a school which has never had one before is much easier than many suppose. The following procedure is typical. An interested, dynamic speaker talks appealingly to the entire student body on some phase of the religious life. (One community invited a missionary to speak to the girls about serving God on the mission, after which they responded wholeheartedly to the proposed club). At the close of the talk, the speaker explains that a good way to find out more about this excellent way of life is to join the G.C.C., a club founded just to tell people about the religious state. He emphasizes the fact that belonging to the club does not necessarily mean a girl intends to become a nun. The only requirements for membership are interest in the religious state and the keeping of two rules (neither of which binds under pain of sin): daily prayer to know one's vocation and weekly communion. The student body is warned that those who would ridicule others for joining are doing the devil's work, hindering the cause of Christ Who *wants* us to seek light and truth about our way of life. The girls are also told that only the sister they choose as moderator will be in touch with them unless they, themselves, go to someone else. At this point it is up to the girls to indicate their willingness to join the club.

Here the procedure may vary. If the decision about membership is to be made then and there, the speaker can ease the situation with a little humor, like remarking that he expects two or three to leave; or that he fears the sisters are a little too young to join, so they may as well go. The Sisters attending the conference leave the hall followed by those not interested in joining. To those who remain, the club is then explained a little more fully. If questions are asked and answered, a sample meeting is really in progress. Before leaving, each girl writes her name and the name of the sister she would like for her moderator on a card, and is told that the time and place of the next meeting will be announced later. In our school the speaker announced that those wishing to join the G.C.C. could hand in their names and choose a moderator later the same day. The opportunity came during the homeroom period when cards were passed out for names of members and moderators. The next meeting with the sister of their choice should take place within a few days, while enthusiasm and interest are high. Meetings should be held once or twice a month during school hours, since having them at that time not only is more acceptable to the girls, but also places vocational instruction on a level of importance with the rest of the school curriculum. One plan that has been successful is to hold meetings monthly—during the first period of the day the first month, during the second period of the day the second month, during the third period the following month, etc. In this way each period of the day is given over to club meetings once during the entire year, that is from October to May inclusive. Girls who are not members of the club will be glad to use the period for library work, music practice, or study; or it may be devoted to music appreciation or singing or some other

activity for which there never seems to be enough time. The non-members in our school repair with their books to the auditorium where they study under the supervision of the lay teachers or the principal.

It is strongly recommended that each girl be permitted to select her own moderator. An unequal distribution of members among moderators will probably result. To this, there are no real objections, for, in the work of the Good Counsel Clubs, emphasis is not on the sister, but on the girl. If one sister has forty girls in her club, and another has four, but all the members have the sister of their choice, then forty-four girls have been satisfied. Several years ago, we changed the plan of selecting moderators, each girl being asked to list three sisters, her first, second, and third choice, one of which was given her as a moderator. This helped to even out the size of the groups but it cut down on total satisfaction within them. Last year we returned to our original method of free selection. It is true that some groups are very large, but, as one sister remarked, she now knows that every girl in her group "has sort of a personal attachment" to her. Many girls prefer it that way, too. They do not wish to participate in discussion; they want merely to listen. Thus it may happen that a girl will select as her moderator a sister who usually has a large following, the moderator perhaps of the aforementioned group of forty. But when this girl wants guidance and individual help, she may go to the sister who is leader of the group of four. Her decoy serves a real and laudable purpose; it enables her to gather information about the religious life without making herself in any way conspicuous. It makes it easy for her to obtain assistance in her particular problems without attracting the attention of fellow club members. There is no obligation on the part of any member of the Good Counsel Club to refer her personal questions or problems to her own moderator. She attends the meetings conducted by her moderator to be instructed; she may go to whomsoever she will for individual guidance.

Moderators keep no record of the attendance at meetings. They make no attempt to discover the reason for a girl's absence from the meeting. If she returns after a month, no comments are made; if she never returns, no questions are asked. The important thing in Good Counsel Club work is to provide girls with an opportunity to study the religious life without being "marked" characters, without obligating themselves to continue the study, and without in any way restricting their freedom of intercourse with the sisters.

No doubt the first year members of the club will spend much of the meeting time asking questions, and this is an excellent opportunity for clearing away the *mystery* of life in a convent. As late as last summer a high school girl at the Summer School of Catholic Action declared, in the course of a discussion on what young people like best about religious, that Sister So-and-So was a wonderful sport and let them in on all the "inside dope" of convent life. The very fact that people still think there is "inside dope" makes it plain how much in need they are of information about our life of prayer, penance and service. Why should we continue this "secret of our life"?

Making a brief mental prayer with the club members at the opening of each meeting, or spending seven or eight minutes in reflective spiritual reading aloud will reveal to them one important part of our daily living with Christ, as well as convince them that mental prayer is a joy, and is for all. A layman who wrote a *Five-Point Program for Spiritual Progress* advises everyone to spend in meditation the scraps of time he now wastes. Outside of attendance at Holy Mass and the reception of the sacraments, he finds no practice so productive of spiritual progress as mental prayer, the best of prayers. So the saints have found it, he says. So will others when they get the "hang" of it, just talking to God in their own language. Religious capitalize on his

advice and invest in companionship with God more than the scraps of their day. Such specialization in the art of mental prayer should enable moderators to make it very attractive to club members, who, should they so desire, may take turns directing the mental prayer or reading their favorite selections on the spiritual life.

Though there are numerous ways of giving instruction on the religious state, (and the moderator should feel free to use whatever means she finds most interesting and beneficial for the students), we have found most helpful a plan we learned from the sisters at Alvernia High School in Chicago. To guide their discussion during the meeting, the members are given an agenda sheet prepared previously by either moderators or girls. In September the leaders of our Good Counsel Clubs split into groups of two or three to plan different agenda sheets for the coming club year. Then on the Monday preceding each regular meeting with the girls, the moderators held their own discussion on the agenda, pooling ideas and methods of presentation. Some of the topics whose heights and depths we explored were: Is a Nun Different from Others? Why Do Sisters Make a Vow of Poverty? Why Chastity? Does the Obedience of a Religious Differ from That of Others? Since All Men Must Strive for Perfection, Why the Religious Life? What Place Prayer in a Nun's Life? One group of students worked out an agenda entitled "Religious Life Perfects Woman's Vocation to Motherhood." Club members may enjoy student-led discussions on these or other topics, but moderators should be alert and ready to furnish instruction where it is needed.

Meetings might center around some timely article on religious life, or the girls may make comments on spiritual books they have read and enjoyed; the moderator may call attention to points of special interest in other spiritual books she is sure will appeal to young people. Now and then it is advisable to invite recruiters from other communities to take over a meeting and let young people see the breadth and variety in the service of God. Once every year our Mother General permits the novices and postulants who have most recently entered from the school to return and talk over informally the highlights of their new life. Usually one or more of the sisters on the stage has a sister in the audience, and they all have many friends who clap and laugh delightedly at their lively account of the "goings-on" in the novitiate. We have found that the students are always deeply impressed by the fervent spirit of these young sisters, by their happy laughter over the ups, and their generosity in the downs of their first years in religion.

Besides the regular club meetings, there are many extra activities that help to widen understanding of religious and their way of life. A prominently placed bulletin board may be set aside for vocation displays that reach out to touch the students. Periodically on this board letters written by various nuns in answer to unsigned letters submitted by the girls may be featured. Photos of convent activities, mission work, summer occupations, liturgical classes, recreation, always draw a crowd. The bulletin board can remain attractive all year by the wise use of inspirational vocation material of any kind.

Toward the end of the year, each Good Counsel unit can join in working out an assembly program that introduces and explains the work of the Church's sisterhoods. Visits to neighboring motherhouses or institutions can be a source of great inspiration and encouragement to the members. Teaching, for instance, strongly attracts young girls when they visit the primary grades of the parish school and watch sister at work among little children. Most club members are willing, too, to attend days of recollection and overnight retreats conducted right at the school, recognizing that these are priceless opportunities for the spiritual growth and strength they need to carry out

their vocation whatever it may be. There are splendid movies on convent life available, which may be shown during a meeting or at other times. "God's Career Women" put out by the Serra Club was the source of many questions and much favorable comment among our girls.

Here, close to the end, let me stress the most important activity of all, what should come first, in between times, and last—personal contact between the club moderator and the members; individual interest, individual conversation, individual help. Too much emphasis cannot be placed upon this element of personal contact. One moderator went so far as to say that in her estimation the most important function of the club was to give the sister an opening to talk to girls privately about the religious life. Some moderators, by contacting them directly or through other interested girls, have gathered together outside of class hours several serious-minded girls deeply interested in increasing their spiritual life and have worked with them on mental prayer, spiritual reading, and growth in virtue. It is advisable to keep such groups small, breaking them, if necessary into several sections. Other moderators prefer to work with girls individually whenever the opportunity for personal guidance presents itself. But, by all means, be convinced that personal contact with any girl is the most powerful means of influencing her for good.

When you ask for evidence of the success of the Good Counsel Club, we can only answer: Would the number of vocations have remained as high as it is today without the G.C.C.? Will the real fruits of the G.C.C. be seen when children of the first members, who later married, are old enough to enter convents? Who knows but that within the next ten or fifteen years there will be a sharp increase in vocations to religion because good mothers are now deeply convinced of the tremendous value of the religious life. When you ask what results ten years of G.C.C. have produced, we can only refer you to another Laborer. Father Walter Farrell describes the results of Christ's first year of labor, a band of twelve, like this:

"He plowed every inch of Galilee, harrowed it, scattered the seed of God with an extravagant hand, soaked it with a rain of miracles, numerous beyond men's concept of generosity, while the sunshine of His merciful goodness penetrated to the very marrow of the land. Yet the harvest was so pitifully small that He could make a full reckoning of it in one quick glance at this faithful band." May Our Lady of Good Counsel offer our poor efforts to Her hard-working Son.

INTRODUCTION TO A DEMONSTRATION MEETING OF A GOOD COUNSEL CLUB¹

SISTER PATRICIA MARY, S.N.D., AND SENIOR STUDENTS OF
NOTRE DAME HIGH SCHOOL, CHICAGO, ILL.

WHAT IS A RELIGIOUS?

By way of review—

1. In what does perfection consist?
2. What is the essence of all perfection?

“ . . . men and women are called religious because they bind themselves to the service of God with the chains of love; they offer God a holocaust of themselves and that is the work of religion. They die to the world; though not infrequently they have difficulty staying dead. Because by their state they unite themselves to God, it is called a state of perfection.”²

1. What is a holocaust?
2. How can religious be said to “offer God a holocaust of themselves”?
3. Why would religious have difficulty “staying dead”?
4. Is sanctity a predisposition to religious life?

“The obligations of the religious . . . embrace, over and above the Ten Commandments, his rule and the three counsels of Christ that make up the essence of the religious life: poverty, chastity, and obedience. These latter are embraced under vow and necessarily so: since the state of religion implies an obligation to the things of perfection . . .”³

1. What is a vow?
2. Why would it be necessary to bind oneself to perfection by vow?

“The vows do make up the essence of religious life; and that life can be variously considered. We might look on it as a spiritual gymnasium in which we constantly exercise to perfect charity. It may have the air of a quiet retreat, a state of peace from the uproar of the world and of human appetites; or the emphasis may be on the roaring activity of a holocaust to the Creator. But do not let anyone tell you it is a martyrdom; if they attempt it, you may keep a straight face, but in your heart you have a right to feel amused. What religious life really does is to remove all the impediments to an unrestrained rush to God: the cupidity for external goods, concupiscence, and inordinate self-will.”⁴

RELIGIOUS VOCATION

How does a girl know whether or not she has a religious vocation? This is usually the first question girls ask when they begin to consider religious

¹ This presentation was made at a special session designed for sisters in connection with the meeting of the Vocations Section.

² Walter Farrell, *A Companion to the Summa*, III, 511.

³ *Ibid.*, 511.

⁴ *Ibid.*, 512.

life as a possibility for themselves. A vocation makes itself known in different ways:

A. There is the direct, "quasi-miraculous" call such as Paul and Ignatius received. Don't expect this.

B. In *We and The Holy Ghost* Grandmaison says, "Much more usual is the call heard amid the din of very strong attractions and repugnances, which makes a person feel he would be formally remiss in responding to God's grace if he did not say: 'Lo, here am I, send me.' Fortunately such vocations are frequent and do not allow of serious doubt, although the attractions and repugnances, because of their violence and diversity, sometimes require considerable interpretation."

1. Is it possible for a girl to have a religious vocation and at the same time feel a kind of repugnance for the religious life? Is this the ordinary way?
2. Is a religious vocation founded on feelings?
3. Would a girl be obligated to enter the religious state if she believed this to be God's will, even though she felt no attraction for it?

Grandmaison says further—"It would be rash to say that all serious vocations are accompanied by a strong sense of obligation to accept, regardless of the cost. There are vocations that are offered, rather than imposed. They come quietly. . . . This is the case of the young man in the Gospel: 'If thou wilt be perfect, go sell what thou hast, and give to the poor, . . . and come, follow Me.' These vocations are ordinarily given to souls of great purity and good will, well endowed for the life of the counsels (and for the secular life, as well). They are given a choice, as it were, between two goods of unequal excellence, between two paths of unequal generosity. It is for them to consider and decide under God's eye."

1. Do you think most girls consider God's will when they decide what their work in life is to be? What do they consider?
2. Does this indicate wisdom on their part? Why or why not?
3. What are some of the aptitudes which would indicate that a girl has a religious vocation?
4. What should a girl do who is in doubt about God's will for her?
5. What should a girl do who lacks the generosity and love required to choose the greater good to which she knows God is inviting her?

SUGGESTED READING LIST

Religious Vocations

- Aquinas, St. Thomas. *Theology of Religious Life*. Newman.
 Dorcy, Sister Mary Jean. *Shepherd's Tartan*. Sheed.
 Duffy, Felix D., C.S.C. *Testing the Spirit*. Herder.
 Farrell, Walter E. *Theology of Religious Vocation*.
 Gay, Monsignor C. *The Religious Life and the Vows*. Newman.
 Kane, George L., Ed. *Why I Entered the Convent*. Newman.
 Holy Cross Fathers. *Sisters' Vocation Institutes*. Notre Dame, Ind.
 Lord, Daniel A., S.J. *Letters to a Nun*. Queen's Work.
 McCorry, Vincent P., S.J. *As We Ought; Most Worthy of All Praise*. McMullen.
 Mitchell, W. Trans. *Religious Sisters; Obedience; Poverty; Vocation*. Newman.

- Poage, Godfrey, C.P. *Catholic Religious Vocations; Recruiting for Christ.* Bruce.
 Ralenkotter, Howard, C.P. *Good Counsel Club Handbook.* Paluch.
 Reilly, Sister Mary Paul. *What Must I Do?* Bruce.
 Scott, Martin. *Convent Life.*
 Vermeersch, Rev. A. *Religious and Ecclesiastical Vocation.* Herder.
 Vianney, Sister Mary. *And Nora Said Yes.* McMullen.

Biographies of Religious

- Beevers, J. *The Storm of Glory.* Sheed.
 Blanton, Margaret. *Bernadette of Lourdes.* Longmans Green.
 De Robeck, Nesta. *St. Clare of Assisi.* Bruce.
 Farrow, John. *Damien the Leper.* Sheed.
 Gheon, Henri. *Secret of the Cure of Ars; Secret of St. John Bosco.* Sheed.
 Kolbe, Father Maximilian. *Our Lady's Fool.* Newman.
 Manning, Cardinal, Ed. *Autobiography of the Little Flower.*
 Maynard, Theodore. *Apostle of Charity.* Dial Press. *Too Small a World.* Bruce.
 Merton, Thomas. *What Are These Wounds.* Bruce.
 Newcomb, Covelle. *Running Waters.* Dodd Mead.
 Poage, Godfrey, C.P. *In Garments All Red.* Paluch.
 Raymond, M. *The Family That Overtook Christ; The Man Who Got Even With God.* Kenedy.
 Sargent, Daniel. *God's Engineer.* Scepter.
 Van Balthazar. *Therese of Lisieux.*
 Walsh, J. E. *Tales of Xavier.* Sheed.
 Segale, Sister Blandina. *At the End of the Santa Fe Trail.*

Spiritual Formation

- Boylan, M. E. *This Tremendous Lover.*
 Chautard, Dom J. *Soul of the Apostolate.*
 Desplanques F., S.J. *Living the Mass.* Newman.
 Dohen, Dorothy. *Vocation to Love.* Sheed.
 Farrell, Walter. *Only Son.* Sheed.
 Higgins, Thomas J., S.J. *Perfection is for You.* Bruce.
 Houselander, Caryll. *Passion of the Infant Christ; Reed of God.* Sheed.
Imitation of Christ; Come With Me to Mass. Paluch.
 Leen. *Our Blessed Mother.*
 Petitot, H. *An Introduction to Holiness.* Newman.
 Plus, Raoul. *God Within Us; Radiating Christ.*

VOCATIONAL LITERATURE, PUBLICITY AND PUBLIC RELATIONS

REV. CHARLES F. MCCARTHY, M.M., MARYKNOLL, N. Y.

In the Sermon on the Mount, Our Lord instructed us: "You are the light of the world. . . . So let your light shine before men that they may see your good works and glorify your father who is in heaven." (Matt. V-14:16)

This admonition inspires our program for vocational literature, publicity and public relations. On many occasions to spread His ideas, God employed campaigns and methods which would be classified today as publicity or public relations techniques. He sent Angels to announce the Birth of Christ (Luke II-8); a star guided the Magi (Matt. II-2); a voice from the heavens at the Baptism of Christ proclaimed: "This is my beloved Son, in whom I am well pleased." (Matt. III-17)

During His life on earth Our Lord caught attention by miracles; He drew thousands to the Apostles on Pentecost by the mighty wind; He has used a continued campaign of miracles at Lourdes and elsewhere on countless occasions since His Resurrection.

God considered literature valuable and inspired the writers of the Old and New Testaments. Whenever we use literature, publicity or public relations to draw people to serve God, we imitate the method of which He is the Author.

VOCATIONAL LITERATURE

1. *Distribution*

No one would be so foolhardy as to measure vocations in dollars and cents, yet from hindsight one might say that on one occasion Maryknoll obtained more than a hundred seminarians and brothers by investing \$1,000 in vocational literature.

During the World War II a priest in the NCWC office requested 50,000 copies of our vocational booklets for distribution to the armed forces. In this booklet we ran a page of suggestions to servicemen about correspondence courses in Latin. More than one hundred ex-servicemen, who entered Maryknoll as aspirants for the priesthood or brotherhood since 1945, have persevered. The net cost, if one can dare to put it that way, was less than \$10 per candidate.

One result of the distribution of this booklet was voluminous correspondence. We follow the principle that if we circulate literature encouraging vocations, we must assume the responsibility of guiding each prospect to the state of life to which God is calling him or her. Though we accepted more than one hundred candidates from the armed forces for Maryknoll, we directed more than three hundred ex-servicemen to diocesan seminaries and religious communities, because in the course of correspondence either we or the prospects learned that their vocations were not to the foreign missions.

This case illustrates a fundamental, namely that distribution is basic to success. The best vocation booklet gathers dust on a shelf; it is valueless in an old folks' home. Distribution means getting the booklet into the right hands. To assure the success of a booklet, distribution is more important than editorial content. The business men of the world are wiser in this mat-

ter than we. They have organized points of distribution for all of the products they have for sale. Distribution remains the weak link in Catholic literary output.

2. Content

The purpose of a vocational booklet is twofold: *remote*, to tell what a group is doing in order to gain good will; *proximate*, to present the challenge that every boy and girl should receive sometime during their formative years.

The layout should appeal to the eye with good action pictures. If a picture is not good, if it is formal or old fashion, do not print it. If your layout calls for plenty of pictures you may find offset the least expensive process in manufacturing. Two colors improve the eye catching value. Few people in the business world can make an advertising piece pay when they print pictures with more than two colors. The normal Catholic reaction to four colors is that money is being wasted on printing costs.

The booklet should be written for the audience and not for the priests of the diocese or members of a community. We have learned that when priests, brothers and students of our society condemn a piece of literature which we produce, it usually becomes a success with the Catholic public. When our own praise a printed piece, it frequently turns out to be a dud. We must consider the viewpoint of the boy or girl, and not our own in writing a booklet.

The booklet should give as much detail as possible about the daily schedule during the years of seminary or convent training. The prospective candidates are more interested in the training period than in the vocational work of later years.

Simplicity of language and briefness of text are desirable. It was St. Francis de Sales, I think, who first said: "The less you say, the longer people remember it, provided you say all."

The reading level of prospects should be kept in mind. Some teachers contend that freshmen enter high school today with a sixth grade reading ability. A survey of our students indicates that boys consider the priesthood in larger numbers between the ages of 10 and 14 than other age groups, and that girls think of becoming sisters about the same age.

Following Our Lord's example, it is more effective to tell parables than to state general principles. Vocational stories and examples catch interest and influence the children more than solid, logical reasons and explanations.

Last fall a firm of advertising and magazine consultants volunteered to make a survey of our magazine, *Maryknoll, The Field Afar*. I quote their report, since it may prove helpful in preparing copy for your vocational booklet:

You may be interested to know what checking of the reading level of MARYKNOLL, THE FIELD AFAR reveals. Judging from samples taken from the September and October issues, the readability is just a little more difficult than the 9th grade reading level. This is no mean achievement, I can assure you.

To relate this for you, it is about the same reading level as that of THE SATURDAY EVENING POST. As you no doubt know, the average education in the United States, for example, is nine years of schooling.

But here is an interesting fact. The *preferred reading level* for the mass readership in this country is at the 7th grade reading level.

If you wish to make the articles in MARYKNOLL, THE FIELD AFAR, as easy to read as 7th grade, I suggest that you consider five basic points.

First, try for an *average* sentence length of not more than 14 words. And if any sentence runs over 30 words, it is usually well to consider splitting it.

Second, the syllable count per hundred words should average about 140 syllables.

Third, you should use about 10% personal words. By this I mean the proper names of people, the personal pronouns, and human gender nouns like man, woman, etc.

Fourth, keep the verbs active—not more than one passive per hundred words.

Fifth, use short, simple words freely. At the 7th grade reading level, you will want to have 75% to 80% single syllable words.

That all sounds very easy. It is—if one practices it with diligence and discipline. And the results are very rewarding.

Clear, simple, fresh, vigorous prose serves a very great need. This is evident throughout the history of English writing and English literature. In fact, we need go no farther than the Bible.

You may not agree with this professional opinion, but whatever the facts are, the 7th grade level is a good target to aim at when challenging a boy and a girl, because that is the time many of them are considering a vocation.

Another group to be mindful of in preparing a booklet is the parents. There are a number of vocational prospects who meet with serious parental objections which you can try to answer or forestall in a booklet. We prepared a booklet for parents a few years ago. Not satisfied we rewrote it three times. We have never published the booklet and maybe we shall never do so, because when we put all the objections and answers together between two covers the result did not flatter parents. We decided such a booklet as we conceived would not be good public relations and would do more harm than good.

Every vocational booklet should mention the needs:

1. of the world-wide Church.
2. of the diocesan priesthood, brotherhood, sisterhood.
3. of the religious orders and contemplatives.
4. of the home and foreign missions.

Print your address clearly where every one can find it easily. Have only one address to which prospects should write. Repeat the address at least twice and box it or leave it open with plenty of white space surrounding it. The best way to obtain replies is to use a coupon, but be sure to have your address on the coupon also.

Finally make an annual survey of your seminarians or young brothers or sisters to know what currently influences vocations to your diocese or community. I am distributing to you a questionnaire answered by 154 Maryknoll seminarians this year. We shall use the information in preparing a new vocation booklet this summer. You may find our questionnaire helpful in your own work.

3. *Follow-up*

In distributing cards with our literature, Maryknoll supplies check points for diocesan and religious vocations, and directs the cards so checked to the local diocesan vocation director for follow-up.

There must be a follow-up to vocational literature. If St. Ignatius had not repeated his question several times to Francis Xavier, we would not have had the great Apostle to the Indies. Maryknoll sends monthly vocation notes to all prospects requesting them. The notes are two multigraphed pages which explain a different aspect of a vocation or a point of seminary training each month.

This monthly follow-up brings letters from the prospects. It is good to induce the boys to write to you. Correspondence produces the effect which actors or advertisers desire and call "audience participation."

One purpose of a booklet is to fish for the good prospects and to screen out the undesirables. Correspondence is helpful in screening.

4. *Background reading*

Encourage general reading of Catholic books, periodicals and papers. If possible, form a lending library with books and vocational pamphlets covering all phases of priestly and religious life. Open up the whole field of the Catholic press to the youngsters. Permit them to choose what they wish. They will become world conscious and enlightened on world needs. Sooner or later, if they have vocations, the Holy Spirit will stir their hearts.

VOCATIONAL PUBLICITY

Publicity is anything that serves to gain public attention for an individual or an institution. It may be radio, television, movies, slides, film strips, posters, prayer prints, exhibits, vocation programs or the printed word. All are open to you if you have the patience to take thought and plan.

The ready-at-hand channels open to all are the Catholic and the secular press, with three opportunities.

1. *Paid Advertising*

Some groups of priests, brothers and sisters have found paid advertising in the Catholic press a worth-while source of vocations. One vocation directress of a community of sisters told me that 50% of their candidates applied in answer to ads. Another in San Francisco placed an ad in the *Register-Sunday Visitor* combination and received a postulant from Michigan who never before heard of the community.

2. *News Releases*

The day of a priest, brother or sister is full of human interest stories. Type them out double space and mail them to the NCWC News Service, Washington, to your local Catholic paper and to the local secular papers. Study the press releases in these papers and you will readily learn the required style.

3. *Feature Stories*

Make friends with local editors and reporters. Once a year or so suggest a feature story about your work with a spread of good pictures. Give the reporter freedom. He may make a minor slip or two, but the over-all effect of the full page feature will be good vocation publicity.

PUBLIC RELATIONS

A brief definition of public relations is: BEING GOOD AND GETTING CREDIT FOR IT.

Public relations, fundamentally, is living up to Our Lord's test for one of His own: "By this shall all men know that you are my disciples if you have love one for another." (John XIII, 35.)

Public relations is an earnest desire to serve rather than to be served. It is not synonymous with publicity.

Public relations is the aspect of our personal and corporate behavior which have a social significance. It's any situation, act or word which influences others regarding us.

Many things considered as routine, traditional or insignificant, such as answering the telephone, meeting visitors at the front door, cleanliness of buildings, promptness in answering letters, friendliness with children or strangers, influence people to think and speak well of priests, brothers and sisters.

In connection with vocations, public relations involves more. By design it interprets our life and work to others. Public relations is not the task of a single individual, but it is a way of life for an entire corporate body of priests, brothers or sisters.

Housekeepers and portresses, for instance, can win or lose a vocation in the first important moment the visitor steps through the front door.

Three groups deserve special attention in our vocation public relations:

1. *The Diocesan Clergy* are the backbone of the Church. They are the representatives of God among the masses of people. Without the parish, the pastor and his assistants it is almost impossible to supply the demand for vocations. These priests must be shown every courtesy, must be cultivated, their confidence must be won. It is a mistake to ignore them. Such an attitude is biting the hand that cultivates and nurtures vocations. It is bad public relations.

2. *The Teaching Sister*, especially in the elementary grades, is important. She has the respect and confidence of the children. Don't brush her off; cultivate her. You can lecture the children for an hour and convince them of the value of a priestly or religious vocation. But if you do not win her respect, she can undo all your work in one sentence like: "That was an interesting talk, but So-and-So do the best work."

3. *Parents* have to be convinced that their children will be happy in the seminary or novitiate. Discussion and explanations do not convince them. A visit to a seminary or convent where they can visit the students or young religious does more to convince them than anything else. When they visit your house, be sure that they associate with the young who are earnest, refreshing, warm, genuine, and have time, rather than older members of the community.

Someone's eyes are always on us, drawing their own conclusions and perhaps making a decision vocationally from what they see or hear.

For good public relations the world says: "Be good and see to it that you get the credit."

Our Lord says: "So let your light shine before men that they may see your good works and glorify your father who is in heaven."

LAY ORGANIZATIONS AND THEIR HELP IN VOCATIONS

REV. JAMES E. HOFlich, ARCHDIOCESAN SUPERINTENDENT
OF SCHOOLS, ST. LOUIS, MO.

Reverend fathers, brothers, sisters, friends, I shall make no attempt to try to even mention the many lay organizations in the field of vocations to the religious life. If therefore I fail to give recognition to those many who are doing this fine work I stand corrected.

This afternoon I shall speak of two things: 1. The need of laymen and their answer to this need. 2. What some laymen have done for the work of vocations.

First, the need of laymen—our Holy Father, Pope Pius XII said to Cardinal Cardijn, "I can write encyclicals, I can speak over the radio, I can write about social doctrine, but I cannot go into the factories, into the shops, into the offices, into the mines, nor can the bishops do this nor the priests, for these places are closed to them. Therefore the Church needs thousands and thousands of militant lay missionaries who are representatives of the Church in their working environment."

And again our Holy Father addressing the Lay Apostolate in Rome said, "The Church has a triple mission to fulfill for all people; 1. to elevate the fervent faithful to a level demanded by modern times; 2. to welcome those who hesitate upon the threshold into the warm and salutary intimacy of the home; 3. to lead back those she cannot abandon to the miserable fate they would choose. It is a splendid task for the Church but rendered difficult because while she has increased in total membership the clergy have not grown proportionately in number. The clergy must hold itself in reserve for the exercise of the ministry which is properly sacerdotal in which it cannot be replaced. A balance furnished by the laymen in the apostolate is therefore an indispensable necessity."

To answer this need laymen not only in their own lives but guided by the bishops and priests have added their efforts even in the field of vocations to increase the total membership of the religious and so have formed or joined organizations to assist religious vocations. The Seraphic Society with headquarters in New York is one which is primarily devoted to a crusade of prayers for vocations.

To promote vocations to the sacred priesthood, there have been many organizations and many individuals who have labored. What the results of their prayers and sacrifices has been only Almighty God shall know. However, to encourage and to coordinate these efforts Pope Pius XII in 1941 founded an organization called, in ecclesiastical documents, the Pontifical Work for Priestly Vocations. Its purposes were threefold: 1. to intensify the desire for promoting, safeguarding, and assisting ecclesiastical vocations; 2. to disseminate an accurate notion of the dignity and necessity of the Catholic priesthood; 3. to call the faithful of the whole world into a close union of prayers and pious exercises.

This organization is a primary work, that is, it is empowered to aggregate to itself, or to affiliate, other organizations of similar purpose and thereby

to confer on the members of its affiliates the spiritual benefits belonging to its own members. The *Motu Proprio* of Pope Pius XII issued in 1941 which established the Pontifical Work for Priestly Vocations is entitled *Cum Nobis*.

Since I am familiar with the work of the Serra International, which is the only lay organization aggregated to the Pontifical Work for Priestly Vocations I shall briefly give you its history.

In the fall of 1934, in Seattle, Washington, four men were meeting informally. These men felt the need for an association of Catholic laymen which would 1. further the cause of their faith and 2. foster genuine and lasting friendships among Catholic men. Inviting several of their friends to join with them, these four formally organized on February 27, 1935. This beginning was not unlike many other organizations of Catholic men. It was begun under the auspices and with the approval of Most Rev. Gerald Shaughnessy, S.M., then Bishop of Seattle. In looking for a name they settled upon the name "Serra" after Father Junipero Serra, the Franciscan missionary and the apostle of California.

A specific work was designated and in this they found success for the organization. And the specific work was the fostering of vocations and assisting the Ordinary in the education of candidates for the priesthood. On June 12, 1935, the original purpose of the Serra Club was enlarged to include this work.

During the first four years clubs were established in Spokane, Portland, Tacoma, Washington, and San Francisco. Then on July 2, 1938, the representatives of the five Serra Clubs voted to form Serra International. By 1946 there were twenty three clubs. In that year at the Board of Trustees of Serra International meeting, His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, accepted the invitation to serve as episcopal adviser to Serra. Central office was established in Chicago and is now there, under the direction of Mr. Harry O'Haire, executive secretary. At the present time there are over 100 chartered clubs with nearly 6,000 members. Besides having clubs in the United States there are clubs in Puerto Rico, Canada, and Heidelberg, Germany. So much for the brief history of Serra International founding.

At its ninth annual convention, held in Kansas City in 1951, Serra International asked through its episcopal moderator, Samuel Cardinal Stritch, for affiliation with the Pontifical Work for Priestly Vocations and on the very day of the convention His Excellency, the Most Rev. Apostolic Delegate, Amleto Giovanni Cicognani, received a radiogram announcing to the convention that His Holiness Pope Pius XII had accepted the request and aggregated Serra International to the Pontifical Works.

We may mention here that there is no drive for members in the Serra Club. It is not a luncheon club as Rotary, Lions, etc. Its practice of selecting men most representative and truly catholic increase its potentiality for this work. The first chaplain of Serra International said, "Think with the mind of the Church, to make Serra a popular university in Christian principles for catholic laymen." The founders of Serra were wiser than they knew; they recognized that alone laymen would not succeed, but working with their bishops and priests they can succeed.

Bishop Fulton J. Sheen has said, "What we have received we must pass on and not pocket; what has been given to us must not be confided, but cradled for growth. Every talent received must bear interest, and with every grace received we must furnish a highway along which the gospel of Christ shall have a straight and unimpeded path of propagation." Bearing this thought

in mind, Serra International remembers that Father Junipero Serra, the priest, opened the El Camino Real to provide at determined distances a church and a priest. Serra International realizes America is now called upon by providence to extend this El Camino Real and to provide a greater number of religious at home and abroad.

The need is answered by the members of Serra remembering in the 9th Chapter of St. Luke, "It is for thee to go out and proclaim God's Kingdom. And there was yet another who said, "Lord, I will follow Thee but first let me take leave of my friends." To him Jesus said, "No one who looks behind him when he has once put his hand to the plow is fitted for the kingdom of God." Father Serra's motto was "Always to go forward and never turn back."

Well, let us see our second point—what some laymen have done for the work of vocations. Again I speak of the Serra Club.

Pope Pius XI on the fifty-sixth anniversary of his own ordination, December, 1935, said, "The first and most natural place where the flowers of the Sanctuary should most spontaneously grow and bloom remains always the truly and deeply Christian family. Most of the saintly bishops and priests whose 'praise the Church declares' owe their beginning of their Vocation and their holiness to the example and teaching of a father strong in faith and manly virtue, or a pure and devoted mother, and of a family in which the love of God and neighbor joined with the simplicity of life has reigned supreme. To this ordinary rule of Divine Providence exceptions are rare and only serve to prove the rule.

"It must be confessed with sadness that only too often parents seem to be unable to resign themselves to the priestly or religious vocations of their children. Such parents have no scruple in opposing the Divine Call with objections of all kinds. They even have recourse to means which can imperil not only the vocation of a more perfect state but also the very conscience and the eternal salvation of those souls that they ought to hold so dear. This happens all too often in the case even of parents who glory in being sincerely Christian and Catholic especially in the higher and more cultured classes."

What the Holy Father pointed out in this encyclical has been verified again and again in our own United States. While Catholic parents have enjoyed the blessing of the Catholic priesthood in their personal and parochial life, they have sometimes opposed the voice of the Master when He called upon them to offer a son or a daughter to Him in the priesthood or the religious life and asked them to make the sacrifice entailed in permitting their children to enter into His service.

With the formation of the Serra movement a new phase of Catholic life made its appearance. Realizing the dignity and the power of the priesthood and understanding the relationship between the laity and the clergy, Serra has banded together to foster vocations and to assist in the education of young men for the priesthood. Pope Pius XI in his encyclical on the priesthood said, "For by catholic action, the laity share in the hierarchical apostolate of the Church, hence it cannot neglect this vital problem of priestly vocations. May all the members of catholic action feel the honor that thus falls on their association. Let them be persuaded that in no better way than by the work for an increase in the ranks of the secular and regular clergy can the catholic laity really participate in the high dignity of the 'Kingly priesthood which the Prince of the Apostles attributes to the whole Body to be redeemed.'" His Eminence Samuel Cardinal Stritch, the episcopal moder-

ator of the Serra International, stated at the meeting in Chicago in 1947, "Serra of its very nature must be a training school of catholic lay leadership."

The Apostolic Delegate, the Most Reverend Amleto Giovanni Cicognani, in addressing the Serra International Convention in Kansas City in 1951 said, "Your work, my dear Serrans, is a reason for joy and exultation on the part of the Church because you show that you understand the Divine Shepherd. You share in the sadness of His heart and you accept his invitation to pray and work that the Lord will send forth laborers into the harvest."

Here are some activities—spiritual and material—of various Serra Clubs. Each year an offering is made to their bishops in the form of contributions to be used by him for the seminaries; at each meeting a prayer for vocations is offered; awards are given for the serving boys at a parish level; a vocation essay contest is held each year for the 8th grade pupils and high school seniors; a vocation poster contest is arranged for the schools; book marks with a prayer for vocations are distributed; showing of the two color films produced by the St. Louis Serra Club, Captains in His Army on the priesthood, and God's Career Women on the sisterhoods; a spiritual bouquet is sponsored for priests of the diocese; the visiting of seminaries by Serra members; being hosts to the pastors and the newly ordained at a luncheon; all of these presupposed of course the members' offering of frequent communion and Mass for vocations. All in all there is a real willingness on the part of laymen to assist the work of Christ. I think it is well for us not to forget that just as the Apostles called upon the laymen so should we.

As a concluding observation and in due respect to the fine organization of laymen who are praying and working for vocations that I have not even mentioned, we must always remember the bishop of a diocese as its chief shepherd has the care of souls entrusted to him. His is the work of caring for these souls. By prayer, meditation, and consultation he recognizes the spiritual and material needs of his flock. Then he uses the means at his disposal to further the salvation of souls.

In dioceses where Serra has been established according to the rules, the bishop has been able to draw on these men and has found them most willing and helpful in the cause of Christ because of their deep appreciation and respect for his holy priesthood.

WINNING PARENTS

REV. HOWARD RALENKOTTER, C.P., PASSIONIST FATHERS,
CINCINNATI, OHIO

In the March 1954 *Reader's Digest* there is an article entitled, "Why Don't We Run Out of Oil"? The author of the article marvelled at the daily consumption of oil. He cited the example of a jet engine that consumes a gallon of fuel every five seconds. But the author marvelled even more at the ready supply of oil than at its consumption. He worked out a formula to explain the oil supply: Oil is in the earth, he said. *Ideas* find oil and *multiple efforts* produce it.

God puts the oil in the earth. In somewhat the same way He plants the seed of vocation in the minds and hearts of millions of His children. *Ideas* will find these vocations and *multiple efforts* will produce them.

In the formula of *ideas* and *efforts* we find the means to win parents over to sponsoring the vocation or vocations that God has placed in their care. New ideas will have to replace old ideas if the old ones no longer produce. New efforts, and especially united multiple efforts and zeal will have to be used to produce parental consent before the seed of vocation is damaged.

I. "IDEAS"

Let's look at the problem of *ideas* first. Newman had an expression "Thought Centers." His idea was that the mind, once it had a thought center, tended to relate all events to that specific idea. The word "Vocation" and the phrase "Winning Parents" ought to be just such thought centers for vocation-minded, zealous souls. We will call these people, for lack of a better term, "Recruiters."

Before anything else, the recruiter must become saturated with the whole idea of vocations. The saturation, however, must be transmitted zealously and prudently.

Speaking of ideas, the recruiter himself must have sound and correct ideas concerning the whole field of vocations. There has been too much damage done to vocations by the unsoundness and incorrect view that a child sins if he does not follow his vocation. Besides the fact that this is ordinarily erroneous, the statement makes the child unhappy. As a result, complexes develop and the vocation usually does not grow.

Correct ideas will always distinguish between a vocation to the priesthood and one to religious life. A firm grasp and understanding of this would move the recruiter, priest, sister or brother, to help a boy become a religious brother if that is what the boy desires, instead of pushing him on to the priesthood which may not be his vocation. Besides this injustice, such a pushing tends to belittle the brotherhood, a vocation in its own right.

Sound ideas will also help a religious brother to direct a boy in his school according to the boy's aspiration, rather than to channel him to the brother's own community.

Probably most important, sound and correct ideas will help all recruiters to be Catholic. The Church is universal. God gives vocations and their necessary graces for the universal Church. Sound ideas alone will rule out of the recruiter's life all prejudices, personalities, or personal aggrandisement.

II. "APPROACH"

A. THE OBJECT

Now I might ask each recruiter a question. Have you ever tried to borrow something? I'm sure you have. What was your success? You will say, "It all depended on what I wanted and how much it was worth to the party from whom I was borrowing it." The truth of this statement becomes all the more obvious as we consider objects to be borrowed: an egg, a knife, the lawnmower, an automobile, a trailer, a house. What shall we say when it comes to asking for the son or daughter of certain parents? Young men in many instances find this out when they ask parents if they might have a certain daughter for a wife.

The reluctance to give up a possession is all the more understandable when parents are approached in the matter of a child's vocation. To the priest or religious interested in vocations and himself or herself schooled in the practice of the virtue of faith, it is quite a simple matter to say to a parent, "Be generous and give your blessing on the child's noble ambitions."

But what is the young man or woman worth to these parents? He or she is worth more than any vocation-minded priest or religious will ever realize. In cold dollars and cents, the youngster about eighteen years old is evaluated at about nine to ten thousand dollars. This doesn't include wear and tear on parents. This also does not include all the depths of love and affections and feelings that can mount up through the years of bringing that child into the world and helping it to mature.

If these simple psychological factors were kept in mind by those interested in vocations, then their approach to parents would be more realistic and understanding and produce, most likely, greater fruitfulness.

But one might say, "Look, we are doing these parents a favor; we are helping their child to follow its vocation." Such a statement is true, but it might also be well to remember just what kind of people these parents might possibly be.

B. FROM WHOM THE REQUEST IS MADE

I believe that parents can be classified into three groups: the fervent, well-disposed, and indifferent and even hostile. There will be exceptions, I am sure.

1. The Fervent Parents

The fervent parents are the good and zealous parents who are actually praying that some son or daughter be blessed with a vocation. Incidentally, the Holy Father, in his encyclical *Menti Nostrae*, expects this of fathers and mothers. Such parents are not only praying; they are laying the foundation for the vocation by their own holy lives, good example and encouragement.

Obviously, this first group is the smallest of the three to be dealt with. The number of this group, however, could be enlarged if vocation-minded people today had vision and were looking ahead to the future and if the future parent were being properly instructed about the priesthood and religious life. An occasional class each year during a four-year school course is hardly enough for a solid vocation understanding foundation. These future

vocation-minded parents must be instructed now and must come to love and respect the priesthood and religious life if in the future they are to become generous in directing the vocations of their children. The Good Counsel Club¹ is one means to this end since one of the many results of the club is vocation-minded parents of the future.

2. The Well-Disposed Parents

The well-disposed parents are the second classification, and these parents are well-disposed but need direction in helping their children. We shouldn't be too quick to condemn parents of this class when they do not immediately second a vocation. They are open to a siege of criticism from relatives and friends who exert pressure on their vocation attitude toward their children. Besides this consideration, let us remember that marriage is their vocation and in all too many instances all their energies and talents are being used in making it first of all a material success. Because of this they can become a bit slanted in their judgments. The slant is all the more pronounced when it comes to considering matters of a highly spiritual nature.

We might recall the vocation of the Little Flower to bring home the point. Within her own family, her sister Pauline was all for fourteen-and-a-half-year-old Therese becoming a Carmelite. Marie blocked it, saying Therese was too young. Both Pauline and Marie were in Carmel at the time. When Therese approached her father, he did not say one word to turn her from her vocation, but he did point out to her that she was still very young to decide on so grave a matter. At her urgent pleading, however, her noble father yielded. The rest of the steps to Therese becoming a Carmelite sound like a chess game. Her uncle blocked the vocation for a time, as did the good Canon Delatroette who put a twenty-one-year-old age requirement on Therese. The Bishop gave Therese hope and then even Pope Leo XIII was consulted in the matter. The Bishop finally gave his consent only to be blocked for three more months by the Mother Superior at Carmel. In the meantime, Therese prayed. At last, when she was fifteen years and three months, Therese was accepted at Carmel.

One interested in vocations can learn much from Therese's vocation. Mr. Martin wasn't the only one who hesitated. His daughter's vocation, as also that of St. Gabriel of the Mother of Sorrows and countless youngsters today, experienced many checks and tests. There are relatives and even priests and religious, who, because of a need of enlightenment, bring about blocks and delays to vocations.

On the other hand, the child with the vocation can learn something from Therese Martin's story also. A child should give his parents sufficient time and notice of his intention to ease the adjustment of the parent that vocation-mindedness may not be startled into refusal.

3. Indifferent and Even Hostile Parents

The last group of parents are the obstructionists. They are indifferent and even hostile, and therefore act like a brick wall of resistance. In many instances, the reason for their action is easily understandable. These people are all confused, and many of them are actually living in sin. Some are involved in mixed marriages. In one diocese about 20 per cent. Others are living lives of marital infidelity. Others are missing Mass on Sundays and getting drunk. Others are deceitful. Still others send their children to public schools with no reason given and presumably without reason.

¹ Rev. Howard Ralenkotter, C.P., *The Good Counsel Club Handbook*, J. S. Paluch Co., Inc., 2700 N. Ashland Ave., Chicago, Ill.

This last group must not be brushed aside too readily with the saying, "Lilies do not come out of dunghills. Forget them; there are no vocations in their midst."

Let us face facts. Many very precious vocations, strange to say, come from such environments. Who are we to limit the power of God. We must be ready to reach out and help such parents and such vocations.

C. THE MEANS TO REACH ALL PARENTS

1. Visit Parents

What to do is the question. For one thing, visit the parents. Don't send a child home with, "Tell your ol' man." Of course, as one sister said, "Would that the Rule permitted us to visit the homes of the children." Maybe mother superiors could get around to maneuvering this project. In the meantime, then, call the parents in. Check to find which parent of the two is easier to approach. Divide and conquer is an old term of warfare. Divide the opposition and win out. After you have one of the parents on the child's side, the other parent will gradually weaken. And remember that most of the time these parents just want to be convinced.

2. Be Convincing

Next, know the field of the particular vocation in question and sell it.

If the priesthood is in question, know its beauty and power and what in it most attracts a layman. Always keep in mind that the layman as a rule does not have the vision of the recruiter. Stress the priest's power for good. Show its efficacy in the lives of thousands of people through sacrificing, absolving, Holy Communion, baptizing, anointing, blessing.

3. Generosity of Others

Show the parents that they want all these things themselves and they have them because other parents were generous enough to give their blessing to one of their children, perhaps, even, an only child.

4. Specific Vocation

Ordinarily the priesthood is not too difficult to bring home to parents, but religious life is different. Especially is the brotherhood difficult to win souls for. It ranks lowest in the minds of parents. Let us remember, therefore, that the laity need instruction badly. There is no willing unless the intellect presents to the will something good and desirable.

5. Happiness of Child

The recruiter must show how a particular vocation will tend to make the child of the parents *happy*. This is a vital concern. The father gets edgy about his child's vocation from the viewpoint of principle; the mother from the emotional angle. Give them any good reason to insure their child's happiness. Start from the lowest and most obvious and go higher. The ordinary needs of life will never be wanting. Their child will get a good education. The finest companionship will be a lifelong joy. The eternal happiness of their child will be greatly insured, and this in a day when apparently many young people are being lost.

Stress all the good their child will be able to do for souls. And stress their own joys and happiness and merit that await their generous giving of their child to God and His service.

6. Handle the Objections

Consider, too, the parents' objections. Many times the candidate is the very problem. Around the priest or religious the child is a veritable saint. At home it might well be just the opposite. The boy or girl argues, pouts, fights, disobeys. Most parents wonder just where there is a vocation in such a person!

The recruiter, therefore, must do two things. The candidates must be led to practice real virtue, and this for themselves, not just to convince the parents. In turn, the parents must be shown that perhaps the opposition on the home front is due to some pressure being exerted. Parents, too, need a bit of time for the adjustments to be made.

In some cases money is a barrier, especially when it is a matter of a dowry or seminary expenses. Many parents just do not have it. Or perhaps the child is needed at home for a time; maybe for a year or two. These things must all be considered. If the vocation is real, charity, which begins at home, will protect it under proper guidance. For these difficulties some parish group such as "The Friends of Our Lady" organized by Father Jude Senieur, O.F.M., Cap., of Pittsburgh would be worth consideration and organization. In *What Parents Have Done*² other parents give the answer to the stock objections.

7. Prayer and Sacrifice Move Mountains

It goes without saying that every recruiter ought to pray daily for the parents of his candidate. Masses should be heard and especially offered for this very important intention.

Meanwhile, every priest, sister, and brother should be striving daily to live his vocation so that the parents will not be able to point out scandalous defects as sizable objections to their child's vocation. Our manner of saying Mass should impress parents in such a way that they would want their son to take up the life we live. It might be well to cast a critical and appraising eye and ear at ourselves as preachers, also.

The lives of the sister and brother must reflect Christ, too, and that so unmistakably that parents become deeply impressed and won over to the religious life. This attraction must be felt, if not by the deeper spiritual notes, at least by our friendliness and understanding, and cheerfulness.

8. Lay Auxiliaries

Recently Pope Pius XII, in an address to Lenten preachers, suggested the employment of laymen as auxiliaries in the spiritual apostolate. He said, "It is necessary to find these souls and what they are capable of doing. Once they are found," he added, "then you must actually use them."

The Pope said that these "Auxiliaries" will be able to point out particular and spiritual needs in the parish and "open for you doors to a soul closed to any priestly contact." Others, he stated, will bring help to the poor, visit the sick, share sorrow or joy, teach the catechism, or carry the apostolate to factories, schools, and homes. The Holy Father concluded by exhorting pastors to give their lay auxiliaries sufficient scope to develop an "eager, fruitful initiative" rather than merely to carry out orders. How applicable to the problem of winning parents to the idea of a vocation for a child.

² Rev. Howard Ralenkotter, C.P., *What Parents Have Done*, J. S. Paluch Co., Inc. 2700 N. Ashland Ave., Chicago, Ill.

This very suggestion of the Pope has been successfully working out in the Covington Diocese through the work of the "Laymen's Vocation Committee." And there are many other marvelous parents who have sponsored vocations. What work they could still do in the field ripe with vocations. Think of the contacts that could be made through the P.T.A. and the Married Ladies Sodality. The same holds for the Married Men and the K. of C. There could be slide films, slides, movies, talks, or plays like "This is Your Hour" by Sister M. Francita, R.S.M. This play was presented along with other vocation data to about six hundred people at St. Hilary's Parish in Chicago and it was a great success.

Field trips to seminaries and motherhouses as well as to local convents could be planned. We have to remove some of the mystery of the priesthood and religious life to attract souls. It might be well to look into the vocation program sponsored each year by Father Martin Muzik in his parish in Maywood, Illinois.

9. Due Recognition

Another incentive to this whole vocation-mindedness is to give parents of vocations their due honor. They deserve it as benefactors of a community.

10. Zealous Workers

In conclusion, I venture one last suggestion in winning parents. I urge all to pray for every priest, sister, brother to become vocation-minded. Not all are so, sad to say. I think it is a great grace in itself to be vocation-minded. And pray fervently, too, that every priest, sister, and brother will become zealous unto the needs of the universal Church. Not all are so. Last, pray fervently that every priest, sister, and brother becomes prudently zealous and cooperative.

If these prayers are answered, the problem of vocations will cease, for *ideas* find vocations and *multiple efforts* produce them, parents notwithstanding.

COLLEGE AND UNIVERSITY DEPARTMENT

PROCEEDINGS

At the closing plenary session of the department the report of the Committee on Nominations was presented and the proposed slate of officers was elected by the department. The slate was as follows:

President: Brother Bonaventure Thomas, F.S.C., La Salle College, Philadelphia, Pa.

Vice-President: Rev. Paul Reinert, S.J., St. Louis University, St. Louis, Mo.

Department Representative on the General Executive Board:

Rev. Cyril F. Meyer, C.M., St. John's University, Brooklyn, N. Y.

Class of 1954-58:

Rev. Bertrand J. Campbell, O.F.M., Siena College, Loudonville, N. Y.

Rev. Gerald Dupont, S.S.E., St. Michael's College, Winooski, Vt.

Dr. Arthur M. Murphy, St. Mary's College, Xavier, Kan.

Sister M. Patrick, O.P., College of San Rafael, San Rafael, Calif.

Class of 1953-57 filling a vacancy therein:

Dr. S. Thomas Greenberg, Benedictine Heights College, Oklahoma City, Okla.

Respectfully submitted for the Committee on Nominations,

SISTER CATHARINE MARIE,

Chairman

MEETINGS OF THE DEPARTMENT EXECUTIVE COMMITTEE

FIRST MEETING

The Executive Committee of the College and University Department met on Monday, April 19, 1954, at 4:00 P.M., in Room 12 of the Conrad Hilton Hotel, Chicago. The Rev. Cyril F. Meyer, C.M., President of the Department and Chairman of the Executive Committee, presided and opened the meeting with a prayer.

The Acting Secretary was asked to call the roll:

Present: Sister M. Augustine, Father Campbell, Sister Catharine Marie, Father Cuneo, Father Cunningham, Father Desautels, Father Donnelly, Father Doyle, Father Dunne, Brother Julius Edgar, Brother Emilian, Sister Emmanuel, Monsignor FitzGibbon, Father Galliher, Monsignor Haun, Abbot Heider, Father Henle, Father Hynes, Father Kammer, Father Kavanagh, Dr. Kohlbrenner, Father Maxwell, Father Meade, Father Meyer, Father Milnor, Father Miltner, Father Murphy, Father Pax, Father Reinert, Father Rooney, Father Slavin, Brother Stanislaus, Brother B. Thomas, Brother W. Thomas, Father Whelan, Father Wilson.

Absent: Sister Mary Aloysius, Father Casassa, Father Holmes.

The Chairman had received word prior to the meeting that the following were unable to attend: Monsignor Dillon, Sister Loyola Maria, Sister Madeleva, Brother Potamian.

On motion duly seconded the minutes of the previous meeting were accepted as printed in the *Newsletter*.

The Chairman introduced as new members of the Executive Committee, Sister M. Augustine, O.S.F., and Brother Julius Edgar, F.S.C., Chairman and Delegate respectively of the Midwest Unit.

The Chairman announced that at the January meeting in Cincinnati a three-man committee had approved the budgets submitted for the period of July 1, 1954, to June 30, 1955, and he now offered these budgets for approval by the Executive Committee. The budgets included \$805 for the *Newsletter*, \$200 for the Committee on Membership, and \$1,000 (\$200 deficit, \$800 for 1954-1955) for the office of Secretary. It was moved, seconded, and passed unanimously that these budgets be accepted as presented and that they should be sent on by the Chairman to the meeting of the General Executive Board that evening.

Father Whelan, Secretary of the Committee on Membership, then presented his report:

1. With the current meeting of the Association, the term of the Secretary of the Committee on Membership expires. Father Whelan requested that a successor be elected at this first meeting of the Executive Committee. His successor would then represent the Committee on Membership at the meeting of the Executive Committee following the last general meeting of the Department. Father Whelan thanked the members of the Executive Committee for their very generous cooperation during the time he had served as Secretary of the Committee on Membership and took

occasion to call attention to the consistent cooperation of the office of the Secretary General of the Association in matters of business concerning membership. Finally, he expressed sincere appreciation to the membership for the consistent cooperation of each and every college in the execution of the several questionnaires.

2. Father Whelan reported the resignation of Father Thomas D. Sullivan, S.S.E., from the Committee on Membership. Father Sullivan had written recently requesting that his resignation be accepted because of intensive research involving the study of cancer which made it impossible for him to attend the meetings of the Committee on Membership.
3. The following colleges were admitted to associate membership:
 - Catholic University of Puerto Rico, Ponce, Puerto Rico
 - Holy Family College, Philadelphia, Pennsylvania
 - Mercy Junior College, Tarrytown, New York
 - St. John's College, Camarillo, California
 - The Archbishop Cushing College, Brookline, Massachusetts
4. The Report of the Secretary of the Committee on Membership involving the most recent set of questionnaires, October 1, 1952, has been completed. It is to be published under the title: "Catholic Colleges of the United States of America, 1952-1953." A copy will be sent to each member of the Association and to members of the present Executive Committee. This publication did not involve any expense on the part of the Association. Copies are distributed gratis. Only a very limited number of additional copies are to be printed.

Father Whelan's report was accepted as read and the Chairman and members of the Executive Committee took occasion to pay high tribute to his splendid work during the past eight years.

The Chairman then turned to the matter of a successor to Father Whelan, mentioning that several months before he had appointed a small committee to suggest a new Secretary for the Committee on Membership and he called upon Father Meade to make this nomination. Father Meade presented the name of Brother W. Thomas, who was unanimously chosen by the Executive Committee as the new Secretary of the Committee on Membership.

Father Meyer reported that at the meeting of the General Executive Board in Washington on February 3, Monsignor Hochwalt had presented a chart indicating a new setup for the over-all administration of the National Catholic Educational Association. The new organization includes an associate secretary for each of the departments. The Board had authorized this new arrangement and recommended that the name of Dr. Fleege be proposed to the College and University Department as the Associate Secretary to be the liaison between the Department and the Secretary General. Father Meyer explained that Dr. Fleege's functions would be to attend all regular meetings, to go out into the field when invited and to prepare the *News Notes for the President's Desk*. Since the General Board had approved of the reorganization and likewise had recommended Dr. Fleege for the new position, the Executive Committee was now asked to take action on this recommendation of the General Executive Board. After brief discussion, it was moved, seconded and passed, to give approval to the action by the General Board.

Discussion then turned to the relation of such a new Associate Secretary to the Executive Committee of the College and University Department. Father Meyer indicated that there were three possible methods of having Dr. Fleege associated with this Committee: (1) to amend the By-Laws, making the

Associate Secretary an *ex officio* member of the Executive Committee; (2) to elect the Associate Secretary as a member of a class; (3) in place of the first two possibilities or until either one might be adopted, to invite the Associate Secretary to attend the meetings of the Executive Committee. The discussion following these proposals pointed out there could be no amendment to the By-Laws before the general meeting of the Department in April, 1955. It was likewise suggested that it might be well to wait and see what the other departments will do concerning the relationship between the associate secretaries and their respective executive committees. It was, therefore, agreed that the Chairman be empowered to invite Dr. Fleege to attend the Executive Committee meetings as of now, and that further procedures shall be determined when his exact status is clarified.

The Chairman then made several announcements of interest to the Executive Committee: that Monsignor Hochwalt would speak to all college presidents toward the end of the second Conference for Presidents; that Father Henle's paper on "Integration of the Liberal Arts Program through Philosophy," delivered at the annual meeting in April, 1953, would be printed in the *Catholic Mind*; that four Catholic colleges appeared on the most recent list of the Education Fund of the Union Carbon and Carbide Company. Father Rooney supplemented this last announcement by the statement that the list is not yet complete and that some colleges from the Midwest may be added.

The Chairman then read a lengthy letter from Mr. Thomas A. Garrett, Registrar, St. Michael's College, Vermont, requesting the support of the Executive Committee in the establishment of a national Catholic association of registrars. Reference was made to the present lack of Catholic participation in the American Association of Collegiate Registrars and Admissions Officers and to the difficulty of attending both the NCEA convention and the annual meeting of the AACRAO. Since the establishment of a permanent Registrars Committee had been discussed at the January meeting in Cincinnati, the Executive Committee did not feel the question of a separate section should be considered at this time. It was agreed that greater participation on the part of Catholics in the activities of the AACRAO should be urged and that perhaps the organization of a separate Catholic group would be forthcoming from such increased participation. The implication that greater lay participation is needed was likewise recognized as relevant. It was further suggested that the same situation may exist with reference to other professional organizations. It was therefore moved, seconded, and adopted that the Chairman of the Executive Committee recommend by letter to the presidents of all Catholic colleges and universities in the department that they have their staff members attend and take active part in regional and national meetings of such organizations as the AACRAO, MLA, etc., and that special consideration be given to affording such opportunities to lay members of their faculties.

Sister Emmanuel reported briefly on the plans and activities of the Committee on Nursing Education, indicating great concern for supplementary programs of study to prepare nurses for teaching on college faculties and for clinical work. Sister stressed the great desire of her committee to have a place for nursing education on the annual program in 1955 and subsequent years. She likewise indicated that the Committee on Nursing Education has as its ultimate goal the formation of a separate section but that for the next few years it will be content with a place on the program. Sister Emmanuel was assured that this request would be considered at the October meeting when plans are being formulated for the April convention.

Father Meyer introduced as the next item of business the relation of the College and University Department to the Society of Catholic College Teachers of Sacred Doctrine. The Chairman recalled that last fall the Executive Committee had provided time and space at the annual meeting for a gathering of all those interested in the teaching of theology or religion on the college level with a view to the possible establishment of a separate organization. He reviewed the developments that had taken place since October and that had brought about the adoption of a provisional constitution and the establishment of a national organization in February. The status of this group had, therefore, become quite different and the Chairman felt it necessary that the Executive Committee clarify its relationship to the new group. Discussion on the point revealed that there was general sentiment that the new organization is answering a real need and that since it does involve in its membership people associated with member colleges of the department, there is need for establishing harmonious relationships. The questions as to whether or not the new society should be directly affiliated with the College and University Department, whether the society actually was looking for such affiliation or whether the task of the Executive Committee was to give wholehearted encouragement only, were discussed at great length. Eventually it was agreed almost unanimously that it would not be wise to think of having a group devoted to a specialized field of study directly affiliated with the department and it was likewise agreed that the Chairman should express official compliments to the new group, give encouragement for its future work, and express willingness to further whatever the society wishes to undertake.

As a final point of his prepared agenda, the Chairman distributed copies of the memorandum on a proposed Sister-Formation Section submitted by Sister Emil and requested that the members of the Executive Committee read this statement and come prepared to discuss the matter fully at the second session on Thursday morning.

When the Chairman inquired if there were any further business, Father Dunne raised the question as to the desirability of listing the officers of the NCEA in the annual program. There seemed to be general agreement that such an inclusion would be helpful to those attending the annual meeting and the Chairman promised to convey this suggestion to the General Executive Board at its meeting that evening.

There being no further business, the meeting adjourned at 5:35 P.M.

SECOND MEETING

The second session of the Executive Committee convened on Thursday, April 22, 1954, at 11:00 A.M. in Room 12 of the Conrad Hilton Hotel. Brother Bonaventure Thomas, F.S.C., newly elected President of the Department and Chairman of the Executive Committee, presided and requested Father Meyer to say the opening prayer.

The Acting Secretary called the roll:

Present: Sister M. Augustine, Father Campbell, Sister Catharine Marie, Father Cuneo, Father Cunningham, Father Desautels, Father Doyle, Father Dunne, Brother Julius Edgar, Brother Emilian, Sister Emmanuel, Monsignor FitzGibbon, Father Galliher, Monsignor Haun, Abbot Heider, Father Henle, Father Hynes, Father Kammer, Father Kavanagh, Sister Loyola Maria, Fa-

ther Meade, Father Meyer, Father Miltner, Dr. Murphy, Father Murphy, Sister Mary Patrick, Father Reinert, Father Rooney, Father Slavin, Brother Bonaventure Thomas, Brother W. Thomas, Father Wilson.

Absent: Sister Mary Aloysius, Father Casassa, Father Holmes, Father Maxwell, Father Millor.

The Chairman had received word prior to the meeting that the following were unable to attend: Monsignor Dillon, Father Donnelly, Sister Madeleva, Brother Potamian, Brother Stanislaus.

Brother Bonaventure Thomas took occasion to extend compliments and gratitude on his own part and on that of the entire Executive Committee to Father Meyer for his splendid work during his two years as President of the Department. The new President likewise expressed his thanks for the confidence placed in him and requested the members of the Executive Committee to continue their fine cooperation so that the coming year might keep to the standards set by his predecessors.

The Chairman of the Committee on Membership presented to the Executive Committee for confirmation the following panel: Very Rev. R. V. Kavanagh, Carroll College, Helena, Montana; Rev. William F. Kelley, S.J., Creighton University, Omaha, Nebraska; Rev. Frank Fallon, S.J., Le Moyne College, Syracuse, New York; Rev. Vincent Dore, O.P., Providence College, Providence, Rhode Island; Sister Margaret Gertrude, Nazareth College, Louisville, Kentucky. The Executive Committee was pleased to confirm this panel.

The Chairman of the Committee on Graduate Study presented for confirmation the following panel: Dr. George Rock, Catholic University, Washington, D. C.; Reverend Allan Farrell, S.J., University of Detroit, Michigan; Rev. Paul Beichner, C.S.C., University of Notre Dame, Notre Dame, Indiana; Rev. Gerald Walsh, C.S.Sp., Duquesne University, Pittsburgh, Pennsylvania; Rev. Philip E. Dion, C.M., St. John's University, Brooklyn, New York; Rev. Paul Fitzgerald, S.J., Boston College, Boston, Massachusetts. The Executive Committee unanimously accepted the panel as presented.

The Chairman asked for nominations for the Editor of the *Newsletter*. Father Doyle nominated Monsignor FitzGibbon who was unanimously re-elected by the Committee.

The Chairman then called on Father Meyer to give the background for Sister Emil's request for the establishment of a Sister-Formation Section. Father Meyer explained that the new request amounts to a rearrangement of SEPS and that the regional meetings already encouraged by the Executive Committee would be considered as coming under this proposed section. Father also pointed out that the memorandum raised and answered some of the objections that might be directed at this proposal. He felt that there might be a happy solution to the problem presented if, instead of the status of a section, which implies relative permanency, the Executive Committee establish a commission with a time limit of three to five years. Considerable discussion centered on the choice of the word "Commission," which does not appear in the By-Laws, the advisability of having a Sister-Formation group operate under the Section on Teacher Education, and the wisdom of creating a setup that possibly would have more power than existing standing committees of the department. It was pointed out that any arrangement that would grant authority to go ahead with the regional conferences and give opportunity to enjoy legal status of some autonomy would really answer the request of Sister Emil and her group. It was finally decided to establish a Committee on Sister-Formation to be in existence for a maximum of five years and to come

directly under the Executive Committee. It was approved that the President of the Department appoint a Chairman and that she be empowered to choose the membership of the Committee on Sister-Formation.

Brief reference was made to two items discussed at the first session on April 19. The inclusion of the names of officers on the annual program was reported as having been already brought to the attention of the General Executive Board and the motion was there passed. Regarding the status of Dr. Fleege, it was agreed that the Chairman of the Executive Committee should extend an invitation to attend the next Executive Committee meeting.

The Chairman then asked for the opinion of the members on the program just concluded. Father Dunne suggested the feasibility in recurring years of having some sort of report back on what has been done concerning suggestions made at successive annual meetings. Discussion veered from this general recommendation to the specific matter of coeducation and the request that chairmen of Regional Units be asked to continue this study. On the broad general outline suggested by Father Dunne, there seemed to be agreement that Dr. Fleege might be requested to coordinate and summarize activities resulting from suggestions at the annual meeting.

Father Murphy raised the question of procedure with respect to proposed by-laws for the Regional Units. It was decided that the October meeting would be too soon for discussion on this point since many of the Regional Units will not have a meeting until after that time. It was, therefore, agreed that at each regional meeting in the fall the matter of by-laws be discussed and that the regional representatives on the Executive Committee bring the reactions of their units to the Executive Committee meeting in January.

Father Cunningham reminded the members of the Executive Committee that the NCEA has joined CIEC. This raised the question as to whether or not there will be an information desk established in the near future. As of this time, it can only be stated that work will continue to be done toward the realization of this objective.

There being no further business, the meeting adjourned at 11:50 A.M.

BROTHER GREGORY, F.S.C.,
Acting Secretary

REPORTS

REPORT OF THE COMMITTEE ON ACCREDITATION AND RELATED TOPICS

The Report of this committee is presented under four headings: 1) The National Commission on Accrediting; 2) The Regional Accrediting Associations; 3) Accreditation of Teacher Education; 4) Recommendations.

I. NATIONAL COMMISSION ON ACCREDITING

The National Commission on Accrediting held its most recent meeting in Chicago on Saturday, March 20. Since Dr. Gustavson had resigned as Chancellor of the University of Nebraska to assume a position with the Ford Foundation and hence was no longer eligible to be President of the Commission, Dr. Arthur H. Edens, President of Duke University, a member of the Commission, was elected President. Dr. Marvin continues as Secretary, and Dr. Pinkham as Executive Secretary.

Reports at this meeting brought out the fact that the Commission has made some progress in its long-range educational program relating to the various professional accrediting agencies. For example, with encouragement from the Commission joint visitations of some institutions have been sponsored by regional associations with such groups as the Engineers Council for Professional Development, the American Association of Colleges for Teacher Education, etc. At this last meeting the Commission made it clear that it "has assumed and retains full responsibility for designating those professional accrediting agencies which serve an important function and maintain acceptable standards and procedures."

The Commission also reaffirmed its conviction that the major responsibility for institutional accrediting should rest with the regional associations. Moreover, the Commission wishes each regional association to continue to work out its own solution to these problems with the Commission standing ready to assist in every possible way. From this it follows that the institution-wide survey as employed by the Middle States Association is not necessarily considered by the Commission to be the only answer to the problems created by the multiplicity of accrediting agencies.

Some consider the slight progress of the Commission to date as evidence of failure; others contend that it is merely more obvious now that progress must perforce be extremely slow. They are encouraged by the evidence that some of the specialized agencies are becoming aware of the general accrediting problems of institutions and are more willing to pledge their cooperation on the basis of the principle that whatever helps the entire college or university will in the long run help the school or department or program in which they are specifically interested.

II. THE REGIONAL ACCREDITING ASSOCIATIONS

Following is a brief comment on the present status of each of these six agencies. Soon after the formation of the National Commission in 1949 and with its encouragement the six agencies established a National Committee

of Regional Accrediting Associations to serve as a clearing house and a liaison in their efforts to develop comparable standards and procedures, and to prepare to assume the added responsibilities transmitted to them by the Commission.

1. Mention has already been made of the Middle States Association's important experiments in conducting institution-wide surveys, including all the specialized and professional units, of some of the largest universities in its membership. It is the policy of this Association to require such a survey of all its members at least every twelve years. Although some voices are heard in protest or at least in scepticism, evidently the experiment is meeting with sufficient approval to indicate its continuance.

2. Although in existence for many years, the New England Association has officially assumed accrediting functions in the strictest sense only within the last year. Because of its brief experience in this function and because of serious opposition to the whole concept of accrediting on the part of some of its influential member institutions, the New England Association probably cannot assume in the near future any large responsibilities in the area of broader accrediting activities.

3. The Southern Association does not seem to have determined as yet what specific approach it will take to the problem of accreditation of professional curricula in its territory. Officials of the Southern Association and those of the North Central have met, and it may develop that similar approaches will be taken by both.

4. The Northwest Association has announced that all institutions are to be re-visited and re-evaluated within the next seven years by an integrated team composed of members of the regional association and those professional agencies asked for by a specific institution. These visitations will be preceded by a self-survey which must have extended over a nine-month period. Segmental professional accreditation must be done only with the approval of the regional association and in each case a representative of the regional agency will accompany the professional examiners.

5. The Western Association is still involved in the process of initial accreditation of its member institutions, but has been able to work in cooperation with a rather large number of professional agencies. It would seem that this association is developing an approach similar to that of the Middle States involving visitation teams representing both the regional and the specialized groups.

6. The Commission on Colleges and Universities of the North Central Association is in the process of a rather thorough reorganization. Henceforth, it will aim to center less attention on the non-accredited and marginal institutions and far more on research and consultant services for the benefit of member institutions. Because of its huge territory (19 States) institutions will be classified both on the basis of type and district. In this way district offices will be in a position to offer substantial and continuous assistance to institutions of various types—very complex, less complex, four-year colleges, etc.—in a specific geographical territory. As regards the evaluation procedure itself, many of the North Central leaders are not convinced that the Middle States approach is the final answer in so far as this region is concerned. Their objections to its deficiencies need not be discussed here. Instead, the North Central will experiment in a procedure in which specialists in a particular field, e.g., medicine or law, will conduct their normal visitations but will be accompanied by a "generalist" who would be representing the North Central and be trained in institution-wide evaluation, who would be capable of bringing a broader viewpoint to the segment of the institution under con-

sideration, and who might be influential in preventing many of the conflicts which have arisen in the past between the objectives and potentialities of the entire institution and the departmentalized demands of the professional agency. These efforts of the North Central as well as of the other regional agencies are in line with the National Commission's encouragement of each association to attack the problem of professional accrediting in the manner it thinks best.

III. ACCREDITATION OF TEACHER EDUCATION

The National Council for the Accreditation of Teacher Education will assume responsibility in that area on July 1, 1954. The first Director will be Dr. W. Earl Armstrong, on leave of absence from the U. S. Office of Education. The first official list of accredited teacher education institutions to be published by the National Council will be made up of those schools which are currently in good standing with the AACTE. The AACTE criteria for accreditation will be used until modified by study, research, and experience. It can be reported that some of the membership of AACTE favors the new Council whereas others seem hesitant to give it their blessing. They seem to fear that AACTE will become an inactive, unimportant association, that its significant accomplishments of the past will be lost, and that the National Council is neither sufficiently strong financially nor prepared from the viewpoint of personnel and organization to take over the accrediting function of teacher education on a national scale.

After July 1, 1954, AACTE will be "a voluntary association of colleges devoted to the improvement of teacher education." AACTE will have six representatives on the 21-member National Council, two of whom will be representatives from liberal arts colleges. Currently, these are President Charles J. Turck, Macalester College, and Sister Mary Augustine, President of Alverno College. AACTE will give more attention to programs for the improvement of teacher education, e.g., the provision of consultant services; cooperation with faculty members and various associations; stimulation of experimentation and research; serving as a clearing house for information. At the present time there are five Catholic liberal arts colleges in the AACTE membership: Alverno College (Milwaukee); Cardinal Stritch College (Milwaukee); Marymount College (Salina, Kansas); Saint John's (Cleveland); St. Mary's (Xavier, Kansas).

IV. RECOMMENDATIONS

1. National Commission on Accrediting. Although the accomplishments to date of the National Commission on Accrediting have been disappointing when compared with some of the early promises of its leaders, nevertheless, Catholic institutions should not be unaware of some of its important though less spectacular achievements: a) many organizations with questionable status as accrediting agencies have withdrawn such activities or radically modified them; b) the desirable emphasis on the importance and primary responsibility of the regional associations for which the Commission must be given credit is still badly needed until the day when all six agencies have had time and gathered enough strength to be well established in their new role; c) finally, although the older, stronger professional agencies have neither been eliminated nor forced to make radical changes in their procedures, nevertheless most of them are at least in sufficient cooperation with the Commission to be inclined to lessen rather than to increase their demands, an attitude which would soon evaporate should the Commission cease to exist. Therefore, Catholic institutions of higher education are encouraged to continue to support the

Commission at least until such time as we know more about the specific programs which the various regional associations will develop for accrediting in specialized fields. This undoubtedly will take at least two or three years, possibly more in certain regions of the United States.

2. Regional Accrediting Associations. All Catholic colleges and universities should maintain the closest possible contact with their regional association in order to insure proper representation of Catholic education in the formation of new accrediting policies and to be ready to take advantage of the services which will become available under the new reorganization and subsequent programs. Since all regional associations are placing greater stress on self-evaluation, administrators and faculty members should learn through actual experience the techniques of conducting such a self-survey in their own institutions.

3. Accreditation of Teacher Education. a) It may be recalled that last year one of the recommendations of the committee was that "Catholic institutions, especially those engaged in the preparation of teachers for public schools, are encouraged to become thoroughly familiar with the policies and activities of their state or local NEA committees on Teacher Education and Professional Standards. Because of their relationship to and influence on the state teacher-certifying agency it is important for Catholic teacher-training institutions to become active, wherever possible, in the work of these committees." The Committee wishes to repeat and emphasize this recommendation. In some cities and states active, intelligent Catholic participation in TEPS has been achieved, but by and large our influence in these very important organizations is still extremely meager.

b) Since after July 1, 1954, AACTE will no longer be engaged in accrediting functions, the committee is of the opinion that it is entirely up to the individual Catholic institution to decide whether or not it wishes to be a member of this professional organization.

c) As regards the National Council for the Accreditation of Teacher Education, the committee shares with many others in the field of teacher education rather serious concern about such questions as the following: (1) Is it desirable to set up professional standards on a national basis at the possible cost of sacrificing satisfactory arrangements which have been worked out on a state or local basis? (2) Will the emphasis on professional content common in teachers colleges be imposed on liberal arts institutions, or is it really a fact that teachers colleges are convinced that a broader, more general training is desirable in the education of our teachers? (3) Will the new Council by securing agreement of school boards and state officials to employ teachers only from Council-accredited institutions thus assume a legal status to which it does not and should not have a right? Needless to say, those favoring the Council have answers to all these questions, too lengthy and complicated to be discussed here. In spite of these questions, the committee thinks that our institutions are faced with a "fait accompli." The Council is definitely going into operation; the National Commission on Accrediting apparently has recognized the Council and does not oppose working with it provided an institution secures approval from its regional agency. Therefore, if an individual Catholic college or university with a teacher-training program is convinced that because of local and institutional considerations it would profit by application for evaluation and approval by the new National Council (NCATE), there is no serious reason why that institution should not do so, provided, of course, that it informs and secures the approval of its regional association.

Respectfully submitted,

SISTER MARY AUGUSTINE, O.S.F.

PIUS J. BARTH, O.F.M.

SISTER CATHERINE MARIE, S.C.

WILLIAM H. CONLEY

CLARENCE E. ELWELL

THOMAS F. JORDAN

BERNARD J. KOHLBRENNER

A. A. LEMIEUX, S.J.

TIMOTHY O'KEEFE

URBAN FLEEGE (Consultant from the NCEA Office)

PAUL C. REINERT, S.J., *Chairman*

REPORT OF THE COMMITTEE ON FACULTY WELFARE

Your Committee on Faculty Welfare has in recent years received requests about salary scales for the lay people on the faculties of our colleges and universities. Perhaps this was due to the fact that one member of the committee had made a study of this question for the Eastern Regional Unit. Perhaps it was owing to a conscientious uneasiness on the part of administrators that justice should be done. Since the administrators pay the bills, no one is more aware than they of the constant spiral of the cost of living index. Perhaps it was the lay people themselves who pressed the inquiry. No matter what the cause, it was a healthy sign that our Catholic colleges and universities were awake to their responsibilities.

In answer to the appeals, your Committee requested permission from the Department's Executive Committee to make a survey, similar to the ones that had been previously made on faculty insurance and annuities. The Executive Committee was agreeable and preparations were made to formulate the questionnaire. But luckily for us, and also for you who would have been asked to fill out the questionnaire, this was found to be unnecessary. Just in time the National Education Association published a Research Bulletin entitled *Salary Schedule Provisions or Salaries Paid in Degree Granting Institutions, 1952-53*. It is their Volume XXXI, Number 4, and is dated December, 1953.

Permission was sought from the Research Division of the National Education Association and Dr. Frank W. Hubbard, the Director, readily told us we might use whatever we wanted. Your Committee on Faculty Welfare, therefore, owes a debt of thanks to the National Education Association for gathering the material for this report.

Now for a word about the Research Bulletin itself. All of the presidents of the colleges and universities in the NCEA received copies and are, therefore, familiar with it. It is for the benefit of the non-presidents that some words of explanation may be necessary. The bulletin is a closely packed brochure of thirty-seven pages, covering all types of institutions of higher learning, such as state universities, nonpublic universities, municipal universities, land-grant colleges, state colleges, teachers colleges, and nonpublic colleges. It is also enriched with thirty-five statistical tables, varying in length and content from short ones containing a comparatively few items to long and involved ones that covered entire pages.

Evidently much of the information, while very valuable to others, was useless for the purposes of this report. Your Committee, therefore, tried to cull only those facts which related to private universities and colleges. How successfully it has done its job remains to be seen.

At the very outset let us put before you some background information which will run through all the following pages of our report. That which pertains to one's own institution should be borne in mind before drawing conclusions. Ninety-eight private universities were asked to take part in the original study and 26 agreed, or a percentage of 26.5. In the private college group, taken by enrollment, 337 with less than 500 students, were asked to participate and 80 agreed, or a percentage of 23.7; colleges with more than 500 but less than 1,000, 182 were asked to participate and 61 agreed, or a percentage of 33.5; of the colleges with more than 1,000 students, 95 were asked to participate, 31 agreed, or a percentage of 32.6.

The first question that comes to mind in relation to salary scales is, how many universities and colleges have them? You will recall from the above paragraph that 26 private universities participated. Of these, 20 had salary scales, or 76.9%. In the private college classification, of those with less than 500 enrollment, 80 replied and 57 had salary scales, or 71.3%; of those with more than 500 enrollment but less than 1,000, 61 replied and 42 had salary scales, or 68.9%; of the colleges with more than 1,000 enrollment, 31 replied and 22 had salary scales, or 71%.

Now let us look at the salary scales of the private universities replying. The median minimum for instructors in universities having schedule provisions is \$3,083 and the median maximum is \$4,050; in universities having no schedule provisions the median minimum is \$3,083 and the median maximum is \$4,217. The median minimum for assistant professors in universities having schedule provisions is \$3,650 and the median maximum is \$4,950; in universities having no schedule provisions, the median minimum for assistant professors is \$3,750 and the median maximum is \$5,033. For associate professors in private universities having schedule provisions, the median minimum is \$4,350 and the median maximum is \$5,900; in universities having no schedule provisions, the median minimum for associate professors is \$4,300 and the median maximum is \$5,900. Full professors in private universities having schedule provisions earn a median minimum of \$5,033 and a median maximum of \$7,033; in private universities having no salary schedule the full professor earns a median minimum of \$4,700 and a median maximum of \$6,456. We might conclude this part by pointing out the following interesting table of the highest and lowest salaries paid in any classification:

	<i>Lowest</i>	<i>Highest</i>
Instructors	\$2,200	\$5,800
Assistant Professors	\$2,800	\$7,200
Associate Professors	\$3,200	\$9,000
Professors	\$3,600	\$10,000

So much for the private universities, at least for the time being. What has the Research Bulletin to say for the private colleges? It divides them into three types according to the enrollment. First are the colleges with less than 500 students; then the colleges with more than 500 but less than 1,000 students; finally, the colleges with more than 1,000 students. For the sake of brevity, your Committee considered the first and the last divisions. Actually there is not too large a differential between the first two classifications, nor too broad a salary spread between the second two. But there is a significant difference, as might be expected, between the first and the third.

The median minimum for instructors in colleges with less than 500 students and that have schedule provisions is \$2,717 and the median maximum is \$3,340; in such private colleges having no schedule provisions, the median minimum is \$2,850 and the median maximum is \$3,350. The assistant professors in colleges within the 500 enrollment figure and that have schedule provisions earn a median minimum of \$3,125 and a median maximum of \$3,790; in such private colleges without schedule provisions the median minimum earning is \$2,950 and the median maximum is \$3,600. Associate professors in colleges with less than 500 enrollment and with schedule provisions are paid a median minimum of \$3,550 and a median maximum of \$4,325; without schedule provisions such colleges pay associate professors a median minimum of \$3,217 and a median maximum of \$3,967. Full professors in private colleges within the less than 500 student bracket and with schedule provisions earn a median minimum of \$3,990 and a median maximum of

\$5,015; in such colleges without schedule provisions the full professors are paid a median minimum of \$3,613 and a median maximum of \$4,350.

Now let us look for corresponding figures for colleges with more than 1,000 enrollment. Those with schedule provisions give instructors a median minimum of \$3,033 and a median maximum of \$3,950; without schedule provisions the instructors receive a median minimum of \$3,025 and a median maximum of \$4,150. The assistant professors in such colleges that have schedule provisions earn a median minimum of \$3,567 and a median maximum of \$4,560; the colleges that have no schedule provisions pay an assistant professor a median minimum of \$3,583 and a median maximum of \$4,650. The associate professors in colleges within this enrollment bracket and with salary schedules are paid a median minimum of \$4,100 and a median maximum of \$5,100; in schools that have no salary schedules the median minimum is \$3,850 and the median maximum is \$5,300. Finally, the full professor in institutions with schedule provisions earns a median minimum of \$4,800 and a median maximum of \$6,080; in colleges without schedule provisions the median minimum is \$4,500 and the median maximum is \$6,050.

We might point out here, just as we did for the private universities, the lowest and the highest salaries paid the teaching personnel in the private colleges without regard to any classification.

	<i>Lowest</i>	<i>Highest</i>
Instructors	\$1,800	\$6,000
Assistant Professors	\$2,000	\$6,400
Associate Professors	\$2,000	\$8,000
Professors	\$2,600	\$12,000

Your Committee warns that it is not attempting to set any standards whatsoever. For that purpose it has constantly, perhaps too constantly, used the word "median." In its opinion, the lowest salaries paid are outside the pale of a living wage. It likewise surmises that the topmost salaries are paid to highly specialized, perhaps technical and professional personnel. In any case each school, whether university or college, and no matter what the enrollment, must set its own standards within the meaning of the social encyclicals and the demands of justice. All your Committee has tried to do is to give you figures from other institutions somewhat comparable to your own.

Your Committee will try to be helpful in one more phase of this report and then stop. Frequently universities and colleges under the direction of religious orders and communities must evaluate their contributed services for reports to state education departments, regional accrediting agencies, and others. This may pose problems and may even lead to underevaluation in terms of dollars and cents. The work of the teaching personnel could be measured in terms of the foregoing part of this report. The Research Bulletin gives figures for the administrative personnel. We would like to quote a few of them for possible guidance.

As usual let us begin with the private universities and let us quote only the median salaries.

President	\$15,000
Vice President	\$10,000
Dean of Administration	\$8,650
Registrar	\$4,800
Business Manager	\$8,000
Librarian	\$6,000

The following are the figures for private colleges with less than 500 enrollment, and again in terms of the median salary.

President	\$7,500
Vice President	\$6,000
Dean of Administration	\$5,325
Registrar	\$3,350
Business Manager	\$4,925
Librarian	\$3,600

The private colleges with an enrollment of more than 1,000 students returned the figures listed below.

President	\$12,250
Vice President	\$8,100
Dean of Administration	\$7,600
Registrar	\$5,130
Business Manager	\$7,000
Librarian	\$5,010

Your Committee wishes to point out that we have quoted here the median salaries for only six types of administrative personnel. The Research Bulletin gives the figures for twenty, covering almost every kind of position. Brevity was our master. So for further information, please consult the Research Bulletin itself.

One more fact must also be borne in mind by the readers of this report. The median salaries for the teaching personnel are in terms of the scholastic year of nine months. The salaries of the administrative personnel are in terms of twelve months.

Once more your Committee on Faculty Welfare wishes to thank the Research Division of the National Education Association for permission to use their findings. They have given us a qualified measuring rod and at least some kind of basis for studying our own individual salary scales.

Respectfully submitted,

SISTER ST. GERALDINE, G.N.S.H.,
JOHN B. MORRIS, S.J.,
FIDELIS O'ROURKE, O.F.M.,
FRANCIS L. MEADE, C.M., *Chairman*

REPORT OF THE COMMITTEE ON GRADUATE STUDY

The members of the Committee on Graduate Study for the past year were:

Rev. Paul Beichner, C.S.C.

Rev. E. J. Drummond, S.J.

Rev. Allan Farrell, S.J.

Rev. Joseph Phoenix, C.M.

Dr. George Rock.

The Committee met at St. John's University, Brooklyn, December 9, 1953. Dr. Urban Fleege, of the National Catholic Educational Association office, addressed this meeting and suggested the possibility of cooperation among Catholic graduate schools for the investigation of certain important problems now facing Catholic education. At this meeting, the Committee agreed that Dr. Fleege's proposal should be investigated, and the deans undertook to consult their respective departments of education, sociology, and so forth, concerning the proposal. At the meeting held in Chicago on April 20, 1954, reports were given by the various deans, and the matter was further discussed. The deans agreed on the importance of the project and voted to sponsor communication between the departments of education in cooperation with the national office of the National Catholic Educational Association. The plan of communication was to prepare the way for the development of the proposed cooperation.

The Committee has continued the arrangement with the Jesuit Educational Association by which lists of prospective graduates of Catholic graduate schools are mailed to administrators of undergraduate colleges and to various other offices and persons who may be looking for Catholic trained teachers.

The Committee is continuing to plan a publication of the revised edition of the brochure listing, under subject matter heads, the offerings of Catholic graduate schools. Four schools, in addition to the original thirteen, have been approved for inclusion in the revised edition.

The Committee has carried on discussion on the administrative position of the graduate school within the structure of the university and is planning, for its fall meeting, a discussion of the function of the graduate dean as an academic leader.

The Committee wishes to express officially its appreciation for the long and devoted services of the former Secretary, Rev. Philip Moore, C.S.C., of the University of Notre Dame. In addition, the present Chairman wishes to thank the members of the Committee and the Catholic graduate deans in general for their consistent cooperation.

Respectfully submitted,

R. J. HENLE, S.J.,

Chairman

REPORT OF THE INTER-AMERICAN AFFAIRS COMMITTEE

The meeting was called to order at 1:00 P.M. by Sister M. Magdeleine, O.S.F., of Cardinal Stritch College, Milwaukee, who presided in the absence of the regular chairman, Sister Mary Frederick, O.S.F. Paul S. Lietz of Loyola University, Chicago, acted as secretary in the absence of Father Frederick J. Easterly, C.M.

Father Edward B. Rooney, S.J., of the Jesuit Educational Association, reported on the work of the Fifth Inter-American Congress on Catholic Education held at Havana recently. He emphasized the importance of having such a hemisphere organization of Catholic educators. Attacks on Catholic education anywhere in the hemisphere, he said, can be met with more effective protests if there is built up through organization a sense of solidarity of purpose and a realization of strength and numbers. This organization helps to build and strengthen Catholic educational associations in those countries where they have been weak and timid. The large United States delegation at the Havana meeting found that there was something to be learned from the Latins in Catholic education. The United States delegation was warmly received and more than welcome.

Father John Walsh, C.S.C., of Notre Dame, also reporting on the Havana conference, showed the nature of some of the problems considered by the seven work commissions of the conference. He called attention to Father Rooney's paper at the conference on the new and important role of the layman in Catholic education and the need for paying him adequate salary. He also mentioned Father Cunningham's paper on methods of accreditation used by the North Central Association. Other reports covered such questions as: proper training and preparation of teachers, problems at various instruction levels, philosophy requirements for teachers, training in methods, the teaching of religion, etc. Father Walsh was impressed with the stress placed upon the teaching of "social values" in education, with the position of the layman in Catholic education, and with the need of a degree system among the association members. He felt that there were some problems that might be obstructing the proper functioning of the group: 1) excessive preoccupation with inculcating patriotism, which might amount at times to chauvinism, and 2) a tendency to reproach United States Catholics for not assuming a greater role in combating the spread of Protestantism in Latin America. It was pointed out that the United States was the great source of funds for Protestant groups.

Rt. Rev. Msgr. Julius Haun reported that his observations in a recent trip had made him very concerned about the future of Catholicism in Latin America, particularly as he had seen it along the east coast where worldliness and the pursuit of wealth were obscuring spiritual values among the people. He pointed to an increase of Protestant activities in the regions he had visited.

Mr. Eloy Santiago reported on his efforts to set up a clearing house for getting Latin-American students into United States Catholic colleges. He listed the difficulties which resulted in these students going to secular schools in large numbers in this country: lack of information in Latin America about Catholic universities, lack of scholarships, indifference among Catholic educators in the United States, etc. He pointed out that the clearing house project had been discontinued officially but that the work should continue. One

important work accomplished was the translation of the Catholic Directory of Schools into Spanish and the distribution of 800 copies where they would be best used.

Father William F. Cunningham then reported that the NCEA had now become affiliated with the Congreso Interamericano de Educación Católica. He then introduced Mr. Cordon Adoleo, a Guatemalan student at Notre Dame, who related the benefits accruing to him from his experience at Notre Dame.

On a motion of Monsignor Haun which was carried unanimously Sister Mary Frederick, O.S.F., was re-elected as chairman of the Inter-American Committee. The meeting adjourned at 2:45 P.M.

Respectfully submitted,

PAUL S. LIETZ,
Acting Secretary

REPORT OF THE COMMITTEE ON MEMBERSHIP

1. The Committee on Membership recommends for constituent membership as a junior college the following associate member:
Immaculata Junior College, Washington, D. C.
2. The Committee on Membership recommends for constituent membership as a senior college the following associate member:
St. John's College, Camarillo, California
3. The Questionnaires of the Committee on Membership, that were completed by the entire membership in 1952-1953, have been tabulated and the results are now ready for publication. This has been done without expense to the Association. As soon as the publication is ready, the Secretary of the Committee on Membership at the time when the questionnaires were sent to the membership will send a copy of the printed report to each member of the Department.

For the Committee on Membership,

JAMES F. WHELAN, S.J.,

Secretary

REPORT OF THE COMMITTEE ON NURSING EDUCATION

The Committee on Nursing Education in its report in April, 1953, recommended that a working committee with joint membership from the Conference of Catholic Schools of Nursing and the College and University Department of the NCEA be appointed to study nursing education, particularly the problem of effecting the eventual transition of the collegiate and graduate programs in nursing from the Conference of Catholic Schools of Nursing to the College and University Department of the NCEA. In accordance with that recommendation the Rev. Cyril Meyer, C.M., President of the College and University Department, appointed the following committee:

Sister M. Edith, C.S.A., Director, Division of Nursing, St. John College of Cleveland

Sister M. Eucharista, O.S.F., Dean, College of Nursing, Niagara University

Sister M. Josetta, R.S.M., Dean, Saint Francis Xavier College for Women

Sister M. Olivia, O.S.B., Dean, School of Nursing, Catholic University of America

Miss Gladys Kiniery, Dean, School of Nursing, Loyola University, Chicago

Miss Margaret Foley, Secretary, Conference of Catholic Schools of Nursing

The Rev. John J. Flanagan, S.J., Executive Director, Catholic Hospital Association, Consultant

Sister M. Emmanuel, O.S.F., Dean, College of Saint Teresa, Chairman

The committee met at the Palmer House, Chicago, Monday, March 22, 1954. The agenda proposed for discussion included:

1. The background to and the present status of nursing education in Catholic colleges and universities
2. What improvement should and can be made? By what means?
3. What action can the College and University Department of the NCEA take to contribute to the better development of nursing education under Catholic auspices?

To orient the new committee the chairman reviewed briefly the steps leading up to its inception from the first meeting of representatives of collegiate and nursing education called at the request of the Rev. Donald McGowan, Director of the Health and Hospital Bureau of the NCWC, and Monsignor Frederick Hochwalt, Secretary General of the NCEA, and held at the NCWC headquarters in Washington, D. C., January 28, 1952. As a result of that meeting two panels on nursing education were held in 1952, one sponsored by the Midwest Unit of the College and University Department at its annual meeting in April, 1952; the other by the Conference of Catholic Schools of Nursing at its annual meeting in Cleveland in May of that year. At both meetings representatives from the colleges and nursing educators discussed the problems of nursing education. In February of the following year the Catholic Conference of Schools of Nursing sponsored a Workshop on Catholic Collegiate Nursing Education held in Saint Louis from February 20-22. A

detailed report of that workshop was made at the annual meeting of the NCEA last year. Out of the discussion following the report came the request for the formation of the present committee.

After this brief review Miss Margaret Foley, Secretary of the Conference of Catholic Schools of Nursing, reported on the status of nursing education under Catholic auspices. As of 1953, 41 universities and colleges are offering the basic degree program; 34 institutions are offering the degree program only and seven both the degree and the diploma programs. It is significant that the number of colleges offering both the degree and diploma programs has declined from 12 in 1951 to seven in 1953. In 1953, 1,152 students were enrolled in the basic degree program, an average of about 29 students per school. The enrollment ranges, however, from eight to 217 students. Thirteen schools enroll over one hundred students and 13 fewer than 50. Of the 41 degree programs under Catholic auspices, 16 are fully accredited and 14 have temporary accreditation by the National League of Nursing. Of the 11 non-accredited programs, seven opened recently. A recent study of the catalogues of institutions offering degree programs and courses to assist schools of nursing offering diploma programs reveals that some institutions are offering work for which they have neither the proper facilities nor personnel. A comment on Miss Foley's report also reveals that students in the degree programs in certain areas are failing or making minimal scores in state board examinations. Since the state board examinations are set for a minimum performance on the part of the student, such failure is a serious comment on the quality of the students' preparation.

One of the most significant items in Miss Foley's report is that too few Catholic institutions offer good supplemental programs in specialization wherein the graduate nurse can either equip herself for higher level positions in nursing or proceed to a degree. Too few graduate schools offer programs in the necessary special fields to provide adequate personnel for clinical work in the hospitals or adequately prepared instructors for diploma and collegiate programs in nursing. The success of the basic degree program, in particular, depends largely on a steady flow of well prepared clinical instructors and experts in special fields from our graduate schools to our college faculties.

The morning was spent in discussing the problems of nursing education. At present the multiplicity of terminal programs in nursing and the lack of a clearly defined distinction both in regard to the diploma and degree programs and of the status of the graduate of each cause considerable confusion—at least to the academic administrators. At the present time there exist the one year or vocational program to which some institutions are adding postgraduate courses; the experimental two year program designed to prepare the nurse technician; the three year diploma program and the four year degree program both of which prepare for the first level positions in nursing. The committee decided, however, that its concern was primarily with the degree programs on the graduate and undergraduate levels. Its most significant conclusions were:

1. The necessity for educating the administrators of colleges and universities in the essentials of a sound program in nursing. In particular the necessity of
 - a) careful planning before setting up a program
 - b) sound financing of the program by the college or university
 - c) intelligent control of the program by the college or university administration.
2. The necessity of bringing to the attention of the colleges and universities

having the proper facilities the need both for good supplemental programs and for graduate programs giving adequate preparation in the special fields of nursing.

After a discussion of the nature and functions of the College and University Department of the NCEA to clarify its position in relation to nursing education, the committee made the following recommendations:

1. That the chairman request a place for nursing education on the program of the annual meeting of the College and University Department of the NCEA for 1955 and at such subsequent annual meetings as deemed necessary.
2. That the subject of the proposed meeting in 1955 be the status and achievement of college programs of nursing under Catholic auspices; the status to be presented by a speaker and the problems of administration and curriculum planning by a panel of experts.
3. That this committee have as its ultimate goal an organization of a section on nursing education in the College and University Department of the NCEA.
4. That the chairman appoint a subcommittee to explore the possibility of making a study of collegiate nursing education under Catholic auspices.

Respectfully submitted,

SISTER M. EMMANUEL, O.S.F.,

Chairman

ADDRESSES

THE COMING NEEDS OF CATHOLIC HIGHER EDUCATION

REV. EDWARD J. KAMMER, C.M., DEPAUL UNIVERSITY,
CHICAGO, ILL.

After the horrendous reports of the explosion of the H-bomb were made public, a hill-billy is said to have remarked: "Them fellows better be careful—they're playing with dynamite." In preparing this paper I soon found out I was playing with dynamite. And I am looking at the percussion caps—college and university faculty members and administrators—that may explode the dynamite and blow me to bits.

While each Catholic college and university has needs which are unique to it, I feel that there is a list of needs which is common to all. The list herein presented does not pretend to be definitive or exhaustive. And some items on the list may sound like a letter to Santa Claus.

We have all read or heard predictions of college enrollments up to the year 1970. These predictions tell us that there will be an increase of between sixty and seventy per cent. There is no questioning the statistical validity of these predictions. But—does this mean that Catholic institutions of higher education will have the same over-all increase in their enrollments? There is need for a study by this department of the NCEA and by each institution in it to determine insofar as possible just how many of the increasingly large numbers of young men and women of college age will come to our institutions.

The first word of caution has to do with an interpretation of the statistics. In *College Age Population Trends: 1940-1970*, published by the American Association of Collegiate Registrars and Admissions Officers, there is a table (page 13) giving the estimated per cent of increase of the college age population, 1953-1970. Differences in increase range from 230 per cent for California to 15 per cent for Oklahoma; Rhode Island is the median state with an estimated increase of 67 per cent. In what state is your institution? From what states do you draw your student body?

Of more fundamental concern, though, is the answer to the question: will Catholic colleges and universities continue to enroll their traditional proportion of the college age population? This time they have ample warning of what to expect, as have all other colleges, so that there should not be a repetition of the hectic days immediately following the end of World War II. But this time there is a great difference—the number of young women seeking admission will be as large as the number of young men. What are the colleges for women doing to prepare for this potential increase?

There is keen competition nowadays for high school seniors. Representatives of all kinds of institutions of higher learning are clamoring for time to present their blandishments before this delectable group. (Don't take my word for this—ask any high school principal!) In spite of trained personnel, view books, and more or less elaborate brochures, too many graduates of our Catholic high schools find their way into non-Catholic institutions to take

curricula which are offered in Catholic institutions. (I shall touch, later in this paper, on some needs in certain fields which at present are not adequately covered by Catholic institutions.) Is this the result of inadequate counselling in the high schools, or of poor public relations on the part of the Catholic institutions, or of snobbishness on the part of parents who see greater social prestige in having their children attend a non-Catholic school, or of economic pressures? These are some of the reasons alleged for the leakage. Just how valid are these reasons? And if any or all of them are valid, what are we going to do about it?

A group even farther from our reach is composed of Catholic boys and girls attending public high schools. They are farther from our reach because, even if there are representatives of Catholic institutions at the "college day," a counsellor, who is unaware of the offerings of Catholic institutions or downright hostile, may be the deciding factor in the senior's decision. Here, again, is a fertile field for investigation *and action*.

To find the answer to why Catholic students go to non-Catholic institutions we can find some help among our own students. At my own institution for the past several years approximately twenty-six per cent of the student body has been non-Catholic. I must confess that nobody on our staff has ever made a study of the reasons why these non-Catholics came to a Catholic institution. I do not have the least doubt that such a study would provide our student recruiters (if you think that is a dirty word, call them admissions counsellors) with additional persuasive reasons to draw students into our own classrooms.

Granting that we have arrived at a sound estimate of enrollments sixteen years hence on the basis of age distributions, and state and regional differences therein, there is one disturbing element not yet mentioned. What will be the manpower demands of the armed forces? Unless our prayers during this Marian year and thereafter bring peace to the world, the people of this country must face up to something entirely new in our way of life for a long time to come. This new thing is the demand that every able-bodied young man must serve his country for two years of active duty. The impact of this new phenomenon upon our culture, and upon our educational institutions in particular, has not yet been fully realized or adequately measured.

Come what may, however, it is obvious that there will be an increase of enrollment in Catholic institutions. And it is equally obvious that the present physical plant will be inadequate to house this increase. However, before any building program is entered into, a careful study must be made of how efficiently the present plant is being used. Public address systems vibrate and linotype machines cast miles of type slugs to carry the message of institutional self-study. Yet precious little is heard, except from that sourpuss, the business manager, about efficient use of present plants.

Of even greater importance is the retaining of present good faculty members, religious and lay, and planning for an increase in staff. Many of us remember, to our sorrow, the pitiful specimens we were obliged to appoint to our faculties to handle the influx of veterans. They are gone from our campuses now. And now is the time to make long-range study of future faculty needs. Religious superiors must select now young members of their communities to do graduate work leading to the master's and doctor's degree. Faculty and student counsellors can be helpful in guiding students towards graduate work with college teaching as the objective.

If our slogan is to be "every Catholic college student in a Catholic college," there must be established new schools in certain areas of learning, notably engineering, medicine, and pharmacy. For example, in Illinois, with the

exception of one small highly specialized institution, there is no Catholic school of engineering; and there is no Catholic college of pharmacy. Our Catholic medical schools are not large enough to accommodate all of the qualified Catholic students who apply for admission.

Of course, all of this takes money, money, and more money. Up to the present, the burden of raising money for Catholic higher education has fallen on the shoulders of the administrators and trustees of the institutions. It is time that we enlist the active interest and support of the clergy and hierarchy of the United States. Too many of us have stood aloof, too fearful or too proud to establish real working relations with these men for whom we claim to be training Catholic lay leaders. We need more than their blessing. We need their help.

Nowhere is this help more needed than in the education of religious teachers. Soaring costs of education have hit hard the teaching communities of men and women. Details will be given, no doubt, in the paper by Sister Mary Emil, I.H.M. Catholic colleges and universities have helped with tuition grants and scholarships. This help has not been inconsiderable. During the past twenty years my institution alone has given tuition grants totalling over one million dollars. (The exact figure is \$1,009,993.01). Must the poor continue to give alms?

THE ROLE OF CATHOLIC HIGHER EDUCATION IN THE PREPARATION OF TEACHERS FOR CATHOLIC SCHOOLS

SISTER MARY EMIL, I.H.M., MARYGROVE COLLEGE, DETROIT, MICH.

Can the colleges and universities overlook the sisters? That is a rhetorical question. And I am sure that there is no one here so lacking in perspicacity as not already to have divined that it will be answered in the negative. What is more, even masculine intuition may by now have raised the suspicion that it will be at least timorously and tentatively suggested in this paper that such overlooking may have taken place.

On the extent to which this oversight seems at first glance to be a clear and present danger to anything important, depends, of course, the number of delegates who are here at this early hour. I suppose that I should thank (or congratulate) particularly the representatives of the men's colleges who have come, for it does seem that there is little connection between their institutions with their problems of Korean vets and endowments for research in aeronautics and geophysics—little connection between all those masculine interests, and sisters, the dear rosary-rattling souls who constitute clerical humor's most appreciative audience when they are present and most vulnerable target when they are not, who taught us our catechism, and who should be commended to God with all the other good women of whom the Imitation speaks, and on the whole shunned in the same way.

Well, if there be present a dean or president of the most cloistered possible male preserve, across whose summer school campus nuns' habits do not swish, I should like to submit for your consideration that even that sheltered man cannot afford to overlook the sisters, because they constitute, if not *the* key, then at least *a* key to most of his problems as an administrator. And if that could be true for him, then it is all the more so for the rest of us who *are* sisters, or who represent colleges coeducational in whole or in part.

The colleges and universities cannot afford to overlook the sisters—from the standpoint of the entire Catholic educational system of which they are a crowning part, but nevertheless *a part*, from the standpoint of the students whom they get and whom they do not get, and from the standpoint of their teachers—how many there are, what they know, and how they will be paid.

May I take these points in order. First: The sisters—the Catholic educational system—and *you*. Let us begin there by distinguishing what we may call American Catholic culture from the general cultural level of American Catholic society. Now American Catholic culture can be taken to mean the highest point in every line of knowledge that Catholics have reached in this country. Certainly our colleges and universities are representative of that. Your faculties contain most of the people who write the books, edit and fill the good periodicals, and make up the membership of the learned societies—and if you do not have them on the faculty you have them in for lectures or for teas. But there is also what we may call the cultural level of American Catholic society, which is something very different. It involves the generality of Catholics, and it looks to a kind of average. It is the intellectual equipment with which our drop-outs or graduates who do not go to college leave the parochial or diocesan high school. It is liturgy as it is known by the

congregation at the twelve o'clock Mass; it is the social teaching of the encyclicals as it is appreciated by the Holy Name Society or even the Knights of Columbus; it is what the Altar Society ladies know about specialized Catholic Action; it is what the prominent politicians with Irish names and confirmation certificates know about our philosophy of government.

Now with culture in these two senses there is no question about where we must start. Culture is not like prosperity with regard to which you might be a Republican or a Democrat (so they say) according as you prefer to bestow it on the rich and let it trickle down to the poor, or to begin with the poor and let it work up. To some extent we all have to be Republicans here. There has to be a trickling down from the great minds, to the critics and commentators, to the teachers, and to the students. Or—and this is not just a parallel trickle—there has to be a downward movement from the graduate school, to the college, to the lower schools. But if we must all be aristocrats as to where we start, we must be democrats as to our interest in the efficaciousness of the trickle, or where we end. If there is a block somewhere, that should be of concern to us.

But there seems to be a block. For whereas in the case of the public school, at least in the urban and representative systems, there is to be expected a certain continuity, from the teacher in the graduate school and his presumable familiarity with the founts of learning, to the college teacher, to the elementary and high school teacher, and so to the people—in our schools, all too often, you cannot expect to find a similar intellectual conduit open. I shall suggest that the break occurs between the college and the teaching that is done in the lower schools.

The Catholic colleges are training teachers—of course. But most of these are being trained for the public schools. Those few who do teach in our system do not set the pace nor give our schools their characteristic tones. You will understand now, that I am speaking broadly, in generalities and majorities. Our schools get their character from the sisters, and our sister-teachers—let us come right out and *say* it—are all too frequently not college-trained women in the sense that your girl graduates are college-trained women. Most of the sisters teaching in our elementary schools are products of a system in which a sister takes from fifteen to twenty-five years to earn her first degree. Since that system is still in operation in a majority of communities—and this is something we are sure of—we have more undergraduate in-service teachers in the sisterhoods than we care to admit in public. But what about the end product? Can we say that a sister who has stumbled upon a degree by agglomerating miscellaneous credit hours during several decades of summer schools has acquired the intellectual habitus which should characterize the product of a “college or university?”

What all this comes to is that the graduates of some of our finest colleges for women are very considerably better educated after four years than the average sister of the community operating that college—sometimes better than the teachers she has just had in high school. In some cases it may have been just the fact that the building up of the community college necessitated such prodigious sacrifices (and all savings from sisters' stipends represent sacrifice)—it may have been that fact which necessitated sending every available member out to teach, whether she was adequately prepared or not. It would seem to be, in part, the fact that most communities are still considerably in debt which makes, in many cases, for a continuance of too-low standards of sister preparation. But whatever the reason, it remains true that all of our college graduates, of men's or women's institutions, go back to parishes in which the cultural level has been set by the four-fifths who

didn't go to college and who are products of the sisters. That our college graduates should find that there is a gap between them and the friends with whom they went to high school is understandable, but I wonder whether that gap is not much wider than it would need to be if the sisters who had taught both groups had themselves been Catholic intellectuals in a sense and to a degree befitting their position.

If the Catholic college graduate finds that he is a cultural isolate when he returns to his parish, is it not natural that the teaching and atmosphere of his college days should come to seem more esoteric and impractical with the passage of time, and that instead of becoming the leader we urged him to be on graduation day, he should be swallowed up in his milieu?

It does not require a very extensive survey of our periodical literature to find writer after writer complaining, "Our Catholic people know nothing of the social program of the Popes. The growth of the liturgical movement is too slow. Catholics are provincial and unintellectual." If you want a concentrated dose of discouragement over bleak Catholic mediocrity, there is Fichter's *Southern Parish*. Whatever may be thought of individual items in this litany, the cumulated message has its force, and I wonder what inroads we could not make upon this situation if some miracle suddenly gave us completely educated sisterhoods.

Now I trust that no one will hear in all of this any word or suggestion of blame for the sisters, or any faintest implication that they are not doing their work as well as they can. American sisters are wonderful, obedient, devoted, self-sacrificing and resourceful women. But if we of the colleges and universities do not see that the culture our organization and scholarship has made available is passed on to these women in a way that can truly educate them, then we cannot expect that any amount of good will will enable the sisters to *transmit* what, through no fault of their own, they do not *have*.

And if there is an interruption in the cultural flow from the Catholic graduate school to the Catholic grammar school, there is a weakness in our educational system about which the colleges and universities cannot be indifferent because it represents, to some extent, a failure in the carrying out of their mission. That is the best and most idealistic reason for our interest in sister-education.

Less noble but not less compelling is the consideration that we are coming into an era when the spotlights of public interest, public opinion, and public investigation will be turned on the schools as they never have before. This is a trend that comes from the public schools, and it has not arisen because there has been a spontaneous and miraculous transformation of public apathy into good citizenship. The public interest is being carefully worked up for economic reasons. It would take a whole paper to trace this development, to tell the story of the Teacher Education and Professional Standards movement and to describe the activities of such groups as the National Citizens' Committee for the support of the public schools. It is perfectly evident that the strategy—and I think very good and necessary strategy—of the big educational organizations and teachers' unions will consist of winning the increased financial support they need so desperately to meet the conditions of overcrowding and teacher-shortage-due-to-low-salaries, by focussing public attention upon conditions in the schools. To do this they will need to educate the public as to what constitutes a good school, what is adequate teacher preparation, how many pupils should there be in a classroom—and so on. As a matter of fact, the campaign is even now being brought to the parents through the children themselves. Now when ordinary people begin to be

interested in the professional preparation of their children's teachers, and in the conditions of our schools, it is inconceivable that this interest will not spread to our own system, and that comparisons, unfavorable comparisons, will not be made if we give occasion for them.

After all, there are some things that cannot very well be hidden. If a girl is teaching two years after she has entered the convent, at least her family and friends know it. She may not be sent back to her own parish, but distances are not so great today, and realizations get around, as it were, that these young teachers cannot have made a novitiate and finished a college course in so short a time. We are past the day when even Catholics will accept all this on faith and assume that the religious habit brings with it infused knowledge. If we can all give instances of unrest even among Catholic parents, what will happen when this weakness of the Catholic educational system becomes common knowledge? Can the colleges and universities expect that it will be said, "Well, the teachers are not so well prepared in the Catholic elementary and high schools—but on the college level everything is fine." The Catholic educational system will stand or fall in public estimation *as a whole*, and it is perhaps right that it should.

And all this is very narrowly connected with my second point—the colleges and universities cannot overlook the sisters for the sake of their own students. I will go into no detailed repetition of the old refrain so popular among college teachers, which you must have heard thousands of times now, in faculty meetings, in conversation, at the breakfast table—"These high school graduates don't know anything and can't do anything when they come to us." It is not as bad as that, of course, but if a third of the complaints were true as stated that would still be serious. And if you can think that better preparation for the teachers of these students who have come to you would have made a difference, then sister-training cannot be a matter of unconcern to us.

Another point here. It has been said recently that unless we are to pin our hopes for attracting students to our Catholic colleges and universities on the single argument of our invulnerability as air-raid shelters against attacks on faith and morals, then we must be willing and prepared to demonstrate to such prospective students that the sacrifice they make of sustaining higher costs, coming greater distances, and enjoying less diversified programs and fewer advantages in plant and recreational facilities by coming to us instead of attending state and non-sectarian institutions, are worth while. And unless we demonstrate to them that their sacrifices are more than compensated for by the *intellectual* advantage we can offer them in what has been called a "Catholic learning" and in their apostolic opportunity to rethink and reshape the institutions of our society according to the wisdom of our Judaeo-Christian and Aristotelian-Thomistic heritage, then we may reconcile ourselves to the fact not only that two thirds of the Catholic collegians (or 300,000 students) are in non-Catholic institutions, as is the case at present, but that their number will *grow*.

But an appreciation of just what Thomistic philosophy can do by way of unifying and integrating all the other disciplines in a Catholic college, or an understanding of the role of theology as supplying a negative norm for all speculation and of affording motivation for the whole of life and learning—this is not an easy thing to acquire, even for ourselves, who are "in the business" as it were. How then can we expect the high school senior on the threshold of his future, trying to choose between a Catholic and a non-Catholic school, or thinking of a distant graduate school—how can we expect him to have even a glimmer of comprehension of what Catholic scholarship

can be and do if he must get that comprehension from a sister who does not have it, and if an intellectual vision that reached beyond the letter of an elementary or secondary syllabus has been lacking to his teachers all along the way?

It is perhaps true, as has been emphasized of late, that we are moving into a period of greatly increased college enrollments, which can never be handled with present facilities, but we are not yet apparently at the point where greater enrollment would not be desirable. A new thinking, therefore, on who it is, in the last analysis, who must sell Catholic higher education for us and on how we can render them able to do it, would seem to be in order.

This brings us to a third point. Mention of the swollen college population which we can expect in a few years raises a problem of where the teachers will be found to handle these students, and how such teachers will be paid, in view of the financial plight of the private colleges. Father Gannon, S.J., lately of Fordham, made *New York Times* headlines just two months ago (Feb. 19) by observing that "we do not have enough good teachers to go around" and that "if we were to find an adequate teaching staff for the enormous student body that we have today, we should have to comb the entire earth." Dr. Deferrari wrote, within the past year, "Increasing costs without a corresponding increase of financial support is a growing problem . . . it is becoming increasingly difficult to offer salaries which will attract and retain good teachers and scholars." This is hardly news. Nor is it news to point out that in our difficult effort to keep some kind of pace with the heavily endowed private non-sectarian schools and the state-supported colleges and universities, we have really only one advantage—the endowment of the free services of the religious staff. But I wonder if we have explored this possibility to the full in terms of the sisterhoods.

Let us begin with the women's colleges operated by sisters. It is true that the percentage of lay teachers here is much greater than on the secondary and elementary level—oddly, just where the cost of lay teachers is highest and where the communities must defray that cost themselves. Some of these lay teachers would always be necessary and desirable, for reasons that have often been discussed, but others are kept on, with a great financial burden, simply because there are not enough community members with the necessary training to fill the places.

Why is this? Because there are not enough young sisters in those communities who are potential college material? Not at all. Those of us who teach them know that fine minds turn up in novitiates in the same proportions as they do anywhere else, and that there are very many sisters teaching in our elementary schools today who would make valuable members of an elite of Catholic scholars. I think, of course, that it should be safe to presume, at least with this audience, that while we do not think by any means that all of our best minds should be employed at the college level, all who are employed at the college level should be among our best minds, and secondly that, all things being equal, it is the part of prudence to place a brilliant intellect where it can reach a maximum development, and have the most influence. The brothers, who have largely given up their work in the elementary schools, and the orders of men who confine themselves to the university level, do not scorn the teaching of catechism. It is rightly a question of the best possible utilization of limited human resources.

Why, then, does every sisters' college not have the optimum number of sister faculty members, all highly trained? Why, moreover, are there not Ph.D.'s left over to go on mission, as it were, to other Catholic universities, with all the obvious advantages that would entail?

For two reasons, one being that the present system of sister-training militates against the discovery and development of talent in the sisterhoods. Because of the pressure from the parishes for more and more sisters, and because of the failure thus far to introduce lay teachers on the lower levels in sufficient numbers to release sisters for necessary education, there is never time to educate anyone for a future need. The talented sisters, like the others, get the degrees by the summer-school plan. By the time they are ready for graduate training, and by the time they have proven special fitness for it, they are almost too old to make it economical. There is a tendency, therefore, to choose college teachers from among those who enter with degrees, and obviously, as the pool from which to choose is narrowed, both the possibilities of choice and the caliber of the chosen are notably decreased.

A second reason, and I think this is more important, is that we have never looked upon our sisters as a human resource to be used to the utmost intellectual capacity of each one—perhaps because they are women, perhaps because things go slowly in the Church and teaching nuns are still a novelty, and perhaps because we have so many of them. Which all is a little like saying that we have been thinking that sisters are expendable.

Fifty religious priests can operate as large a university as we have—and make Catholic college education available to five or ten thousand students. We have single parochial schools with no lay teachers and fifty sisters on the staff. If we will admit—and I believe the statistics are on record—that there is possibly a different kind, but surely not greater intelligence in men than in women, then the difference in what a few priests can do and in what we take many sisters to do is just a matter of training.

I would say, then, that we should no longer think of sisters as expendable. Of course I do not mean “expendable” *simpliciter*, but expendable *secundum quid*. Admittedly, as long as one little grade school child learns the multiplication tables or the Our Father from a consecrated woman wearing Our Lady’s habit, that sister is not expendable, *simpliciter*. Reasoning similarly, we might say, that as long as a nursing sister spends her day performing the corporal works of mercy, even though we close nineteen Catholic hospitals to give a twentieth one an all-sister staff, those sisters would not have been expended—absolutely. Or, as long as Jesuits, or Holy Cross Fathers, or Vincentians maintained the standard of Catholic scholarship in one graduate school staffed entirely by their own members, even though they had to close all their other graduate schools in the country in order to do it—those men would not be wasted—absolutely. But relatively to what those sister nurses and those priest educators *could* do, and *do* accomplish now, when they are first trained and then spread out, we could perhaps say that woman and man power is foolishly deployed in such concentration.

And it seems that we can say too, that if we use ten sisters to do the work of five sisters and five lay teachers because we will not put our minds to a solution of how we can afford to spread them out, then we are expending sisters—and if we do not train every sister for her particular job up to the point of diminishing returns, then we are wantonly expending human resources of which the Church and Catholic education are in urgent need.

I am sure that I do not need to point out here what we all admit and understand. No tiniest degree of merit is wasted from the viewpoint of the individual religious under obedience, whether he teach one child or a thousand, or whether he plant the proverbial upside-down cabbages. But from the point of view of the human prudence, acquired or infused, that goes into policy making with regard to religious teachers, we have not only a right but a duty to think of waste.

Am I then criticizing somebody? Authorities in the congregations or in the educational system? Most assuredly not! How we think and what we do about sister-training and sister-placement is an institution, in the sociological sense—something too big to fasten responsibility for its continuance on an individual, something too ingrained and widespread to be changed by individual action.

But an institution in need of change is precisely something which occasions an obligation in social justice upon us all to do something about that institution, an obligation which is binding in proportion as we understand what we could do, and as we are in a position to do it.

And so I say, who are better able than the members of the College and University Department to appreciate what adequate sister-training could mean to our educational system as a whole? Who better can understand what would be necessary to enable sisters to communicate a desire for Catholic scholarship to those whom we would like to make the Catholic scholars of tomorrow? Who better can dream about the possible impact upon Catholic higher education of an influx of sister specialists? On the other hand, what group is better qualified, both by way of its relative remoteness from the parochial problems that have aggravated the weaknesses in our teacher-training program, and by way of its ability to *give* the training the sisters need than the colleges and universities?

What is it, then, that we ask you to do?

We ask you to be increasingly conscious of the problems in sister-education. We ask you to continue the studies which have been begun so that attention may be focused on areas of weakness until our situation is strengthened. We ask you to consider some of the problems of Catholic education and of the position of Catholicism in this country in relation to sister-education.

We ask you to encourage the writing of papers and theses in this field, and to sponsor regional and national conferences, institutes, and workshops on the topic.

We ask you, finally, to *plan* for sister-education. The training of a sister is by no means the training of a laywoman plus the novitiate exercises. The devising of a *ratio studiorum* for a congregation of sisters is as important as the same task done for an order of men. But it is a task which requires to be done by intellectuals, educators, and probably religious. Again, it is a task for *you*.

THE COLLEGE IN PREPARATION FOR THE GRADUATE SCHOOL

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I suppose that I should come right out in the open about this and tell you that really the graduate school cannot exist without the college. Yet, on occasion, one has the impression that a vast gulf separates them, with the graduate school resembling more some divorced school of geography deprived of bed and board with the college. Now that is not true at all and unless these two schools work in very close harmony in terms of their academic interests and "say the same thing according to the Apostle" no one else is going to.

Some years ago, Eric Gill wrote a rather confusing but exquisitely entitled essay, "Beauty Looks After Herself." I really never knew what Gill meant by the essay, but I liked the title and stole it, with required changes, for a little essay of my own. I might today propose as a title for our discussion, "Education Looks After Herself." Actually this is a very misleading title for it gives the impression that perhaps in some vague way education will always do all right by itself without too much concern on our part. Yet we know perfectly well that unless you and I look after education, and protect our interests in it—after all we have dedicated our lives to it—we shall lose out and education will become the lowly instrument of economic pragmatism. There are people after all who think that the true reason for a university existing at all is to produce the "bright young man" needed so desperately by the Quick-Mix Biscuit Company.

The universities have become the great philanthropists; they have worked feverishly and loyally to prepare men for business, for the professions; they have been profligate in their cooperation. Yet in doing so they have almost cast away their birthright. It is about time that they began thinking in terms of charity beginning at home. Let us protect ourselves, for the old homestead and the fine bottom lands are gradually being stolen by disciplines that are not university disciplines at all, but are adjuncts of practical business and dollar-and-cent professionalism. Universities are not training schools; they exist to educate men in the way of truth. Their ideal is not the efficient man, but the man of wisdom.

I am frankly frightened at the duties and obligations of this group for the decisions that you are going to make during these crucial years will involve the very character of university education. It will not be a question of a more or less "university education," but whether there will be any at all. Unless you strongly assert your independence and determine to produce the type of student a university ought to produce, you may never have the chance again. Not that I envisage some weird ogre intent on enslaving the schools. I am thinking of the mere matter of numbers. How many students are there in the universities today? Two and a half million. How many will there be, so these statistics people say, prior to 1960? Seven million. We must set our course right before the deluge, or we may founder.

In his delightful little book, *The Great Iron Ship*, John Dugan describes the fate of the coaster, *Royal Tar*, out of New Brunswick for Maine in 1836

with two circuses aboard. In a violent storm, and with the ship cracking up some of the passengers managed to fashion a crude raft from the planks of the deck. They got it over the side, climbed aboard, and were about to push off, when an elephant jumped on top of them. You will pardon me for comparing this increase of students to the agile elephant; but their arrival in increased numbers can be as disastrous to us as the ingenious pachyderm, unless we settle on the definite objectives of college teaching and study as we know it and shall seek to maintain it.

The university exists for one reason: to produce the inquisitive, accurate mind, devoted to that truth which is the mind's perfection. An involved expression? Perhaps it is. It simply means that the university does not exist to produce plumbers or carpenters, or, for that matter, even the atomic bomb. We never promised the world that we would do those jobs. We would laugh at the indignant father who condemned us because we did not teach his son to thread a one-inch pipe. We would say that is not our business. But we would agree with that father if his accusation were that we failed to propose to his son the ideal of the intellectual life. The old Irish scholars, landing on the coasts of Brittany about the year 800 said, "We have wisdom to sell." The university still exists to sell wisdom. Nor is the first meaning of wisdom that a man can sell more shoes than another on Monday morning.

You will say that this is theory. It is supposed to be theory; theory to the Greeks meant "contemplation," and certainly we ought to contemplate these facts. Anyway what is so tremendously salutary about being practical? The world has enough of the practical; in fact we are so practical we have a splendid practical way of doing away with the world entirely. Our Lord does not seem to be very practical when He states, "I am the Way and the Truth and the Life," or when he says, "Come follow me," and Augustine can be accused of theorizing when he says that the destiny of the world is regulated by two loves, yet no one denied that this theorizing got something done! The balanced judgment and the intellect grown into wisdom are very practical, and they can justify their purpose and increase in the perfection and possession of truth.

I know the mere statement that the college ought to produce the student, the man or woman of true intellectual maturity and training for high academic work, leaves the means to be used rather vague. Just when is a student good material for higher study? Here I would be very simple and say that the good graduate student is one who would be accepted by the better graduate schools. These schools desire students who seek a higher training, and who have the equipment needed to attain it. First, they are students who have proven their ability to do a personal work which gives evidence of mature and independent judgment; they are students who have the background and linguistic training necessary for an adequate view of their subject. Then too they are students with a soul, with some imagination, with some reaction to the wonderful and the beautiful. I do not believe that a man can do research without these last named qualities, and somewhere it has been said that the man with no appreciation of the beautiful should never teach others.

For our part let us insist on excellence in scholarly work, excellence in college work, excellence in mastering the tools necessary for good work. Let us set this as our motivating ideal. As college professors we must bend all our efforts to produce the intense, accurate, resourceful mind. This constant insistence on excellence should be part of our whole academic program; it should set the tone for the work of our institutions. Not only is this insistence the obligation of the professor, but it is also very definitely the work of the

dean and especially the president. Young people are easily impressed. They also seek the inspiration of our administrators. If we have this academic excellence as the objective of our schools, we shall avoid statements like that recently made by a graduate of one of our universities that after religion, sports came first as an integral part of American life.

The very purpose of the student being in a university program is to attain intellectual achievement in terms of that university program. Success on the level of their studies, that is the reason young people go to college. Let us stop worrying about those who are not doing too well or who are actually not interested in doing too well and let us begin to pay more attention to students who are true students and who because they are students will bring praise to our collegiate institutions. When we maintain high intellectual standards, we are doing the right thing for every student; if we lower those standards, we are unjust not merely to our college but to the very student we are in business to inspire.

You will recall a recent account of certain Basque revolutionaries who had been imprisoned for their stand in favor of Basque separatism. When their case came before the court, the judge treated them with true understanding because he said that being Basque was a state of mind. I have lived with these wonderful people, and their truly incredible tenaciousness impressed me tremendously. These people do not want to be part of Spain and I suppose that when the last Basque is struck down by the last helicopter he will be talking Basque separatism. I ask your indulgence but the point that I am trying to make is that that is the spirit we ought to have. We ought to be so convinced of the necessity of this excellence in education that it becomes a category of our minds. We ought to drive it home in every talk, in every statement, in every observation. Our students should never once have the least doubt as to our stand. And if we do not insist on it, the student will know it. If we are not interested, then he will adapt himself accordingly.

But you will say what of the student who cannot attain this excellence. Perhaps he cannot, or some cannot, but I insist that men react to a challenge. The greatness of man has never been so manifest as when God held up to him not a finite but an infinite example of perfection.

The academic atmosphere of a college is a very subtle thing. Some may say that it is so subtle that it is imperceptible. However that may be, it is also dangerous. There are colleges who give the general impression that scholarly excellence and achievement are secondary. This is truly an amazing situation. For a while I thought that it was just a reflection of our times and our troubled times and not the fault of the college. But there is no doubt at all that it is the fault of the college, for in so many instances our collegiate education has become infiltrated with a false set of values which involve an actual renunciation of true intellectual ideals.

So often this occurs because we think quantitatively and not qualitatively. Even our immediate reaction to much that we have been discussing is to add another course, tack something on. Actually the reverse procedure would be much better. Let us remove some of the obstacles to scholarly work and make it possible for the good student to work in terms of his intellectual capacity.

One of the most valuable instruments not merely for academic work but for general education is the knowledge of a modern language. Yet I have talked to any number of students who cannot take an extra modern language or even attain excellence in one because of the interminable requirements. Requirements do have their respectable place but, if a student is reasonably

well acquainted with the content of a required course not immediately associated with his main interest, then the dean should be authorized to make an exception.

The insistence on excellence and academic productivity is actually more important to Catholics than anyone else. For us it is not merely an occupation or an avocation; it is truthfully an apostolate. We must produce men and women who will make an impression in this wonderful and truly incredible world. And even though there is an evident decline in intellectual values, this world is still influenced by academic excellence. Our students have a dual obligation; they must be excellent Catholics and excellent scholars. We and they have an eternal obligation to bring light to the darkened mind. So often we forget this; cozy in our possession of truth, we often do not do our share in advancing truth. As professors we are not in business merely to produce the good Christian; we justify ourselves when we produce the intellectual and creative Christian. As professors, we do not exist primarily to save souls, but to educate and develop the Christian mind.

We are often concerned because our students have not made the impression we feel they ought to make in scholarly circles. But do we ever let them know that we expect them to make such an impression? Was it actually ever proposed to them as an ideal? And—just to mention a third—the instances when our colleges and universities gave financial encouragement to the industrious student (and by this I do not mean just an insignificant scholarship) are too few to record.

Years ago Chesterton wrote that it was the ideals of society that were wrecking people. It is the ideal proposed to us in our day, this ideal of mass education, that is ruining us. You would think that as professors we had the obligation of putting or pushing young men and women through college. We do not have that obligation at all. Yet the devotees of mass-education have forced into our intellectual mansion the flea-ridden mongrels of "practical courses," "watered down disciplines," and "courses of immediate return."

It is all a question of interests. I was talking to a priest, a teacher in high school, who contended that his students have no time for intellectual interests. Consider the actual amount of time that the ordinary American student devotes to an interest in sports. Now I know that sports are healthy, and we recall the good priest who holds that sports keep boys "out of trouble." All well and good. But this very healthy interest in sports with their supposedly incredible "vis medicativa" is as truly an obstacle to a consistent interest in learning as an insolent air-hammer.

We must insist on intellectual interests. Perhaps we ought to begin with ourselves and ask ourselves if our own interests manifest the objective of the university, namely, "the learned Catholic man of accuracy, critical ability and thoroughness." We must free the mind for truth. With all the talk in our day of freedom of the mind and freedom of investigation, there is not much of it at all. The magnificent spiritual forces of the mind have so often been channelled into limited, materialistic programs. The mind is freed by the knowledge of truth, not by the production of the perfect ice-box. More than ever we need the man of range, of vision, the man who appreciates the intellectual problem. He may not be interested in the fascinating invasion of England in 1066; but at least he knows that it is a valid intellectual interest. In our time there has just been too much using the head and not enough enriching of it. Man has done in our time more in the way of tangible achievement than ever before; but when all is said and done these great achievements are on the lower level of this fantastic human intellect. There

is a higher end and finality for the intellect, an end commensurate with its dignity as man's highest spiritual faculty, and which inspires it to reject any classification of itself in terms of means, help, agency or instrument.

The graduate school needs the good student, but not merely the student of good marks, but the student of good marks and some humanism. We ought not fall too far behind some industries who believe that they ought to have men of humanistic training on their board of directors. The great industries have grown to distrust the exclusively pragmatic, the purely practical. The curious fact is that often the greatest enemies of humanism are the colleges themselves. So intent are they to produce the acceptable pre-professional students, or pre-business students, that they wind up producing no true student at all. This is extraordinarily serious, for it can result in a gradual decline in university status itself. It did once happen that the great minds that influenced western society were not university minds at all; and I am referring to Petrarch, Dante, Valla, Ficino and other lights of the Italian Renaissance, not to mention Erasmus, that incredible mind, or More or Colet.

Another practical suggestion. Let us introduce a curriculum or a program for the scholar, for students interested in our work. There are programs for doctors, dentists, lawyers, business men, but there is no recognized curriculum which would have scholarship as its objective. There are no allowances made, or at least they are not translated into act, by which the gifted student can adjust his program better to fit the objectives of scholarly work. Actually many of the courses he is required to take are obstacles to true academic excellence. And they are there, as perfect instances of just what we ought to avoid; they have been introduced by some department looking for majors, or they are there because if the poor student does not know something about this or that subject he will be worse. Again our tremendous interest in providing for the poor student and saddling the good student with courses that render it impossible for him to get the training he must have.

Now let us consider the modern languages. I say modern languages because it seems almost impossible to expect that the student would have his Greek or Latin. These modern languages are absolutely necessary for graduate work. Without them one gets no rounded view of a subject, nor does he enter into it seriously. For his lifetime he is without that understanding tableau of reference, that fascinating tapestry of detail that lies at the basis of a well-rounded judgment. After all the Spaniards, the French, the Germans, and the Italians—just to mention a few moderns—have done work in their fields, have some opinions, and have some serious judgments.

I know that there are certain sciences which do not require or need these languages. Perhaps that may be true. Yet it is a shame on our house that we cannot through the teaching of these precious tongues maintain that common means of intellectual exchange so long one of the very marks of learning. You hear many arguments for the dropping of the languages, arguments actually based on the reluctance of students to learn them. So we, educators, lower our standards; we refuse to maintain the norm of our profession. But such moves are not made by the professions. In fact they raise their standards. Nor by business, where there is increasing pride in their achievement. Yet we have done so, and in terms of the very instruments needed for scholarship. Let us be jealous of our interests and maintain the standards of our own profession.

Technically we are in an excellent position to give a good education. Our problem very often is that we do not know what we mean by it. We have good means, but a confused objective. So many demands have been put on

the college in terms of terminal preparation, and readying the student for the professions and for business, that college authorities are often hard put to explain the kind of education they are allowed to give. They will do incredibly more for their students by working in cooperation with a graduate school that appreciates excellence in true scholarship than with schools devoted to professionalism and business. After all the graduate school is a legitimate son of the college, its training, and its objectives; it is not the devious son of the maidservant. Close cooperation between the two will make for better scholarship, and it is by true scholarship that the college obtains its stature.

The student who says that he is not interested in working the way scholars work, who is not interested in following for a while that training which becomes the possession and pride of learned men, ought not to be in college at all. He should not be taking up our time.

It is precisely at this juncture, when we consider the reluctant student, that something happens that hurts us all. We know that this student ought not take up our time; yet we keep him or the administration keeps him. We use many specious arguments to justify this, but these arguments hurt him and far more seriously ourselves. We get into the habit of associating with bad companions. We reduce our course levels and our thinking (which is so much worse) to the level of the inferior student. Where we might possibly help him by maintaining our standards high, and require that he make a truthfully serious effort to measure up to them, we give up the battle before it is engaged. We adapt our curriculum to his level before we know what he can do. Instead of educating him, we it is who are being educated by him. And not for anything good either.

I would much prefer passing him than adjusting our collegiate courses to fit his misdirected desires.

When we lower our standards, when we do not make this serious effort to produce the scholar, we fail even the poor student. We fail him far more than the druggist who mislabels his medicine; we mislabel his mind's food, and we tell him that this process and this study will educate him for later on and make him more a man. Life itself will show him later on that that is not so and he will become embittered; or what is exceedingly worse, he will not become embittered at all.

HOW THE UNDERGRADUATE COLLEGE CAN BRING SCHOLARSHIPS, FELLOWSHIPS, AND OTHER OPPORTUNITIES TO THE STUDENT

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Whatever I have to say on the subject of bringing opportunities for graduate study, research grants, and the like to the undergraduate, I hope will be a prelude to richer suggestions from persons of more varied and extensive experience than my own. My remarks are obviously exploratory rather than definitive. Further, since Father Henle has laid on me a mandate to be practical and specific rather than theoretical in the presentation of this paper, I also hope that what I say by way of illustration, in which I can hardly expect to be original, will still be of sufficient interest to stimulate you to make your own local applications of these examples.

After hearing Father Kemp and Father Ewing, we may assume that it is desirable that our undergraduates be made more fully aware of the life of scholarship, the vital and not pedantic research, possible for them after they have completed their general course of education. I would go even further and say that the beginning of this process for better students should come in the last years of high school; but that topic lies beyond the bounds of this paper. Here, we are concerned with the undergraduate college, and since I do not pretend to speak for others, with the liberal arts college.

We should, then, employ all possible legitimate means to promote scholarship and bring to our undergraduates the opportunities for pursuing it beyond the four years of college. What means may the college use to do this? An orderly division shows that these means fall under four related heads. These are, first, our relations with institutions, agencies and foundations which grant or sustain scholarships. Second, our relations with other constituents of the university or college. Here we must consider rapport with the higher administration, deans of other colleges, and with departments of coordination and public relations. Third, relations with departmental chairmen and members of the faculty. Last, the student. In all of this I assume that the dean himself has scholarly interests and is not the popularly conceived dean, a mere active man with a grasshopper mind.

On the first point, relations with agencies and foundations, I shall be as brief as I can. Common sense reflections are here in order. It seems to me that we have not always made ourselves familiar with the objectives of foundations and granting agencies as we should. Feingold and the bulletin of the Office of Education on scholarships and fellowships on our shelves do little for us. We cannot afford to glance hurriedly at announcements, say of Woodrow Wilson or National Science grants, dispatch these with celerity to departments and forget the whole business. Needless to say, in the interests of his school, the dean should not sail these promptly in the wastebasket under the compulsion of an ideally cleared desk. The dean is harassed, troubled with minutiae which should never reach him. He must soothe the troubled student, calm the irascible teacher, perform a thousand functions which may be annoying, wearying, but he must not forget that he is a dean and responsible for the greater good of his school, and that greater good includes the fostering of scholarship beyond his own domain, beyond his rule of four

years over the undergraduate. We must know the objectives of the foundations. If grants this year from a particular foundation are for Near Eastern studies, centered on countries under Soviet domination, we must be able to explain to the student ambitious to read the Greek philosophers at the Classical Institute in Athens that his proposal cannot expect approval. A student wishes to apply for a Woodrow Wilson grant for the study of a natural science. We must know that such grants are made to develop future teachers in the humanities and social sciences and that only *history* of the natural sciences will be considered. We must make time in a busy day to master the materials as well as we can.

If representatives of a foundation visit our area, we should make contact with them if possible. Often enough, they will try to make contact with us. We make a poor impression, indeed, when such visitors are treated with perfunctory courtesy, shunted from person to person, until they must wonder at us. But more than this, if there are representatives resident in our city or area, we should cultivate them in a proper way. They are quite used to this. Representatives are supposed to represent. Trained in our American tradition of good public relations in business, they are perfectly willing to answer any legitimate queries on the objectives of the organization which they represent, and the kind of young student they are interested in. We may discover in this way that Marvin Brown, a straight "A" student, whom we have regarded as a brilliant prospect for the world of learning, and whose only defect is a somewhat shy and diffident personality, will have less chance with the committee for Rhodes scholarships than Bill Ruggles, a "B" student, with marked qualities of leadership.

Finally, even if we are not naturally blessed with patience, we must cultivate it in our dealings with committees, agencies, and foundations. Defeat of hopes one year must not dash ambitions for the next, and the next. Little is achieved, and that bad, by writing to representatives of foundations with implied accusations of discrimination.

All of these things have a bearing on the ways in which we bring the possibilities of grants to the attention of undergraduates. Dealings with administrative officials in the college or university, with departments of coordination and public relations, have an even more immediate bearing on our topic.

The president of the institution, or his ultimate representative in academic affairs, and fellow deans, particularly of the graduate school, should be made fully aware of the dean's interest in procuring aid, grants and scholarships for his students. The results are somewhat surprising at times. Notices of offers which he might otherwise not receive are sometimes sent to him. One case an illustration. For years, at one institution, an engineering student received the scholarship to a neighboring university within the power of the first school's nomination. That was very good, if a little monotonous. Finally, the dean of the liberal arts college declared his interest in that same scholarship and it was granted to one of his students. Human affairs can be at times as simple as that. The spirit of cooperation here is the necessary element, as it is so often. If a student goes, for example, to Vice-President Jones, instead of to Dean Williams, in applying for a grant, God bless him. What good could come from Dean Williams giving way to jealousy? His object is to promote interest in scholarship among the promising undergraduates. He has, perhaps, one less letter to write. So long as the channels are cleared, and proper authorities know who is applying for what, and where, this sort of thing can be a manifestation of institutional health. The dean and other members of the administration can team up nicely to achieve results good for the collegiate commonwealth.

The same spirit can animate our connections with the placement officer of the university. Sometimes out of the way, unconventional opportunities to encourage scholarships are uncovered in this way. Sometimes the direct subvention of one thing may give indirect help to the dean in his efforts to bring to his undergraduates notice of academic offers. Let me illustrate. At one university the placement officer went from dean to dean in order to interest them in supplying special bulletin boards for the posting of notices of interviews for employment and employment offers, a kind of campus "want ad" service. All he asked was an allocation of \$34.75 for the completion and installation of the boards, a rock-bottom price. One dean could not see how he could allow for the installation in his budget, and refused. Another, with more flexible conscience or budget, did without something and ordered the installation. He now has more space and a more attractive arrangement for his display of scholarly wares, the multitudinous broadsheets of university and foundation grants. At our institution we are still somewhat starry-eyed idealists. We know what is commonly said, that students do not read posted notices. But we know that people with the habit of reading thrill to print, and so we provide a mural of bulletin boards. There are bulletin boards for student activities, for official notices, for employment opportunities, and sacrosanct, to be unsullied by anything else, for opportunities in scholarship. Some departments duplicate college and university services by posting on their own bulletin boards. I have seen students reading the notices on that scholarship board; I have talked with them and discovered dreams and aspirations. This one would like to go to the University of Oslo for a term to study physics; that one has ambitions to prepare himself for foreign service; another would like to learn Russian and eventually go into Russian studies. "Please Post" does not mean bury away in a mass of unrelated material.

Among public information service we should class the student newspaper. If the right approach is used with the campus editor and the faculty adviser, wonders can be wrought here. Too often the campus newspaper is a target for the scorn of the faculty. They read to condemn the trivia that fill its pages. Our campus paper appears twice a week during the regular school year. This year hardly a week has gone by but we have had some kind of a story on a grant or scholarship. Sometimes two stories have appeared in one week. Nor were these meager snippets. The paper gave generous coverage, because the editors were convinced that this was news for the students.

No less space should be given when one of our students wins an award. Ironically enough, here we sometimes fail. Announcements of awards sometimes come late or at an awkward season. The cognoscenti know all about it, but the campus public does not.

I come now to a very important point, the departmental chairmen and the faculty. The question arises: Should special formal committees be appointed for the promotion of graduate studies, or should we work through regular departmental channels, supplementing this with direct contact with interested members of the faculty? The first possibility has a kind of attractive neatness about it. We are enamored of committees. But we know the hazards of such solution to problems. What goes into committee often never comes out. If a committee is appointed, faculty members not on the committee are liable to lose interest. The dean, after all, must be the driving force in questions of this kind. He must animate the still-life of academic complacency. When his faculty discovers that he *is* thoroughly interested, then the willing souls gravitate to him. These are his informal committee, capable of indefinite expansion. But first of all the dean must see to it that the chairmen are

interested, too. Otherwise his effectiveness will be something like that of a sudden firecracker.

The interest of departmental chairmen and faculty should not be left to routine notices. The dean, through private conversation, through faculty meetings, must by constant effort make known his interest in the future studies of the better students, without losing sight of the all-important educative process. The experienced chairman or faculty member will know how to bring the seed of interest to maturity properly. His skill in this should never go without proper recognition and praise. If a notice of some importance comes to the desk of the dean, he should not just send it without comment. It should be accompanied by a letter to the chairmen concerned and the faculty, explaining why the college should be interested, and seeking cooperation.

The special aptitudes of faculty members, or their particular interests should be allowed growth. One man can and should become the college's expert on Fulbright grants, another on Woodrow Wilson scholarships, and so on. These in reality constitute a committee. Initiative recognized and lauded in individual members of the faculty makes for the healthiest kind of spirit of learning in the school.

As I said above, there will be some faculty members who will prove an obstacle. They provide a small but dreary chorus of discouragement for the ambitious student. Some through misinformation call the pursuit of the Ph.D. the idol introduced from German universities which dominates our campuses. These conceive of graduate work as essentially narrow, pedantic, illusory. They know nothing of the disciplinary value of such study, let alone the enrichment of total knowledge and the intensive knowledge possible through it. Again, there are always a number of frustrated doctors. Some fell among thorns or were trodden on by the way, not always, I hasten to say, through their own fault. Often enough, not always, they provide the opposite of the inspirational voice and spirit needed by the promising student: the lukewarm attitude, the sneering reference to Ph.D.'s, do more than a little damage. So also the zealot who condemns our universities as mere apes of secularist institutions for demanding the Ph.D. of teachers covers unconscious malice with a cloak of piety. We must learn to counteract such influences; neutralize where we cannot remove. This sort of thing is not too common, we may be thankful, but it is present in our schools and should be openly recognized as scholastically subversive; and together with vegetable indifference of faculty Ph.D.'s or not it makes up our greatest hazard to promoting graduate work.

As a last word, the student. All that I have said so far suffices for this point, with one addition. We cannot be fascinated by things, gadgets, "gimmicks," if we are to be good deans and good teachers. Our chief interest must be people. Our door must be open for conference, no matter how busy we may be with reports to the president, studies of grade charts, the routine of letters. Directives are never enough; we must give personal and warm attention to this matter. John Krawec arrives unannounced with an exciting idea to apply for the study of Oriental languages. Work must be laid aside to talk with John, to search out his intentions, his aptitudes, to direct him personally. We may be late for lunch, the letters may still need to be signed, and we are another hour behind on necessary tasks—but we will have performed part of our real office as deans and as teachers. Love of scholarship comes by contact with scholarship.

SPECIAL MEETINGS AND PANEL DISCUSSIONS

PRESIDENTS' CONFERENCE

(Chairman: Rev. Brother W. Thomas, F.S.C., President, St. Mary's College, Calif.)

MINUTES OF THE FIRST SESSION

The Presidents' Conference was called to order at three-fifteen o'clock on Tuesday, April 20, 1954, in the South Ballroom of the Conrad Hilton Hotel, by Brother W. Thomas, F.S.C., President of Saint Mary's College of California. Bishop McEntegart, Rector of Catholic University, said the opening prayer.

Brother W. Thomas gave a brief history of the Conference and then announced the topics for discussion, which had been decided upon by an advance poll of 36 presidents from different regions of the NCEA and from different types of colleges.

The first topic of discussion was fund raising. Sister M. Camille, President of St. Teresa's College, Winona, Minnesota, summarized what had been accomplished by the 14 Minnesota private colleges (7 are Catholic colleges) who banded together to solicit funds from industry. She stated that the Hill Foundation had financed (with a sum of \$20,000 for three years) the establishment of an office for an executive director. Last year the Minnesota College Fund realized \$50,000; this year they have obtained \$60,000 so far. The Minnesota group intends to seek aid not only from industries whose home offices are located within their state but also from other industries which are serving Minnesota.

Sister Mary Louise, President of Dominican College, New Orleans, reported on the progress of the Louisiana private colleges (4 Catholic; 2 Protestant). She said that their executive director receives \$10,000 plus traveling expenses per year. Father Freiburg, OFM, President of Quincy College, reported that the 22 colleges which make up the College Federation of Illinois obtained \$160,000 in 1½ years of soliciting funds from industry. They have realized three times what they put into the project in the beginning and are gratified by the good will that has been created among the colleges by this joint effort. Father Smith, President of Spring Hill College, Mobile, Alabama, reported that the private colleges have not formed a federation in their state because of their peculiar circumstances. The Negro colleges have a special fund of their own and do not wish to participate in joint fund raising. Since the Methodist colleges likewise declined to join a group, it was thought inadvisable for the Baptist and Catholic colleges to incorporate.

Father Steiner, President of University of Detroit, pointed out that the Michigan federation of colleges has unfortunate features as far as his college is concerned. U. of D. is much larger than the other private colleges in that area and has been able in the past to realize \$300,000 in an independent campaign. Father Steiner believes that "big business" has a serious objection to

joint solicitation on the part of private colleges because some of the colleges in the group are not worthy of the support of industry. Some form of federation is desirable, Father Steiner thinks, but the type of federation organized in most of the states at present is not satisfactory either to industry or to the colleges.

Sister M. Thecla, President of Immaculate Heart College, voiced the opinion of some of the small women's colleges that since they are not able to raise anything like \$900,000 in one campaign of their own, it seems expedient that they join with other colleges in seeking financial help from industry. Sister Thecla also stated that business men in the Los Angeles area had been pleased to see that the Catholic women's colleges belonged to the group and recognized the contribution which they are making to the community through their liberal arts programs. To be eligible for membership in Independent Colleges of Southern California, Inc., the colleges must be finally accredited by the Western College Association, Sister Thecla reported. This stipulation seems to have satisfied the business men of Southern California that the colleges in the group are all worthy of their support.

Father Kammer, Vice President of De Paul University, reported that the American Cities Bureau had set up an office for them with a complete public relations staff. Lay advisors provided lists of new people whom the University had not contacted before. Father Kammer suggested that one good approach to corporations is to show what the colleges are doing directly for business. The colleges should stress the aspects of their program in which many people are interested. He also suggested that alumni associations should be made accustomed to annual giving. Father Desautels directed to Father Kammer the question, "Are corporations really interested in colleges that have only a liberal arts program?" Father Kammer answered that they are most interested, of course, in science majors, but that the colleges should educate corporation heads to the value of a general liberal arts education.

Father Reinert, President of St. Louis University, said that corporations should be asked to match dollar for dollar what the alumni of a college give. When they see that the alumni support their own college, they will have confidence that the college is worthy of their help too.

Father Hesburgh, President of Notre Dame University, stressed the psychology of giving. People want to *share* what is being done, he said. Sometimes it takes from ten to fifteen years to convince people of the real value of something. The college must keep up a consistent policy of showing the public what it is doing, what its academic excellences are. People give *when* they want to, but the college must not fail to prepare the way for their giving.

Notre Dame has an eleven million dollar budget, Father Hesburgh said. Six million is derived from student tuition, the rest comes from solicitation. The colleges should bring business into their confidence and let them see what the resources of the colleges are. Big business has to feel a mutuality of interest in college education. Northwestern University opened its public relations files to Notre Dame to show them the techniques they used in soliciting funds. Father Hesburgh said that there are twenty people on Notre Dame's staff for public relations and solicitation. He feels that college people are better than professional fund-raising companies for this kind of work.

The second topic, college recruitment, was discussed briefly by Sister Thecla of Immaculate Heart College and Father King of Santa Clara University, representing Father Hauck. Sister Thecla reported that in her area more and more applications are being received from public high school seniors. These students are frequently honor students in their schools, but are lacking in the

requisite subjects for college admission. Sister Thecla suggested that more direct contact be made with public high school students at the 10th and 11th grade level or with public high school counselors to acquaint them with the college entrance requirements. The Catholic colleges still need to give more publicity to their scholarship programs so that Catholic students in the public schools will not feel that Catholic higher education is out of their reach financially. Parents and counselors frequently do not encourage bright students to take a college preparatory course in high school because they do not know of the scholarships available in Catholic colleges for needy students. Father King suggested that public high school students might be contacted through the parishes as well as through the counsellors in the schools. He reported that Santa Clara sponsors a "Parents' Night" to introduce students to the college and its activities.

The third topic, improving the Catholic character of our colleges, was discussed briefly by Father Hesburgh of Notre Dame. Father Hesburgh proposed that we evaluate ourselves in these respects: 1) Can we do a better teaching job in the fields of theology and philosophy? 2) Can we develop better integration of the liberal arts courses into the whole of Christian wisdom? 3) Do we foster integration at the faculty level? Do we encourage faculty discussions cutting across departments? 4) Do we foster a direct relationship between the Catholic mind and Catholic action? Do our students show it forth in their Christian lives? 5) Do we provide special spiritual opportunities for our faculties, such as retreats? Do we provide lectures in Christian culture for them?

Father Hesburgh expressed the opinion that Catholic colleges are somewhat reluctant to evaluate themselves. Less than 10% of the applications for Ford funds for self-appraisal came from Catholic colleges. Two Catholic colleges received grants this year. The one that received the highest rating specified that it intended to study the question, "How can we make this college more Catholic?"

Since the time allowed for discussion at the Presidents' Conference had almost expired, Brother W. Thomas suggested that the last topic on student attrition be limited to a few remarks from Brother Augustine Philip of Manhattan College. In a recent study of their attrition rate, Manhattan College sought to discover the reason for the large percentage of engineering students (40-45%) not achieving the degree. They found that 80% of the failures came in the freshman year of the engineering course. The study raised the question—Is poor teaching responsible for the great number of failures among beginning students?

At four-thirty, Brother W. Thomas terminated the formal meeting and announced that informal discussion of the topics might be continued at the social hour which followed immediately.

MINUTES OF THE SECOND SESSION

The meeting was called to order at 3:15 P.M., April 21, 1954, in the West Ballroom of the Conrad Hilton Hotel, by Brother W. Thomas, F.S.C., President of Saint Mary's College of California. The meeting was opened with prayer led by Abbot Heider.

1. A proposal was presented by Dr. Karl E. Ettinger, to establish a "Universities Research Corporation" as an instrument for colleges and uni-

versities to negotiate and administer research contracts with government, industry, trade, professional and similar organizations.

Dr. Ettinger presented a lengthy explanation of the proposal, and, after he withdrew, Brother W. Thomas opened the meeting for discussion by asking Monsignor Frederick Hochwalt to speak to the point of the proposal. Reactions from the floor were called for and after much discussion, the proposal was refused unanimously.

2. Monsignor Hochwalt asked for an expression from the group as to whether or not a study was desired from his office on the number of research grants that had been obtained by Catholic colleges and universities within the last five years.

A motion was made from the floor, seconded and approval was voted.

The meeting was concluded at 5:30 P.M.

CONFERENCES FOR DEANS, REGISTRARS AND OFFICERS OF ADMISSION

(General Chairman: Rev. Arno Gustin, O.S.B., Dean, St. John's University,
Collegeville, Minn.)

REPORT OF SECTION ON STUDENT GOVERNMENT

(Discussion Leader: Rt. Rev. Msgr. Joseph E. Schieder, Director, Youth
Department, NCWC, Washington, D. C.)

SISTER MARY IGNACE, ASSISTANT DEAN, ST. XAVIER COLLEGE,
CHICAGO, ILL.

Father J. E. Eiselein, Assistant Director of the Youth Department, NCWC, extended to the participants the greetings of Monsignor Schieder, who was prevented from attending by his chairing the International Seminar and Study Week of the World Federation of Catholic Young Women and Girls. Father Eiselein also extended the greetings of Archbishop Mitty, Chairman of the Youth Department; of Bishop James A. McNulty, new Episcopal Moderator of the NFCCS; and of Father Fintan R. Shoniker, O.S.B., National Chaplain of the NFCCS.

The discussion leader oriented the meeting by explaining the continuity with the interesting session on the same topic at the 1953 NCEA convention. Also, he pointed out the scope and nature of NFCCS in the framework of the Youth Department and NCWC, and the Federation's relationship to college student governments; viz., the National Commission on Student Government, seated at Manhattan College, New York, and the annual Student Government Presidents' Conference, held in conjunction with the NFCCS National Congress.

The NFCCS, it was emphasized, presented valuable opportunities for the development of student leaders through the broadening of their vision in the regional and national gatherings, where experiences are shared with leaders of other Catholic colleges; in the use of materials produced by other students in the wide variety of NFCCS Commission programs (Catholic Action Study, Confraternity of Christian Doctrine, Family Life, Forensics, International Relations, Literary, Liturgy, Mariology, Mission Study, Social Service, Interracial Justice . . . as well as Student Government); in seeing the world-wide picture of the Catholic Student Apostolate, through Pax Romana, the Overseas Service Program, the Travel Program, etc.

Specifically in the field of student government, the *Newsletter* of the National Commission on Student Government, prepared by students themselves, broadens the outlook of campus leaders, offers results of surveys, treats new trends, problems, successes in student government across the nation; it is a practical complement to the Student Government Presidents' Conference and the work of the Regional Commissions on Student Government. In commenting on the work of the Commission, and the contribution of Manhattan College, Father Eiselein urged the administrative officials present to encourage

their student government leaders to keep in close contact with the National Student Government Commission, while they themselves did the same; or, preferably, utilized the service of the national office of NFCCS at NCWC, Washington 5, D. C.

After these background remarks, Father Arno Gustin, O.S.B., Sectional Chairman, distributed to each participant a 3-point agenda for consideration:

- I. National Federation of Catholic College Students
 - a. Impact on college program
 - b. Value as a student organization
 - c. Budget
- II. National Student Association
 - a. Value of this organization for Catholic students
 - b. A means of working with students from all types of institutions
- III. Student-Faculty Educational Policies Committee:
 - a. Is there a valid reason for the existence of this sort of committee?
 - b. What should be its functions?
 - c. Should the dean be an ex officio member?

With time so limited, a vote was taken to determine which major area should be treated first. *Result*: "Student-Faculty Educational Policies Committee."

After a call for a definition and clarification of the *name* of the Committee, general consensus indicated that "Educational Policies" was a bit misleading as a title for student-faculty committees described by the college administration officials present.

a. In answer to the first of three questions of the agenda, "Is there a valid reason for the existence of this sort of committee?" the positive attitudes, the wide acceptance and the varied uses of such student-faculty cooperative committees pointed to a development of student-faculty relations which appears to be widespread and well accepted by both faculties and student bodies.

Lively participation and discussion revealed that a variety of names is presently used to label these co-op ventures: a few, "Committee on Academic Affairs," "Cooperative Council," "Student-Faculty Committee," et al.

Among the reasons offered for the value of such a committee: "Effective means of internal public relations"; "stable direct contact between students and faculty"; "practical 'sounding board' for new policies of the administrations"; "minimizes students' unfounded criticisms"; etc.

- b. "What should be its functions?"

The answer to this query was in light of experience rather than untried theories. Besides the more general functions enumerated above, as reasons for the existence of the committees, one university announced that in September its committee would begin to serve as an auxiliary group to the faculty to evaluate the courses and professors; some felt the latter function a bit extreme. In one case the president of the student government actually *chairs* the monthly meeting of administrative officers and officers of the student council; another, in offering a student voice in administrative policy found that the most radical "demand" was in the request for a realigned examination schedule that avoided too many exams on one day. One college has the faculty elect three of its members to meet with the officers of the student government for the interpretation of policies, clearance of student activities, and a score of areas of cooperation.

- c. "Should the *dean* be an ex officio member?"

There was a most emphatic "yes"—that not only deans, but also presidents, where possible, should meet with the student representatives.

The question was raised, however, as to the advisability of administrative officers serving on these committees: insofar as there might be a stifling of student frankness. A vote of the group was taken and a majority felt that the "top brass" should be represented.

II. National Student Association

a. Value

b. Means of work with students from all types of institutions

There was comparatively little discussion on this topic. The opinion seemed to be that "b" was the main value, plus the factor of injection of some Catholic influence into the college student milieu.

III. NFCCS

a. Impact

b. Value

c. Budget

The element of "impact" was the only one of the three points treated, due to the lack of time. In answer to the question, "Do you feel that NFCCS has an impact on the college program?" a show of hands indicated that, for many, it does.

The question was put: "Do most students feel that NFCCS has little connection with them?" The answer given was that a great deal of this depends upon the quality of the student leaders coupled with the support of the administration—student enthusiasm depends on these two factors.

Several cited an urgent need for a general student orientation to the NFCCS, geared particularly to the freshman. A Canadian educator pointed out that the Canadian Federation of Catholic College Students experienced the feeling among some students that such federations cause a duplication of effort on a campus, failing to see the value of regional, national, as well as international, cooperation.

REPORT OF SECTION ON THE IMPROVEMENT OF COLLEGE TEACHING

(Discussion Leader: Sister Mary Crescentia, B.V.M., Dean, Clarke College, Dubuque, Iowa.)

The section on "The Improvement of College Teaching" met at 3 P.M., Tuesday, April 20, in Room 16, Fourth Floor, of the Conrad Hilton Hotel. Sister M. Crescentia, B.V.M., Dean of Clarke College, Dubuque, Iowa, acted as chairman. Outlines of topics were distributed to those in attendance. Discussions followed the order of the outline. The points of discussion and summaries follow.

1. Student Rating of Faculty. Nineteen colleges reported having used the device of student rating; seven reported having discontinued doing so. Objections raised against the practice were the unpreparedness of students to make solid evaluations, the tendency to encourage student complaints, the impression created that the faculty feels inadequate, the impression that performance is completely measurable. Support of the practice was given by some who think that objectionable results arise not from providing the students the opportunity for an expression of opinion but from the unwise

formulation of the questions. They contend that much valuable information can be gathered on the reasonableness of assignments, the satisfactory functioning of bibliographies, reserve shelves, and the like. There was general agreement that when the rating device is used it is better that an institution construct its own forms rather than procure them from another institution or agency. Where student ratings are employed, the regular practice is that the students are unidentified and the collected data are available only to the instructor who is rated.

2. Approaches to the Improvement of Teaching. The question was asked "What is good teaching?" It was granted that there is no definite pattern for good teaching, but there are ways of learning what successful teachers do. Recommended ways of becoming acquainted with good teaching procedures included inter-class visitations, exchange of faculty between institutions at least for summer sessions, workshops on teaching conducted by visiting professors, and self-testing devices such as the recording and the playing back of class lectures. Attention was called to the possibility of securing funds for visiting other campuses through the Ford Foundation Scholarships for the Improvement of Teaching.

3. Methods Open to Deans, Registrars, and Department Heads for Fostering Better Teaching. Among the suggested ways of fostering good teaching were deans' learning from discussion with honor roll students what classes they like best and why they consider them best, the conducting of faculty meetings on a level higher than the what-to-do-about-immediate-problems type, the constant reviewing of the college, department, and class objectives, and the establishing of student-faculty boards. Two colleges using the last named of these means hold that it is an excellent medium for stimulating students to want good teaching.

4. In-service Devices Effective of Good Teaching. No actual devices were proposed. Discussion hinged around the need of a teacher to feel a devotion to the subject matter and a duty to add to it.

5. Challenging Good Students. No time remained for a discussion of this topic.

The meeting adjourned at 4:10 P.M.

THE SOCIETY OF CATHOLIC COLLEGE TEACHERS OF SACRED DOCTRINE

(Chairman: Rev. John F. Harvey, O.S.F.S., Dunbarton College of Holy Cross, Washington, D. C.)

REPORT OF MEETING

**SISTER M. ROSE EILEEN, C.S.C., DUNBARTON COLLEGE OF
HOLY CROSS, WASHINGTON, D. C.**

The meeting of the Society of Catholic College Teachers of Sacred Doctrine convened in the Tower Room of the Conrad Hilton Hotel, on Tuesday, April 20th, at 2:00 P.M., through the courtesy of the College and University Department of the National Catholic Educational Association. Present for the session, of which the Rev. John F. Harvey, O.S.F.S., S.T.D., of Dunbarton College of Holy Cross, served as chairman, were some one hundred fifty delegates of the colleges of the United States. Father Harvey in opening the session paid tribute to the Rev. Cyril Meyer, C.M., President of the College and University Department of the NCEA, and to the members of the executive committee of that department for their interest in and cooperation with the Society of College Teachers of Sacred Doctrine, and for their generous courtesy in providing time and facilities for the present meeting. Father Harvey recalled the very cordial relations which have existed between Father Meyer and those responsible for the organization of the Society since its inception. He then introduced the Rev. Cyril Vollert, S.J., President of the Catholic Mariological Society of America, who spoke on "The Origin, Development, and Purpose of the Society of Catholic College Teachers of Sacred Doctrine."

(Sister Rose Eileen's report of the meeting continues on page 254 following Father Vollert's address.)

THE ORIGIN, DEVELOPMENT, AND PURPOSE OF THE SOCIETY OF CATHOLIC COLLEGE TEACHERS OF SACRED DOCTRINE

REV. CYRIL VOLLERT, S.J., ST. MARY'S COLLEGE, ST. MARY'S, KAN.

I. ORIGIN

The remote beginning of the Society of Catholic College Teachers of Sacred Doctrine goes back to a certain day in June, 1953. In response to an invitation received from Dr. Roy J. Deferrari, Secretary General of the Catholic University of America, my colleague, the Rev. Gerald Van Ackeren, S. J., editor of *Theology Digest*, and I were directing a seminar on "Theology in the College Curriculum." We had begun our meetings on June 12, and had covered many topics. During the fifth session, held on Wednesday, June 17, we were worrying about the problem whether it is possible to teach theology scientifically to students who lacked basic courses in philosophy. At a critical point in the debate, Sister M. Rose Eileen, C.S.C., of Dunbarton College of Holy Cross, in Washington, asked whether it would not be desirable to have a society of college theology teachers, somewhat on the model of other learned societies, that could meet annually to consider some of the problems that were vexing us and could, perhaps, eventually contribute to the improvement of theological instruction in colleges and universities. The members of the seminar manifested great interest in the suggestion and discussed it with considerable animation.

Then it was that I made my contribution to the incipient movement. In the time-honored fashion of chairmen, directors, and teachers when confronted with a proposal, I requested Sister Rose Eileen to put our collective ideas on paper and to draft a resolution concerning the foundation of such a society. This was only the first of many jobs which, in behalf of the society, she has since graciously undertaken and competently performed. Overnight she composed a document which was read to the members of the seminar the next day, and which I should like to read to you.

"As a result of the stimulating and profitable exchange of ideas concerning the common objectives, the diversified procedures, and multiple problems of the departments of theology in our undergraduate colleges, we are convinced of the need for the formation of some national organization of college teachers of theology comparable in academic dignity and high intellectual standards to those proposed and maintained in organizations which seek to further the advancement of the teaching of other disciplines on the same level of instruction. In order that such an organization may function efficiently and profitably, it is recommended that its officers and steering committee be restricted to those members of the clergy and religious orders, both male and female, and of the laity, who have fulfilled the requirements for higher degrees in the sacred sciences or in the philosophy of religion or their equivalent, and who have had considerable experience in the actual teaching of theology on the undergraduate level. It is further recommended that active membership be restricted likewise to those who have fulfilled such academic and professional requirements. Provision, however, should be made for associate membership for those without such formal academic training in theology, but whose experience and interest in teaching theology on the undergraduate level

would provide personal enrichment through such associate membership, and likewise, a possible contribution of their wisdom to the deliberations of the active members of the organization.

"Since the problems of initiating such a proposed organization are many, it is further recommended that a committee of competent, interested teachers of theology representing the diverse systems of thought in scientific theology should be formed under the direction of a chairman thoroughly conversant with the scope and difficulty entailed in such a proposal as we are now making. Under his leadership and guidance and with committee members likewise competent in furthering such an organization, it is recommended that before any final decisions be made, the general plan of organization, national and later regional, the objectives, the procedures, the conditions of membership, the financial difficulties, and similar problems be discussed prudently and adequately.

"An organization so initiated and sustained would be a potent means of improving the teaching of the essential discipline of our Catholic colleges, and would also contribute to the esteem and respect for the department of theology among the secularistically minded educators who not infrequently hold the dominant role in the professional evaluation of our higher institutions of learning. The weight of authority in the professional aspects of teaching theology gradually acquired and developed through a college theology teachers' organization of high academic achievement and objectives might be a compelling factor in solving the many professional problems created in a society that is overwhelmingly neglectful of the role of theology, not only in achieving academic integration, but in the only essentially ultimate integration, namely, that of the whole man in the Mystical Body of Christ on his way to the Beatific Vision."

This resolution was unanimously approved, and on the last day of the workshop was included in a report that was read in a general meeting of all the seminars. Thus it would be printed in the annual volume that safeguards the gems of wisdom unearthed during the workshops from being lost to posterity.

On the same day the resolution was adopted at our seminar, suggestions were discussed regarding the way of getting such an organization started. First, all agreed that we should explain the proposal to those with whom we would come in contact during the ensuing months to evoke interest and to encourage desire to cooperate in the formation of such a society. Secondly, advice was to be sought regarding the proper procedure in bringing the proposal to the attention of the hierarchy and in obtaining episcopal approval and patronage. Thirdly, it was suggested that the proposal should be brought to the attention of the Rev. Cyril F. Meyer, C.M., of St. John's University, President of the College and University Department of the National Catholic Educational Association. Since Father Meyer was greatly interested in the problem of college religion teaching, he would very likely lend his support to the idea of such an organization. Fourthly, a committee was selected to follow up the recommendations of the resolution. It was decided that committee members should be chosen who would be in reasonable proximity to one another so that effective work on the project could be done. The committee was composed of the Rev. John F. Harvey, O.S.F.S., of Dunbarton College, Sister Rose Eileen, C.S.C., and Dr. Roy J. Deferrari, my former teacher and present friend. I volunteered to enlist his cooperation.

Difficulties that would confront any committee charged with the task of formulating a constitution for the proposed society were considered: the qualifications of members, the hardship of finding a convenient time to meet

owing to possible conflicts with other educational conventions, and the like. It was agreed that all those interested in the proposal would be invited to assemble at the 1954 NCEA convention to profit from the groundwork the committee might have accomplished during the year and to push forward with actual organization. It was suggested that the committee should endeavor to obtain an announcement of the project in the NCEA program for 1954.

II. GROWTH

In the beginning the committee had no way of knowing the extent of interest in an organization of this kind. The summer months provided opportunities for discussing the matter in several sections of the country. Everywhere Catholic educators were found who sensed the need for a society of college teachers of the sacred sciences, and expressed eagerness to support it whenever it might be organized. Correspondence was begun with Father Meyer. The recommendations of the seminar were communicated to him, and it was suggested that the national convention of the NCEA to be held in Chicago, in April, might be the most suitable place for presenting the idea on a national scale. Father Meyer's reply was encouraging. He thought that the Executive Committee would authorize him to make an announcement of the proposal at the general sessions of the College and University Department.

With the opening of the academic year in September, 1953, the Organizational Committee began to take definite steps toward inaugurating the society. Since there were no financial resources to provide trips to distant places, and since the committee members were busy teachers with heavy schedules, they agreed to seek additional aid from the faculties of theology of some of the colleges in the Washington area. Soon invaluable cooperation was obtained from teachers of theology and religion at Immaculata Junior College, the Catholic University, Trinity College, the Dominican House of Study, and Georgetown University. These members were the pioneers to whom must be credited the astounding progress that was made in the Organizational Committee meetings held monthly at Dunbarton College since October.

The personnel of this Organizational Committee who, in addition to and under the guidance of Father Harvey, have worked so magnificently and selflessly for the formation of the society, ought to be named. They are:

1. Father Eugene Burke, C.S.P., of the Catholic University of America and Trinity College;
2. Fathers Clement Kearney, O.P., and Thomas Hennessey, O.P., both professors at Dunbarton College of Holy Cross, along with their Dominican confrere, Father Urban Mullaney, O.P.;
3. Father Joseph Moffitt, S.J., head of the religion department at Georgetown University;
4. Sister Teresa Aloyse, S.P., Dean of Studies at Immaculata Junior College;
5. Sister M. Rose Eileen, C.S.C., of Dunbarton College of Holy Cross.

The first meeting of the Organizational Committee was held on October 11. Father Harvey was requested to act as chairman for this and subsequent gatherings. Discussion was conducted about requirements for membership, both active and associate, and the need for the clarification of objectives. Those who were present soon perceived that a broader basis of representation of Catholic college teachers of theology than could be secured in the Washington area was necessary in order to draw up plans for such a society. They

decided to contact Catholic colleges and universities in New York, Pennsylvania, New Jersey, Maryland, as well as in the neighborhood of Washington, and to invite teachers of theology or religion at those institutions to assemble at the La Salle College, in Philadelphia, on December 8.

Following the October 11 meeting, letters of invitation were sent to sixty-two priests, brothers, and sisters in the regions named, and a preliminary draft of the constitution was drawn up and submitted for criticism.

THE MEETING AT LA SALLE COLLEGE IN PHILADELPHIA

The first of the great meetings was held at La Salle College, on December 8, 1953, with the gracious approval of the Most Rev. John O'Hara, C.S.C., Archbishop of Philadelphia, who expressed his personal interest in the project and gave it his blessing. Forty-four teachers, representing twenty-six colleges and universities, attended the meeting and voted to form a society that should be organized on a national scale, but in such a way that it would likewise function through regional meetings. Among the results of the deliberations were the name of the society, its objectives, the general conditions of membership, and the election of an acting chairman (Father Harvey) and secretary (Sister Rose Eileen). The set of objectives formulated was regarded as provisional. A constitutional committee was appointed.

The forty-four delegates present, having decided to form a society of college religion teachers and having elected a chairman and secretary, constituted themselves a committee of the whole and proceeded with the business designated for the meeting. A copy of proposed objectives was distributed to each of the members for their consideration, discussion, and modification.

The debate about the objectives is extremely interesting, but is too lengthy to be reviewed here. I shall merely list the objectives, as contained in the agenda prepared for the meeting, and shall then give the objectives as adopted by the delegates after thorough discussion.

Ultimate objective: "To assist teachers in imparting to college students adequate religious instruction well integrated with the rest of the curriculum." As this ultimate objective is stated in general terms that could hardly lead to misunderstanding, there was no further modification and the delegates adopted it as read.

First proximate objective: "To further exchange of information and analysis of problems currently involved in the teaching of theology." In order to preclude controversy whether the term "theology" or "religion" should designate college courses in religious instruction, and to enable the constituents, whatever might be their individual viewpoint and personal preference, to proceed with constructive contributions to the movement, it was recommended that the term "sacred doctrine" should replace that of "theology" in all statements of the society's objectives. The observation was made, however, that it was not within the competence of this or any other organization to settle the controversy over the use of the term "theology." *First proximate objective as adopted:* "To further exchange of information and analysis of problems currently involved in the teaching of sacred doctrine."

Second proximate objective: "The analysis of inadequacies that may be found in present programs of religious instruction at the college level." It was pointed out that all programs of religious instruction known to the delegates admit inadequacies on the college level, and that exchange of data which the various colleges have accumulated in the development of their own

programs, could provide a wholesome topic for discussion at the meetings of the society. *Second proximate objective as adopted*: "To analyze inadequacies that may be found in present programs of sacred doctrine at the college level."

Third proximate objective: "The determination of the proper content of courses of religious instruction." In commenting on this statement, the chairman remarked that the objective did not mean that the proposed society in any way intended or desired to present syllabi to its members, or that it expected them to conform to some set of bureaucratic norms. Yet all agreed that programs of theological instruction are in need of constant evaluation and enrichment; such evaluation and enrichment could well be the fruit of the common efforts of the society. *Third proximate objective as adopted*: "To discuss the objectives and the proper content of the college course in sacred doctrine."

Fourth proximate objective: "The determination of the proper mode of instruction in religion courses, i.e., the degree to which it should be scientific, that to which it should be positive, that to which it should be moral in tone, etc." The chairman observed that this objective did not pretend to favor or disfavor any viewpoint or procedure in regard to mode of instruction. He emphasized that the statement implied that there are values in the scientific exposition of sacred doctrine according to the pattern of St. Thomas; that there is much to be said for the positive approach which endeavors to make conciliar and papal documents the fulcrum of instruction; and that the moral method which stresses the importance of assisting the student to see the need of living what he learns, of relating belief to daily conduct, is of great value. "What is important so far as the proposed society is concerned," he said, "is that the evaluation of these different modes by calm study, research, and mutual discussion may help all of us to arrive at a better method in the classroom." *Fourth proximate objective as adopted*: "To discuss and evaluate the various modes of instruction in sacred doctrine."

Fifth proximate objective: "The determination of the proper place of religious instruction in the curriculum, its influence upon other disciplines, and its relation to them in general." *Fifth proximate objective as adopted*: "To discuss and develop an effective program for realizing the proper place of sacred doctrine in the curriculum and its integration with the other disciplines."

Sixth proximate objective: "The development of effective teachers of theology on the college level." This objective was adopted as originally proposed, except to substitute "sacred doctrine" for "theology." But a motion was made and carried that the society should specify a further, closely related objective, namely, the study of a program of professional training for college teachers of sacred doctrine. Discussion resulted in the formulation of a *Seventh proximate objective*: "To develop standards for the adequate preparation of teachers of sacred doctrine on the college level."

A motion was then made to add yet another objective: "To develop a program between courses in sacred doctrine and co-curricular activity and student organizations on campus." Consideration of this proposal took form in the *Eighth proximate objective*: "To study ways and means of coordinating the course in sacred doctrine with other college activities."

The ultimate and proximate objectives of the proposed society having been ratified, the chair introduced the question of membership for the consideration of the delegates. However, since time was running out, the recommendation was approved that details of this question should be left to the committee which would be charged with drawing up the constitution of the society.

The chair was then given a grant of power to designate and form committees necessary for the work of the society, such as the Constitutional Committee, Publicity Committee, Advisory Committee, etc.

Father Harvey brought up the question of a place for the next meeting of the society. He informed the delegates that, in consequence of an exchange of correspondence between Father Meyer and Sister Rose Eileen, a place and time at the April convention of the NCEA had been offered. The advantages of this offer were outlined. However, this arrangement would not be adequate for the business of drawing up a constitution. It would rather serve the purpose of acquainting college teachers of sacred doctrine throughout the country with the ideals of the proposed society. An assembly prior to the Chicago convention was regarded as necessary, in order that a constitution and program might be prepared and presented to the national meeting in Chicago.

After discussion, it was decided to invite teachers of the New England area to cooperate in a constitutional meeting to be held in New York.

Utilizing the grants of power given to him, Father Harvey called two meetings of the Organizational Committee, which were held at Dunbarton College January 10 and February 7. The work centered mostly on the drafting of a provisional constitution. Father Eugene Burke had been appointed to act as chairman of the important Constitutional Committee. His capacity in such an enterprise was recognized as being of the highest order, as he had been active in forming the Catholic Theological Society of America and was a past president of that organization. At the February meeting it was announced that His Eminence, Francis Cardinal Spellman, had given his approval for the New York meeting, to be held at Fordham University.

THE CONSTITUTIONAL CONVENTION AT FORDHAM UNIVERSITY

The second of the great meetings assembled at Fordham University on February 22, with the approval and interest of His Eminence. Ninety-six representatives from forty-seven Catholic colleges and universities attended; they came from the District of Columbia, Maryland, New Jersey, Pennsylvania, New York, Connecticut, New Hampshire, Rhode Island, and Massachusetts. The main purpose of the meeting was to consider the report of the Constitutional Committee.

According to Article I of the Constitution, drafted for the vote of the delegates, "This association shall be known as 'The Society of Catholic College Teachers of Sacred Doctrine.'" A motion, however, was made that the name of the Society should be changed to "The Society of Catholic College Teachers of Theology." By a narrow margin the motion was defeated. A further provision of Article I, that "The Society shall be under the patronage of Mary Immaculate, Seat of Wisdom," was unanimously approved by the delegates.

Deliberation of the proposed constitution, article by article, continued. Some minor changes were introduced. Eventually, the constitution was adopted—as *provisional*; it was to serve as an *instrument* for organizing the society on a national basis.

As described in the constitution, the society is fundamentally envisioned as a teachers' organization, and the conditions for membership are formulated with this in mind. It is open to all those who, by scientific training or experience, are qualified for the teaching of sacred doctrine on the college level. Provision is also made for an associate membership.

After discussing, modifying, and approving the provisional constitution, the delegates proceeded to elect officers. The chairman of the Nominating Committee, Father Francis Keating, S.J., explained the principles that had guided the committee's choices. First, although the officers to be elected were to function as national officers, their selection should not be so widely represented geographically that the meetings in the first year of the development of the society would entail great expenses on their part or great distances. Secondly, in selecting officers of the society, the tradition should be established that sisters and brothers, as well as priests, ought to be considered. Thirdly, in the interests of continuity, it would be advisable to have representatives of the original Organizational Committee nominated among the first officers.

In line with these norms, the following officers and members of the Board of Directors were nominated and unanimously elected: President: Rev. Eugene Burke, C.S.P., Catholic University and Trinity College; Vice President: Rev. Joseph Moffitt, S.J., Georgetown University; Secretary: Sister M. Rose Eileen, C.S.C., Dunbarton College of Holy Cross; Treasurer: Brother Celestine Luke, F.S.C., La Salle College. In addition, the following nine members of the Board of Directors were elected: Rev. John F. Harvey, O.S.F.S., Dunbarton College; Rev. David O'Connell, O.P., Providence College; Mother Charles Therese, O.S.U., College of New Rochelle; Brother Alban, F.S.C., Manhattan College; Rev. John F. Fernan, S.J., Le Moyne College; Rev. Clement A. Ockay, Seton Hall University; Rev. Michael F. Mullen, C.M., St. John's University; Rev. Austin J. Staley, O.S.B., St. Vincent College, Latrobe; and Sister M. Reginald, C.S.J., Regis College.

At his own request the name of Father Harvey, who will be remembered as long as this society is remembered, was omitted from the slate of officers presented by the Nominating Committee. He had consented however, to serve on the Board of Directors. Thus his wisdom and energy will still be available for the prosperity of the organization.

Shortly after adjournment the Board of Directors held a first meeting. As much remained to be done by way of preparation for the assembly in Chicago, they agreed, in response to an invitation, to meet again at Manhattan College on March 20. At that meeting the organization of regional groups in the society was planned and actuated.

Before closing, I think it is fitting that, in the name of all, I should thank Father Cyril Meyer, C.M., and his associates in his division of the NCEA for their courtesy, interest, and cooperation; we hope that this cordial relationship will continue for the common good. We are particularly grateful, likewise, to those untiring pioneers who have spent so generously of their time, their enthusiasm, their organizational abilities, and their funds.

The purpose of the Society of Catholic College Teachers of Sacred Doctrine is known to you. The scope of the present meeting is likewise clear; its purpose is to bring the organization of the society to the attention of college and university administrators who largely form the representation at the national convention of the NCEA; to acquaint delegates from the colleges of the United States of its existence, ideals, and aims; and to make known its provisional constitution, which a truly national membership may later modify, if that should be deemed desirable.

I urge you to reflect that you, as administrators and as teachers of sacred doctrine for whom the society was planned, possess a tremendous power for the future of Catholicism in America. That potential has not lain dormant;

it has been actuated. The Society of Catholic College Teachers of Sacred Doctrine was established in order to contribute further to that actuation.

Following the conclusion of Father Vollert's address, the Rev. Eugene Burke, C.S.P., President of the Society of College Teachers of Sacred Doctrine, served as discussion leader. Father Burke introduced the discussion with the following comments:

The constitutional organization of this society envisages the balancing of a national organization with regional groupings that will take into account the particular problems of the various regions. Thus the constitution provides for the appointment of regional committees which shall elect their own chairman and deal with their own geographical and educational situation. At the same time, it looks to setting up a reciprocity of effort whereby the national meetings will contribute to the national group as a whole, and the national group in view of its wider potential of experience and information will contribute to the regional meetings. To implement this effort the Board of Directors will, as far as possible, reflect the geographical distribution of the society. In addition, provision is made for a Current Problems Committee that will seek to formulate problems and subject material that will aid in crystallizing and directing the discussions of both the regional and national groupings. Out of this, it is hoped, will come programs for the national meetings that will effectively contribute to the accomplishment of our objectives.

As a result of the meeting of the officers and Board of Directors held on February 22, at Manhattan College, New York, the following regional groups of the Society have been organized: (a) The New York Metropolitan area; (b) the New Jersey area; (c) the eastern Pennsylvania area; (d) the New England area; (e) the western Pennsylvania area; (f) the western New York area; (g) the northeastern Pennsylvania area; and (h) the District of Columbia-Maryland area. Meetings have already been scheduled for early May in these respective areas and a planned program of pertinent problems presented by the Current Problems Committee of the society is being followed. The first efforts of the regional meetings will seek to determine what are the current college practices in matters of course content, texts, hours of credit in the sacred sciences. A study of the values, as well as the defects of the programs now operative, will be made. Such gathering of actual data will furnish the foundation for subsequent deliberations of the society in the attainment of its specified objectives.

Early in October the regional groups will conduct a second meeting to complete the discussion of the problems treated at the first meeting, as well as to discuss the unique problems of the particular region. It is further the plan of the officers to arrange an eastern divisional meeting of the eight regions during the Thanksgiving holiday. At this meeting the findings of the respective regional groups will be presented for the consideration and discussion of the representatives of the faculties of sacred doctrine of all the eastern colleges.

Father Burke then explained that a letter addressed to the head of the department of religion in each of the Catholic colleges of the United States had been mailed on April first, together with a brief resume of the purpose and history of the society and a statement of the conditions of membership. The response to that communication had been most gratifying. To date, in addition to the seventy-two eastern colleges which had enrolled in the society, twenty-five additional colleges in other areas of the country had requested

membership for their faculties of sacred doctrine. That total of ninety-seven colleges represented in the society exceeded the fondest expectations of its founders and officers. The efforts of the officers and Board of Directors in the immediate future will be directed to the organization of regional groups in the various areas of the country in which membership has been received and thus establish solidly the society on a national basis.

Father then said that it is the plan of the society to hold its first national meeting in Washington, D. C., in Easter Week, of 1955. At this meeting the results of the various regional groups will be pooled and disseminated, and papers on some of the current problems in the field of sacred doctrine on the undergraduate level will be given by competent leaders in the field.

In answer to the question why the dues were by person rather than by institution, Father Burke explained that this problem had been faced realistically by the Constitutional Committee and by the delegates to the Constitutional Convention at Fordham, and that it was agreed that membership by persons rather than by institutions would be more conducive to the attainment of that sense of *personal interest and responsibility* on the part of members which is requisite for the success of any organization.

At the close of the period of discussion, the Rev. Cyril Meyer, C.M., President of the College and University Department of the NCEA, addressed those present saying that he had come to bring a unanimous message of congratulation from the executive committee of that College and University Department, on the achievements of the society within the past year. Father further stated that in the name of the committee he extended a cordial invitation to the society to return annually for a session conducted during the convention of the NCEA. He stated that it was the conviction of his associates, since the objectives of the society were concerned with the *raison d'être* of the Catholic college, that mutual benefits would follow inevitably from such close cooperation, and that the NCEA would anticipate a real contribution to its efforts from the achievements of this organization of college teachers of sacred doctrine. Father Burke in expressing the gratitude of the society for the continual encouragement of the NCEA, as well as for this most recent gesture of its interest, called attention to the fact that in the by-laws of the society provision is made for affiliation with the National Catholic Educational Association. The purpose of such affiliation, he explained, is to set up a normal means of obtaining the assistance and advice of the various departmental groups in the association, and at the same time make available to it the results of the society's own work.

In closing the session Father Burke thanked all who had expressed interest in the work of the new organization by their presence and advised that forms were available by which information concerning membership could be obtained. The meeting adjourned at 4:00 P.M.

SECTION ON TEACHER EDUCATION

(Chairman: Sister Mary Josetta, R.S.M., Dean, St. Xavier College,
Chicago, Ill.)

MINUTES OF BUSINESS MEETING

SISTER MARY NONA., O.P., EDGEWOOD COLLEGE, MADISON, WIS.

- I. The chairman summarized briefly the development of the Section on Teacher Education from its first meeting in San Francisco, 1948, down through the 1953 Atlantic City Meeting.
The statement of purpose which follows was approved by the Section for formal approval by the Executive Committee of the College and University Department.
 - II. Report of Sister Mary Emil on the Survey Committee.
 - III. Report of the nominating committee for 1954-55.
Chairman—Sister Mary Gerard, O.S.F., Alverno College, Milwaukee, Wis.
Vice-Chairman—Sister Mary Nona, O.P., Edgewood College, Madison, Wis.
Secretary—Mother Mary Florence, S.L., Sisters of Loretto, Nerinx, Ky.
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STATEMENT OF PURPOSE

The following statement is an attempt to clarify the relationship of the Section on Teacher Education to the College and University Department. The opportunity was also taken to set down objectives for the section and to provide some "machinery" whereby the section could function more effectively. A special committee composed of sisters identified with the section from its origin in 1948 cooperated in the formulation of this statement.

STATEMENT OF PURPOSE

Within the framework of the College and University Department of the NCEA, the objectives of the Section on Teacher Education are defined as follows:

1. To stimulate interest in the education of both religious and lay teachers for Catholic schools.
2. To promote high standards of teacher formation.
3. To provide an open forum for the discussion of problems related to the education of both religious and lay teachers.
4. To initiate studies to explore problems related to the education of teachers for Catholic schools.
5. To formulate recommendations regarding the education of teachers for referral to higher authorities through the duly authorized channel—the Executive Committee of the College and University Department.

MEMBERSHIP

Those persons whose positions give them a special responsibility for the education of teachers for Catholic schools constitute the membership of this section.

OFFICERS

The officers of this section are a chairman, vice chairman, and secretary. These officers constitute the executive committee of the section. They serve for a period of two years.

The chairman shall (1) preside at all general meetings; (2) be responsible for the program to be presented at the national meetings; (3) coordinate the business of the section; (4) act as the official representative of the section.

The vice chairman shall assist the chairman and shall assume her duties in her absence.

The secretary is responsible for the records and for the official correspondence and communications of the section.

MEETINGS

The section shall meet as a group at the annual national meeting of the NCEA.

The executive committee and other committees meet when necessary.

COMMITTEES AND COMMISSIONS

The activities of the section are carried on by committees and commissions appointed by the chairman when need and/or the opinion of the members of the section warrant.

SISTER MARY PETER, O.P.
SISTER MARY AUGUSTINE, O.S.F.
SISTER MARY TERESA FRANCIS, B.V.M.
SISTER MARY JOSETTA, R.S.M., *Chairman of*
Teacher Education Section, 1954

January 1, 1954

SYMPOSIUM: THE LIBERAL EDUCATION OF THE CHRISTIAN TEACHER

1. THE IMPACT OF LIBERAL EDUCATION UPON THE ELEMENTARY SCHOOL CURRICULUM

SISTER MARY NONA, O.P., PRESIDENT, EDGEWOOD COLLEGE OF
THE SACRED HEART, MADISON, WIS.

On the day after Quinquagesima Sunday a sixth grade teacher asked her class to write in their own words the lesson of charity which St. Paul had written in the epistle of the preceding day. It seems not unfitting, since the last topic of this panel is wisdom, to open the discussion with the little paper on charity. It is a tiny sampling, as it were, of a liberal art at the elementary level. May I read it to you?

CHARITY

There is really a shortage of charity in this world. Why, if everybody had charity, and I mean everybody, what a nice place this world would be. I can see the newspaper headlines now.

"Ike Beats Malenkov on a Hole-in-One at the 18th Hole."

"Annual Jew and Arab Party a Success."

"Atomic Pool Soon to Have 50 Members."

Wouldn't that be wonderful? But I'm afraid that won't happen for a long time. Unless, of course, we invented a bomb that would send out charity fumes all over the world. That would be too fantastic. But in your own way you can promote charity, especially during the coming lenten season. Be kind and charitable. Practice all the virtues. "And the greatest of these is Charity."—K. Dvorak

This little composition has thousands of counterparts throughout the country. Not that all sixth-graders write as well, but that all sixth-grade teachers have some pupils who can.

The teacher who evaluated this paper probably did so in terms of clear thinking, good use of words, conciseness, and the ability of the child to apply the universal idea of charity to a limited sphere, with specific examples. (I might add that as a good teacher she noted with satisfaction that the spelling is correct, and the handwriting neatly legible.) All of these standards refer to abilities—and these in turn to arts—which are the objectives of a liberal education: the freeing of the human powers of the child by means of schooling.

This brings us to the two main questions of our topic this morning:

1. What powers of the child are to be developed by a liberal education?
2. How is it to be done?

One hundred years ago this time there lived, on either side of the English Channel, two great churchmen from whose writings we might draw a wonder-

fully complete answer to these two questions. Both of them were thinkers, writers, lovers of truth and of schooling. The first, John Cardinal Newman, defined and developed the concept of education as human development in a way that few men have done, drawing richly upon the Christian thought of preceding centuries. The second, Bishop Felix Dupanloup of Orleans, holds a unique place in Christian schooling as a realistic interpreter of the nature of the child—realistic in the truest and therefore most Christian sense.

To study and synthesize the works of these men in order to see the liberal character that should influence elementary schooling would be a vast work. Like so many urgent tasks, "it should be done by *someone*." This morning we can only catch a glimpse of what such a blending of ideas would reveal. Newman, for example, always stresses one part of our question: the powers to be cultivated. The work of both school and university is, he says

to give the mind clearness, accuracy, and precision; to enable it to use words aright, to understand what it says, . . . to abstract, compare, analyse, divide, define and reason, correctly.¹

I wonder what Newman would think about our current misuse of these powers by endless filling in blanks, matching words with numbers, substituting true and false tests for essay-type questions which demand organization and real thought. Newman, of course, speaks of the powers of the adult mind. Yet the use of all the abilities cited above begins, no matter how simply, in childhood.

It is Dupanloup who knows what this childhood is about. He approaches the child with understanding and reason, and would build schooling around two great pillars: first, *respect*; and secondly, *authority*. In other words, a liberal education, as the Bishop of Orleans sees it, is given by a teacher who respects and provides for all the human potentialities of the child: his powers of observation, of thinking, judgment, imagination, memory, intuitive understanding. At the same time, the teacher who knows how authority derives from authorship, beginning with the Creator Himself, will agree with Dupanloup that the powers of the child will be nurtured only by authoritative direction and discipline.²

I am sure that Newman and Dupanloup would agree with a thinker of our own day who writes in the tradition of both of them. This is Father Gerald Vann, who in his book *Awake in Heaven* sums up in "three moments" the powers of the child which are to be cultivated. These are: (1) to see, (2) to fall in love, and (3) to create.³

First, *to see*. Not as we see a succession of programs on TV, superficially, hastily, with little or no reference to reality. All things pass in review, but nothing need be thought about. The world of the child, no matter how narrow, must be seen by him with comprehension, with vision. This is a child's prerogative: to have a clear vision of God, of man, of things, before it is cluttered by a world which narrows as it widens. Child nature demonstrates the reasonableness of Christ's warning that we must become like little children before we enter the kingdom of heaven. It is their simplicity and far-horizon vision that we build upon to give their schooling a liberal character.

Then, the child must *fall in love*; another power that is at hand for development, because it belongs to him by nature. One kind of falling in love we

¹ John Henry Newman, *Idea of A University* (London: Longmans, Green Press, 1898), p. 332.

² Sister Mary Albert Lenaway, O.P., *Principles of Education According to Bishop Dupanloup* (Washington: Catholic University of America Press, 1942), Chapter II.

³ Gerald Vann, O.P., *Awake in Heaven* (London: Longmans, Green, 1948), p. 90.

may speak of as *delight*. It is written of in one of the Occasional Papers from Britain:

Man is an immortal person, capable of delight in the flight of a seagull, a phrase on the violin, the lines of a ship . . . Delight is indeed the finest flower of human life; and an education which forgets it is earthbound.⁴

The child has his own world of delight: the movement of a caterpillar, the possibilities of construction and order in building blocks; the music which he can interpret from head to toe; the manly strength of his father; the beauty of his mother—not just her features, of course, but her whole wonderful self! But as Father Vann reminds us, the child should love the world about him by seeing the world in God and God in the world. It is this learning to fall in love with God, and with all things in God, that is the child's own introduction to a liberal education.

Finally, there is the power to *create*. The true meaning of creative power is as little recognized in our schooling as is the true nature of art. How blithely we speak of the arts as a part of education which goes with the sciences, but a little out of date and meant for just a few in our technological age! We forget that all of schooling must bring forth the powers of all men to be *makers*: that every man is an artist, and that a liberal education is rooted in this idea. We must help the child to create with the reasonableness, the versatility, that belong to him as a human being. He will not find this hard to do. To create belongs to childhood. Father Vincent McNabb puts it this way:

The old story tells us that once upon a time God the Creator, having made clay, saw it was good; good in itself and good to be made into something other than itself. Thereupon God took the clay, as the children have done, made it into daffodils and geese and swans and roses and rhinoceroses and men. Thus it would almost seem that this God loved clay as children love it; or again, that when these frailest of His hand-work take clay into their hands and make it into the strange beings that people their fancy, they are but proving themselves to have been made after God's likeness, in God's most childlike ways.⁵

I wonder what this writer would have thought of the unworthy practice of having pupils trace around patterns, or copy the teacher's drawing from the blackboard, instead of using some childlike medium to express a child's ideas. The dehumanizing trend in our day is not confined to the factory, but is found also in schools and school systems. By their failure to utilize and develop all the powers of the child's soul they may betray their very purpose: to bring man to his full human stature through mental development.

We have seen, very hastily, that there is in Newman, in Dupanloup, in Vann, and in others who cannot be cited here, one common answer to the first question asked: What powers of the child are to be developed? Not those of governing, or advising, or voting for president, or the thousand-and-one affairs of adulthood. But the capacities that underlie all these, none the less, and must be developed for whatever his work in the world may be. They are all there, latent in the pre-schooler: the powers to think, to judge, to choose; the powers to make and to love. These are the ingredients of humaneness. They force us to state outright what has been suggested all along;

⁴ Guy Hunter, *Residential Colleges: Some New Developments in British Adult Education*, Occasional Papers, Number 1 (London: The Fund for Adult Education, 1953), p. 46.

⁵ Vincent McNabb, O.P., "The Creator Child," *The Wayside: A Priest's Gleanings* (London: Burns, Oates, Washburn, 1934), p. 156.

that the impact of liberal education upon the elementary school curriculum is not that of an external force but a liberation of human powers, pre-eminently spiritual, as the child learns the truth and puts it to work. We may state this formally as a proposition: *liberal education is to the elementary curriculum what human nature is to the child.*

The second question asked this morning was, How are the child's powers to be developed by a liberal education?

The first answer is that the child himself is primarily responsible for this development. One of the trends of our time is the shifting of this responsibility, by his parents and teachers, to all other circumstances and persons except the child. With his human mind and will, tending, like all other creatures, to his own kind of perfection, the child has an obligation to *excellence*. If he reads, he is to read well; if he reads to others he should communicate ideas to them, and not just mouth the words; if he writes, he should write with that legibility and form which the dignity of human expression demands. In other words, to quote Monsignor Johnson's repeated statement, "The child hasn't learned any of the skills until he has mastered them." But mastery is achieved by self-mastery; and the standards of excellence which are the hallmarks of a liberal education must be conscious goals, first of all, of the child. We should expect that his achievement will represent effort as much as, if not more than, it does his I. Q.

Another means for the liberal development of the child's powers is the curriculum of the school. Without the organization of studies into a master plan, the liberal character of schooling is at best unrecognized. For this character is dependent upon all the contributions which the school curriculum should make: unity, order, purpose, continuity and proportion in learning; the possibility of seeing relationships, seeing parts in a whole, relating truth to the realities for which it stands. A curriculum worthy of the name will be so organized that every subject, every learning experience, will help the child to see God, to see man, and to see things in their proper relations. Otherwise his knowledge is likely to resemble lumps of undigested facts, unrelated skills—a far cry from the goals of liberal studies, and certainly no preparation for them.

The teacher, of course, plays a major role in cultivating the child's powers. She will do this best if she herself has been "made free" by the truth; if she knows her curriculum as a synthesis of truth in its wholeness; if she loves children enough to seek for each one the highest achievable goal. She will learn for herself Newman's lesson of clarity, accuracy and precision; the right use of words; understanding; abstraction; comparison and analysis; division, definition and reasoning. She will share with Dupanloup a sense of wonder at what God has given to the child, and a sense of responsibility for his right formation. She will be convinced with him that "education ought to follow nature and aid it, never to constrain it violently nor to force it. That is why . . . education ought to vary to an infinite degree its action, its means, and its forms."⁶

Finally, the teacher who desires to introduce children to a liberal education will herself learn, in the words of Vann, to see. Not many of us do this well, whether we speak of simple observation or seeing with the eye of faith. She will fall in love with truth, as well as with the image of God in the children before her. And by the wise use of her creative powers and theirs, she will participate in that ordering of all things mightily and sweetly which belongs to the Wisdom of God.

⁶ Quoted in translation from *De l'Éducation* (Paris: Charles Douniol et Cie, 1872) by Sister Mary Albert Lenaway, *op. cit.*, p. 61.

2. LIBERAL ARTS: THE TOOLS OF THE TEACHER

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Every teacher knows from bitter experience that teaching is a high and difficult art. One good reason for meetings such as these is the opportunity they offer teachers to get together for mutual comfort and support and also for mutual aid and improvement. Our teaching is not as good as it should be. Since the liberal arts are the arts of learning and teaching, our grasp of the liberal arts is not as good as it can and should be. Indeed, this is generally recognized, as is witnessed by the many pleas and plans for improving liberal education.

To strengthen and improve our grasp of the liberal arts, and hence our teaching, we must know our weakness. Weakness in the liberal arts is not peculiar to us, but characterizes all our time. There are many reasons, of course. I would like to suggest three reasons, the consideration of which will help us to understand how the liberal arts are the tools of the teacher.

1. Failure to recognize the fundamental unity of the liberal arts as the arts of signifying.
2. Divorce of the basic ways of knowing from one another.
3. The dearth of dialectic and the dialectical spirit.

1.

If men were angels, they would not need the liberal arts. Angels know immediately and directly. But men know by discursus through signs and structures of signs. Our exchange of thoughts, short, of course, of telepathy, is only by means of signs. But use of signs is by no means limited to verbal communication. Our experience, even our silent thought is also by means of signs and their structures. Such signs and symbols and structures of them are the work of the liberal arts.

Let us call the achievement of knowledge and communication through signs the signifying process. Without going into the philosophical implications of the signifying process, we can readily distinguish three different aspects to the use of signs. I shall call these aspects notation, operation, and structure, and the appropriate arts for dealing with signs under these aspects are respectively grammar, logic, and rhetoric. For example I shall appeal to verbal signs, though I would not limit one analysis to only verbal signs.

Notation is the denoting aspect of the sign, that by virtue of which it stands for something other than itself. By itself the isolated sign does not provide significance, for that depends on the context in which the sign operates. This context, i.e., the way in which the signs can be put together, is partly a matter of the conventional language. The syntax of English is different from that of Latin. This conventional syntax I am including under notation. But there is something more than this in the context of signs. The way we put them together depends also on relations among the ideas and things which the signs signify. For example, I am able to make an inference in any language, and that operation is more than what is given by the language syntax. I call this the realm of operation as distinct from the notation of signs.

Notation and operation are not enough by themselves to account for the signifying process. The symbolic structure through which knowledge and communication occurs is always shaped or formed one way rather than another. Notation and operation are in a sense indifferent and can be put together in a variety of ways. That they are in one form rather than another, I shall call the element of *structure* or *organization* in the signifying process. The principle of structure, the fact that we get one symbolic structure rather than another, is due in part to the way we look at and approach the thing we want to signify and partly to the end we have in view for our signifying.

The basic liberal arts are those which perfect our dealing with these three elements in the signifying process. Grammar is the art of notation, logic the art of operation, and rhetoric the art of structure. Although the three are distinct, they are never separated in fact. It is impossible to make a purely grammatical, logical, or rhetorical statement. Any statement is always an exemplification of all three.

If they are inseparable, it is obvious that we cannot teach any one to the complete exclusion of the others. Teachers, I am afraid, are particularly guilty of trying to do this. To the extent that we do attempt to concentrate exclusively upon one, our teaching tends to become bad and our grasp of the liberal arts weak. Of course, it can never be achieved completely, and that keeps our teaching from becoming completely bad. In trying to teach we necessarily have to use all three, just as anyone does who seeks to communicate.

2.

I have been talking about grammar, logic, and rhetoric, which are familiar as linguistic arts. Yet it is obvious that I am using them much more generally as the arts of dealing with any kinds of signs that man may choose to use. Mathematics, the physical, biological, and social sciences, and the arts which are usually called fine arts, all employ non-verbal signs. The symbolism of mathematics and its drawings, a measurement and a laboratory experiment, a picture and a dance, each of these is as much a sign and a symbol as a word. They are capable of interpretation and are themselves interpretations of other things, which is to say that they utilize and express grammar, logic, and rhetoric.

I think we can go further and claim that in the world of the 20th century the liberal arts at their best are to be found in science and particularly in modern physics. Suppose we try to select the achievements of liberal arts that mark an age. What could we find today to correspond to the Platonic dialogues and Aristotelian treatises of ancient Greece, to the *Aeneid* of imperial Rome, to the *Summa Theologiae* in the 13th century, to the *Divine Comedy* in the 14th, to Shakespeare's plays and Newton's *Principia* in the 16th and 17th centuries? What do we have today that marks our achievement in liberal arts as these mark the various stages of the past? We have the atom bomb. In itself, of course, the bomb is an engineering feat, a work of what the ancients would have called mechanical art, perhaps also of black art. But this engineering does not become possible until after a long work of liberal art. Behind it is the triumph of mathematics and physics in utilizing the signifying process for knowing and controlling nature.

The modern sciences are positive achievements of liberal art. We can also find in our own day achievements of liberal art outside the field of the sciences. But in neither case is the accomplishment as great and good as it might be. The success is always partial. Science is carried on as though it can live in isolation from poetry, philosophy, and theology. Poetry and litera-

ture are studied with no concern for science. I do not mean to imply that there are not different kinds of knowledge and that we should not try to master one rather than another. No one can be expected to be equally master of poetry and science, philosophy and theology. What I am saying is that the liberal arts are equally exercised in all these kinds of knowledge and that no one can hope to achieve mastery of the liberal arts until he can move with some competence in all these fields of knowledge. Our achievements are partial since there is little, if any, communication between our science, poetry, philosophy, and theology.

There is widespread recognition of this divorce. It is frequently said that we suffer because progress in the social sciences and the humanities has not kept pace with our progress in the natural sciences. Concern to overcome and remedy the divorce is certainly one of the main reasons for the prevalent interest in integration in education. There is no doubt that the divorce between poetry, science, philosophy, and theology, or generally between the humanities and the sciences, is a breakdown in communication. Since the liberal arts are the means of communication, it marks a breakdown in the grasp of the liberal arts.

3.

Our failure to see and keep the fundamental unity of the liberal arts, the divorce of the basic kinds of knowledge from one another, the urgent need felt for integration, all witness to a deep and wide diversity in our intellectual and cultural life. But diversity of itself is not an evil. In the universe it shows forth the grandeur and glory of God. Diversity becomes evil in the intellectual world when it ceases to be fruitful and no longer contributes to the common work. Diversity and disagreement become evil when they rule out communication.

Diversity, disagreement, criticism are essential for learning and teaching. The statement of the objections and the answers to them occupy half of the *Summa Theologica* of St. Thomas. Moreover, many of the objections come from the active and frequently bitter controversy of the time. There was no lack of controversy in the 13th century. In proportion to the numbers engaged, there was probably more controversy in the time of St. Thomas than there is today. The disputation, or scholastic controversy, was one of the recognized means of teaching.

We have diversity today, but little controversy, except at the political level. There can be no controversy without communication. The disputants must understand something of what each other says, and in many intellectual realms today communication is scarcely possible. Furthermore, there is frequently the desire to avoid controversy, as though it were somehow wrong and could not be profitable. But it might well be questioned whether men can think at all without controversy. We think by attacking problems, and we do not even recognize a problem until there is some kind of opposition. If it does not come from another person, we invent it for ourselves through consideration of various possibilities.

We cannot escape controversies, at least in the minimum sense of considering opposed positions. If then controversy has ceased to be a public part of our intellectual life, it must be that we have lost the art of profiting from controversy. We have lost the art of controversy, which is dialectic, and the main cause of our losing it is our failure in communication or in the liberal arts. Lacking dialectic and the function of controversy, we are not called to the full exercise of the liberal arts, and consequently, our grasp of them suffers. We are caught both coming and going.

There is no easy way out. The problem is fundamentally the same as that which we constantly face in teaching. Teaching is communication. We can improve our teaching only by doing three things, and all three are necessary: 1. We must improve our command of the means of communication, i.e., of the signs and structures of the symbolic process in all the basic aspects. 2. But greater command of the signifying process can come only from greater experience and depth in the whole range of the arts in their natural function of knowing, i.e., we will teach better only if we know more in all the basic ways of knowing. 3. We need to be able to engage our students in profitable controversy, for it is only by reaching them in their position, by starting, in one sense, from where they are, that communication can be achieved. To aim constantly at such improvement is to increase our command over the liberal arts, which are the tools of the teacher.

3. PROFESSIONAL EDUCATION FOR THE LIBERALLY EDUCATED TEACHER

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No more appropriate phrase could be secured to highlight the topics on this panel than the general theme chosen for this convention—"Planning for our Educational Needs." We all realize that these needs are many; certainly no one wishes to minimize the importance of any one of them, particularly those with a financial coloring. Still, high on the preferred list for immediate attention is the need for better teachers, as the witty, provocative, and revelatory paper of Sister M. Emil showed yesterday.

The title that was assigned for my contribution to this panel was sufficiently flexible to allow both speculation on the theoretical and description of the actual or possible. And I have chosen in this paper to include a modicum of both.

The juxtaposition of "professional education" and "liberally educated teacher" arouses a number of questions which I am not going to formulate—they would take us too far afield. I think the necessary preliminaries can be disposed of most expeditiously by taking a quick look at some aspects of the historical situation. The first fact I think we should consider—and it is a condition that no teacher should ever forget—is that the United States is trying to do today what has never been done before in history: we are attempting to teach the whole mass of people the art of thinking. And this in a country which is reputedly noted for its anti-intellectualism! But when one doggedly asserts, as we do, that man can be taught to govern himself—and that is the principle upon which our government is run—then, moving out of the realm of politics, we are virtually saying that all men can be taught to reason about alternatives and they can be taught how to make a judgment—for they must choose one alternative rather than another. This has been slightly dubbed American Utopianism; but as a matter of fact, this is the condition by which we achieve eternal salvation also. So no matter how discouraging the situation may look at times, no matter how many Educational Waste Lands we are urged to contemplate, we are a part of the noblest experiment that has ever been tried in the history of education; and if it fails—and please God it will not—it will be a glorious failure.

It was early recognized in the American experiment that the means to acquire the art of teaching must be provided for the applicants in this field. One of the most direct descriptions of the institutions which trained for this art is given in an article entitled "The American Teachers College" by Karl W. Bigelow. He cites and comments upon the function which the American normal school performed during the nineteenth century; and he shows that during the period of maximum growth for this type of education, i.e., from the years 1860 to 1910, the state departments of education began to set up minimum standards of preparation for those who might be employed as teachers by local authorities.

These certification regulations have always aroused conflicting opinions; for, as Professor Bigelow continues:

From the beginning there had been those who held that anyone who knew could teach—for them, completion of a regular high-school course, or better still of one or two years in a liberal arts college, or best of all graduation from such a college was all that was needed in the way of teacher preparation. At the other extreme stood those who considered that the focus of teacher training should be on methods of instruction, with such subject matter as was introduced "professionalized," that is employed in illustration of how it should be taught rather than as a means of extending the prospective teacher's own knowledge.¹

How deadly that latter course may be can easily be discerned by reading John Virtue's description of the new Teacher Certification Code that is being formulated in Michigan. This Code would require 59 hours in "professional education."² But this is an unrealistic extreme and should not be taken as the normal situation.

We are most concerned with the other alternative: the liberal arts graduates who enter the teaching profession. How far must their training extend and does a teacher have to be trained liberally? Certainly twentieth century developments in the field of psychology and their application to the art of teaching would presuppose that some professional training is necessary: for teaching is not just knowing a subject—it is also the art of imparting that knowledge to others and as an art there are directions which can be taught.

To answer the second question: Does the teacher have to be trained liberally, it might be well to ponder the definition of a liberal education. In one source we find, "The total process of acquiring the intellectual habits of the arts, sciences, and wisdoms is what we mean by liberal education."³ To expand this statement Mr. Perlmutter comments in the *Commonweal* for January 29, 1954:

. . . liberal education is conceived as a part of the total education of the person and is concerned with intellectual virtue; its goal is wisdom and contemplation. The task of a liberal school system is to transmit and advance Christian learning and provide everyone with a unified view of our cultural heritage. The liberal arts, precisely understood as liberal arts, should be taught to all students in a free society, and comprise the substance of secondary education . . . General education and liberal arts education occur simultaneously; higher learning at the level of the college completes the formal task of liberal education by concentrating on the arts and sciences and integrating these under wisdom.⁴

¹ Teachers' Newsletter, January, 1954, p. 3.

² The CEA Critic, February, 1954, p. 4.

³ The Saint Xavier College Self Study (Chicago: St. Xavier College, 1953), p. 112.

⁴ Oscar William Perlmutter, "A Program for Liberal Education," *The Commonweal*, LIX (January 29, 1954), 424

This is a large order; but, if we weigh this against the premises of our educational system and consider that our system presupposes the acquisition of intellectual virtues, we can readily conclude that such training for the teacher becomes a necessity, for teaching will be satisfactory only if the teacher is imbued with the teleology of the process in which she is engaged.

To outline briefly the desiderata for such teaching, one might note that in addition to the desire to teach and the usually recognized personality traits necessary to make a good teacher, the teacher should have the following academic requirements: 1) a mastery of the subject; 2) the liberal arts at a high level of achievement; and 3) an over-all picture of the continuum of liberal education. The liberal arts should be particularly stressed, since they are the primary tools of effective communication.

Many professors are masters of their subjects but cannot communicate. The corrective is not a course in methods or a course in human developments, although both have a place. What is needed in addition to theoretical psychological studies is practical psychology as developed in the art of rhetoric—psychology of the audience as ordered to the uses of communication.⁵

This brings us at last to the final question: Is any such training being supplied at present? Fortunately, one can answer yes.

Throughout the country, the Fund for the Advancement of Education is sponsoring six education centers for its experiment in better teacher training in the elementary school. At Harvard, Cornell, the University of Louisville, the University of Arkansas, the George Peabody College for Teachers and Vanderbilt University, and Goucher College in Baltimore, programs are being offered to liberal arts graduates in preparation for teaching.

According to President Kraushaar at Goucher, the graduate program was based on the premise that the graduates of liberal arts colleges could be the best kind of teachers—because they were deeply conscious of the cultural heritage they transmit and the qualities of citizenship they must foster.

There are fifteen graduates in the Goucher program drawn from such diverse institutions as Smith, Antioch, Chestnut Hill, Pa., the University of California, Mount St. Mary's, Calif., and Columbia. These students represent a wide distribution in their areas of concentration which include philosophy, English, political science, Spanish, music, and fine arts.

The curriculum is planned to coordinate with Goucher's division of the academic year into three terms of eleven weeks each. Observation in the Baltimore schools one morning a week is part of the first term's work. After each session conferences are held with the class teacher, members of the college staff who have accompanied them, and often with the principal of the school. Second term the students teach a minimum of 15 hours a week in a Baltimore school, and third term a minimum of 18 hours a week. They work under a teacher chosen both for her own teaching abilities and for her capacity to supervise younger teachers.

To supplement this direct teaching experience, the graduates' course in elementary curriculum runs through all three terms, emphasizing materials and methods used in the elementary grades. Similarly their integrating seminar, Problems in Elementary Education, is a full-year course permitting

⁵ Self-Studies, *op. cit.*, pp. 120-121.

continuous active discussion of the problems arising as they progress in student teaching. In the first term they also take a course in child development. In the second and third terms short specialized courses in such fields as art for children, child literature, music for children, and physical education have been arranged; but again, theory and practice will be closely correlated with actual teaching situations.

During an interview with Dr. Esther Crane, the director of the Goucher program (who, by the way, called my attention to an enthusiastic report of the Harvard experiment appearing in the February 1954 issue of *Redbook Magazine*), I learned the answer to what I consider the crucial point of this whole enquiry: were these students required to take formal courses usually incorporated in an undergraduate teaching program? Nine of the Goucher students had never taken any courses in education, and only two had taken more than two courses in education.

On the premise that these students had already learned many of the facts, habits, and attitudes that are of importance to teachers, they were given the National Teacher Examination on October 21, 1953, when they had been in Goucher only three weeks. According to the interim report of this graduate program, "This makes it possible to compare their records with those of 5,974 candidates who had already completed teachers' training courses and who took the same examination in February, 1953." The results were gratifying.

In the Weighted Common Examination Total two students stood between the 88th and the 97th percentiles, a record considered satisfactory for students completing their work for the master's degree.

Eight of the fifteen stood above the 70th percentile, and only four placed below the 57th percentile. In the examination on Professional Information, where their lack of training in education could be expected to handicap them most, there were two students who stood above the 81st percentile, and only seven who stood below the 52nd percentile. The results were even more surprising in that section of the examination known as "Education in the Elementary Schools." Here the norms are based on the performance of candidates who have devoted four years in preparation for elementary school teaching. Yet two of the fifteen Goucher College graduate students scored above the 82nd percentile and only six of them scored below the 53rd percentile. Of the 105 marks received, 14 were between the 90th and 100th percentiles, and only 38 were below the median.*

The reports too from the first term's practice teaching were uniformly enthusiastic.

That this is an ideal situation which I have been describing cannot be denied. I do it fully conscious of all the difficulties that beset the American Catholic educational system. But here, at least, we can see that in a very small way, at last the ideal educational vision has become an actuality. Much of our boasting in America about education is lip service. In reality one of our greatest defects—a defect which stamps us nationally as *nouveaux riches*—is our contempt for the intellectual life. Yet, as Catholic teachers this should be our most treasured possession for the cultivation of the intellectual life is the traditional gift of the Church to its teachers; and when it is not loved, we have sold our birthright for a mess of pottage. We are much too prone to consider facility in the use of educational gadgets as the *summum bonum*.

* *The Interim Report* (Baltimore: Goucher College, 1954), pp. 1-2.

But the intellectual life is transmitted by means of the intellectual virtues and the intellectual virtues must operate in a person. These virtues our children will love only when they are presented by those who cherish them; by those who have experienced the spiritual satisfactions they are able to give; by those who can make their pupils long for these same delights. It is not enough that our students be introduced to them at the college level. They must permeate the whole system. Edwin Geissman concluded his fine editorial in the fall issue of *Cross Currents* with a telling truth: "The intellectual is always a humanist; at least in the sense that there are things to know; for what we know, is; and what is, God has made." This statement one might say is the ontological educational ideal. But for the religious intellectual teacher the satisfaction is even greater; for to her is given the high task of preparing apt and avid students before whom the Holy Spirit may open what Our Lord chose to call Himself to St. Teresa—the Living Book.

4. WHAT WISDOM DOES THE ELEMENTARY SCHOOL TEACHER NEED?

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"Wisdom" means a kind of knowledge which is in some way *excellent*. Few doubt that every teacher, whether in the university or the elementary school needs to know at least two things, the subject she is to teach and the art of teaching it. If she really knows these things, she has an excellent knowledge, a real wisdom.

But is it true that an elementary teacher needs to know the subject she is to teach in an excellent way? Is it not sufficient that she know it in an elementary fashion? Must she be a Ph.D. in the field?

These questions show a current confusion about the relative importance of fundamental principles and details in a science or art. We think of the "expert" as the man who has really excellent knowledge. Unfortunately the "expert" and the Ph.D. is often someone who has mastered a repertoire of techniques, detailed facts, current theories and controversies. These minutiae may be important for various reasons, but they are not excellent knowledge, and the man who knows them is not thereby wise in his field. The excellent knowledge in any field is to be found not in the details, nor at the frontier of research, nor in practical applications, but in basic and permanent principles, in fundamental understanding.

The elementary teacher needs to know her subject not in detail, but in this fundamental and, if you like, this "philosophic way." Only then can she introduce her student to the subject as a whole and at the beginning. And to know a subject in this way is to be wise about it. Do you know the subject you teach in this way? Could you tell us precisely what it is about? Where it begins and leaves off? What are its basic principles? What are its central problems? What are its chief conclusions? How does it fit together as a complete whole to be enriched in detail by further research, but already having firm and clear outlines? If you can answer yes, you are wise in your field; if you only know details, you are not.

The second requirement for a teacher is that she know how to teach. We can again ask if there is anything especially excellent about the art of teaching as it is presented today in our schools of education. If it is only a hodgepodge of psychological facts and current "methods and materials," it is difficult to see that it has any excellence at all. Can this hodgepodge be the art of teaching?

Neither a knowledge of psychology, nor a knowledge of "methods," nor both together make a teacher effective. The real problem of the teacher is that of "talking the pupil's own language," of finding a way to translate her own knowledge into a form (and not always a verbal form) in which it meets the pupils own interests and understanding. To do this it is not sufficient to understand the child's psychology, nor to know particular "methods." It is necessary to possess the arts of genuine communication, and these are just what is rightly meant by that abused term "the liberal arts." The liberal arts of logic, rhetoric, and poetics give the teacher the marvelous power of making difficult truths clear, moving, delightful. To possess such a power is indeed to have a genuinely excellent knowledge. Has your preparation as a teacher, for all its courses in child psychology and methods, made you a logician, a persuader, a poet?

Sometimes we fall into the sad mistake of supposing that because truth is one it also has only one mode of expression. When the Romans and the Renaissance thought that a thing is not true unless it be expressed with the persuasive elegance of an orator, when the Middle Ages thought that a thing is not true unless it be reduced to the bare propositions of a scholastic disputation, when moderns supposed a thing is not true unless garbed in the technical jargon of science, they all ran the risk of limiting truth by the vehicle of its expression and making it inaccessible to all but special groups.

There are various modes of expression appropriate to various types of truth and to various audiences. Until the student himself has advanced to the level of purely scientific way of thinking, the teacher must communicate truth to him in a more humane and less rigorous way, making full use of the imagination and emotions. But the teacher cannot do so if he or she is not skilled in all the modes of expression. Of these certainly the language arts are most important, but the use of the arts is not to be neglected, since through music, painting, sculpture, indeed even through the useful arts the teacher may bring the student into contact with truth in a way so direct and vivid as to constitute teaching at its best. The art of teaching consists, therefore, in the whole range of the liberal arts and finds useful allies in the fine and useful arts.

Versatility in these arts is especially important for the elementary teacher, both because the young pupil has greatest need for an interpreter who can translate truth into simple and lovely forms, and also because at this level the subject matter to be taught is nothing other than these same arts. For the elementary teacher to know both her subject and the art of teaching is really to know one thing, the arts.

But mastery of the arts is still not enough to make the teacher, even the elementary teacher, sufficiently wise for the task of teaching. In the deepest sense wisdom is knowledge excellent not only under some particular aspect, but wholly so because it is a knowledge of some truth excellent in itself. Indeed, every bit of truth is worthy of respect, but not every scrap of fact is an excellent truth. The excellent truths concern great and fundamental realities, and of these the chief are three, the universe, man, and God.

We know about the universe by natural science, and natural science would seem therefore to be a most excellent kind of knowledge, for certainly the universe is magnificent, a masterpiece worthy of its all-wise Maker. Catholic thought, therefore, has always seen in natural science something very excellent. Is not it said in praise of the wisdom of Solomon that "He treated about trees from the cedar that is in Libanus, unto the hyssop that cometh out of the wall: and he discoursed of beasts, and fowls and of creeping things and fishes." (3 Kings 4:33). Unfortunately there are many today who are most expert in various fields of science who do not have an excellent knowledge of nature. To be able to make the atom bomb is not wisdom about nature, even if it be put to useful purposes. To see in nature only something to be counted and measured and manipulated is not to understand nature, not to be wise.

We know about man through a multitude of disciplines, through history, anthropology, medicine, the arts. But above all we know man when we study him in the light of his dignity as a free person seeking to know his destiny and to order his life to achieve it. This understanding of man is given us by the moral sciences which study the choices that man needs to make to be fully himself. But man is fully himself only when he shares himself with others and receives from them in society. All human goods are ordered to, included and harmonized in the common good of society and the church. Hence to know man it is necessary to know him socially by the social sciences.

Again, unfortunately, today the social sciences as taught often fall very much short of being a genuine practical wisdom. A mass of statistics, descriptions, predictions and classifications is not an excellent knowledge. To be excellent the social sciences must be genuinely moral, seeking to know the goal of human society and to judge all the facts of human life in terms of this fixed goal.

Finally the most excellent knowledge of all is the knowledge of God. The theology of the natural order, which is called metaphysics, gives us a genuine knowledge of God by bringing together all that other sciences have taught us of the universe and man, defending the validity of this knowledge, and through this valid knowledge of visible creatures manifesting their invisible Creator. As social science in its role as a moral science is the supreme natural wisdom in the practical order because it directs human life, so is metaphysics in the theoretical order because it manifests God, the goal of human life.

But for the Christian the greater excellence of metaphysics is to be found in its service of a still nobler theology. Sacred theology shows us God as He reveals Himself, and points out our sure way to Him. Hence it is supreme both in the theoretical and the practical order, the highest wisdom which man can acquire or teach.

These three wisdoms, natural science, social science, theology, are the goal of learning for all those who seek the full possession of truth, but, let us make no mistake, none of them can be achieved without the work of a lifetime. To demand or even suppose that every elementary teacher should possess such wisdom is absurd. Yet if she does not possess these wisdoms how can she really educate her students? To educate is not merely to teach a particular subject in isolation, it is to add a stone to an ordered edifice. Somehow her subject must be measured by the whole if it is to fit into the total pattern. This is the dilemma of "integration" which everybody feels so keenly today.

The answer to this dilemma has to be twofold. On the one hand the curriculum of the school must be ordered in accordance with these three disci-

plines, with sacred theology playing its supreme role. The school must itself be an incarnation of this wise order which must be "built into" the whole outlook of the student, so that the students and the teachers feel themselves constantly at work on a single magnificent building into which every task and every item of learning fits functionally.

The idea of constructing the curriculum upon a theological framework arouses genuine misgivings in the minds of some Catholic educators. They cannot but be haunted by the memory of the tragic decline of the medieval universities. Was not medieval education the perfect example of a theologically ordered curriculum, and did it not end in sterile formalism? Some of these educators would prefer that the spirit of Christian devotion should integrate our schools, rather than the theological letter which they feel may kill. Or they point out that since it is the student who is to be taught, the psychology and needs of the student should order teaching.

Others, troubled by the same fear, suspect that the growing movement to order the curriculum theologically is the first step in a kind of "theological imperialism" which can only end in the absorption of all the other arts and sciences by a theology which will itself become only a verbalism in the minds of students ignorant of everything but formulas. Such an education would produce teachers and students who would believe themselves wise theologians, and who would not even be men and women of culture. These educators would consider it safer and sounder to order the curriculum according to sound educational tradition and under the direction of metaphysics which will guarantee its conformity to right reason.

Such fears are natural, but arise from a false supposition. It was not their theological orientation which led the medieval schools into decline, but rather their general failure to accept for guide a theology which properly safeguarded the rights of reason and which appreciated that a true wisdom orders but does not replace nor minimize the special arts and sciences. Fortunately the Church itself has pointed out to us that in the theology of St. Thomas we have just such a wisdom, a wisdom which the medieval universities failed to apply.

Our problem is to use this wisdom recommended to us by the Church in a thorough and intelligent manner. If we do so, we will certainly preserve to metaphysics its necessary role in ordering natural knowledge, and to all the other special arts and sciences their indispensable place in preparing the minds of men for highest truth. Certainly under the guidance of the thought of St. Thomas we will have no excuse if we do not make our students see the truth which he, with all the doctors of the Church of every school, proclaims so effectively, that to be a Christian is first of all to seek to be united to Christ by charity.

Granted the right order of the curriculum by wisdom, the teacher must herself appreciate and love this order so that it comes alive in all her teaching. She need not be wise in these supreme sciences but she must be truly a philosopher, a lover of this wisdom. To love something you need not possess it, but you must be introduced to it. You must meet it face to face and see its beauty.

This means that every teacher, the elementary teacher most of all, since she has the role of introducing the student to learning, must herself be introduced to these three wisdoms of natural science, social science, and theology. An introduction implies that the teacher attain at least a solid grasp of the special point of view and methods of each of these three great fields, and that she know their basic principles and chief conclusions, and appreciate the ordered beauty of each as a systematic whole, and of their mutual relation and subordination.

In short, if we would prepare a wise elementary teacher, we must see that she is provided with the following essentials, even if this means the sacrifice of many other special achievements:

1. A philosophic grasp of the subject or subjects she is to teach.
2. A mastery of the liberal arts, notably logic, rhetoric, and poetics, along with some acquaintance with the fine and useful arts.
3. A solid introduction to:
 - a. natural science,
 - b. social science,
 - c. theology, all taught in a philosophic manner.

CATHOLIC TEACHER EDUCATION INSTITUTIONS AND THE NCTEPS, THE NCATE, AND THE AACTE

SISTER MARY AUGUSTINE, O.S.F., PRESIDENT, ALVERNO COLLEGE,
MILWAUKEE, WIS.

Everyone interested in teacher education ought to know and keep informed about several developments that affect every phase of the teaching profession. One of these is the professional standards movement which had its origin as an organized movement in the creation by the National Education Association of the National Commission on Teacher Education and Professional Standards in July, 1946.

A second development is the transfer of the accreditation of teacher preparing institutions from an organization of teacher-education institutions, known as the American Association of Colleges for Teacher Education to a national organization, representing the entire teaching profession, the National Council for the Accreditation of Teacher Education.

A significant aspect of both movements is the enlisting and organizing of the united and cooperative efforts of every segment of the teaching profession in the making of policies and standards that control every area of the profession. Classroom teachers, state officials who have the legal responsibility for granting teachers' certificates, employers of teachers, teacher-preparing institutions, educational organizations of all kinds, are to have their say in the selection, preparation, certification, and in-service growth of teachers, as well as in establishing and executing policies relating to the accreditation of teacher-preparing institutions.

NATIONAL COMMISSION ON TEACHER EDUCATION AND PROFESSIONAL STANDARDS

In the less than eight years of its existence the NCTEPS has made very impressive progress in achieving its goal to improve standards in the teaching profession. In some areas its influence has been described as phenomenal. Minimum certification requirements regulating admission to teaching have been advanced at an unusual rate in spite of the national emergency created by the current shortage of teachers. By September 1, 1953, a total of 25 states, the District of Columbia, and Hawaii were enforcing the minimum prescription of four college years of preparation for the lowest *regular* elementary certificate. Besides these states 4 additional ones have adopted deadlines for such a requirement to become operative. The extent of the progress in upgrading certification requirements is manifested in the fact that in 1937 only 5 states were enforcing such a four-year requirement for elementary teachers; in 1940, 9 states; and in 1946, a total of 15 states as compared with the 25 states in 1953 indicated above, plus the 4 that will enforce this requirement in the near future.¹

The average preparation of employed teachers has also increased considerably. Since 1948-49 the percentage of those with less than two years of col-

¹ "Moving Forward," *The Journal of Teacher Education*, December, 1953, p. 264.

lege preparation has declined from 16.91 per cent to 8.33 per cent in 1952-1953. The percentage of teachers having completed the bachelor's degree rose from 49.07 per cent to 60.44 per cent.

Minimum salary schedules have likewise increased in most states. Progress is evident in the upgrading of standards in every area of teaching and the teaching profession.

One factor of the success of NCTEPS is its highly organized character and its method of cooperative approach, enlisting the efforts of all organizations and individuals concerned with the improvement of standards for the profession.

Structural Organization. The Commission on the national level (NCTEPS) has been expanded to the state level. This expansion is being achieved through state education associations. Forty-seven state commissions paralleling the national commission are in operation in 42 states and 2 territories. In 3 of the remaining 6 states, the state education associations, together with the state education departments, operate advisory councils which attempt to serve the functions of the state commissions. Within the states, hundreds of committees or commissions of local education associations have been created. Generally both state and local commissions are referred to as teacher education and professional standards (TEPS) committees or commissions. The rapidly growing strength of the organization on the national and the state levels confirms the following description of Ralph McDonald who was the first executive secretary of the National Commission and one of its founders. "It is doubtful," he said, "that the movement could now be overturned, its roots are deep and sturdy and its branches are wide and strong. The upsurge in the quality and status of teaching since 1946 is traceable largely to the tramp, tramp, tramp of the advancing idea that the teacher is responsible for the standards of the profession."²

Functional Organization. Through national and regional conferences the Commission enlists the cooperation and concerted efforts of individuals and organizations interested in improving the profession. In national conferences it aims to secure a synthesis of viewpoints at the national level on some pressing problem of the professional standards movement and to disseminate the findings among the profession in the respective states for further discussion, clarification, and adaptation in the light of local conditions.

The regional conferences are intended to serve a threefold purpose: "(1) a follow-up of the preceding national conference, dissemination of its findings to key leaders in each state and through them to the total profession in the respective states; (2) study of additional problems in teacher education and professional standards which are indigenous to the particular region; and (3) the formulation by each state delegation of a feasible program to activate the recommendations of the conferences."³ Through this cooperative approach the Commission hopes "to mobilize every member opinion and support behind the state legal authorities in the application of standards."⁴

This unusual organization of NCTEPS on the national and the regional basis is beyond a doubt largely accountable for the progress it has made within a short time in achieving its objective to "carry forward for the profession

² "Professional Standards Movement," *The Journal of Teacher Education*, September, 1951, p. 166.

³ "Moving Forward," *The Journal of Teacher Education and Professional Standards*, December, 1953, p. 267.

⁴ *Ibid.*, p. 269.

a continuing program of improvement of standards for the selection, preparation, certification and in-service growth of teachers, as well as standards for institutions which prepare teachers."

Position of Catholic Institutions with Respect to NCTEPS. Because of the wide and significant influence of NCTEPS as a policy-making organization affecting every aspect of the teaching profession, I should like to stress what I suggested at the opening of this paper. Our Catholic teacher-preparing institutions, as well as superintendents and supervisors of our Catholic schools, ought to familiarize themselves with the structure, organization, functions, and work procedures of NCTEPS both on the national and the regional level.

Sources of information can be found in the regular publications of the Commission, particularly *The Journal of Teacher Education* (issued quarterly), the September issue of which usually carries a progress report; the *Newsletter* (issued quarterly); and reports of the national conferences.

Participation by representatives of our institutions in both the national and regional conferences is to be encouraged. However, great care should be taken to select informed, competent, and articulate people who can and will make worth-while contributions.

NATIONAL COUNCIL FOR THE ACCREDITATION OF TEACHER EDUCATION

The establishment of the National Council for the Accreditation of Teacher Education was greatly influenced by the National Commission on Teacher Education and Professional Standards. Upgrading the quality of teacher-preparing institutions through the process of professional accreditation, the Commission believes, is essential to realize the goal of the professional standards movement, namely, the improvement of the teaching profession. To be effective the accrediting process should be national in scope including in its membership representatives of all segments of the profession.

To achieve these goals the National Council for the Accreditation of Teacher Education was organized. Membership in it comes from five sources: (1) colleges and universities—six representatives (one of these represents Catholic liberal arts colleges); (2) the profession (the classroom teachers)—six representatives; (3) chief state school officers and (4) directors of certification—three representatives each; and (5) school boards of education—three representatives.

On July 1, 1954, the NCATE is scheduled to assume accrediting responsibilities. Dr. W. Earl Armstrong on leave of absence from the U. S. Office of Education, Department of Health, Education, and Welfare, will be its first director.

In some quarters this date, July 1, 1954, is considered a momentous event in the teaching profession. One writer described it as a most important date for all present and future teachers, for state and local associations, for citizens and patrons generally, and most important of all, for children everywhere.⁶

In other quarters the NCATE is looked upon less favorably. While recognizing that the evaluation of higher education can and should be a cooperative affair such as the supporters of the NCATE emphasize for teacher education, a number of people, particularly college administrators and faculty, believe that educators in these institutions should be the responsible, supervisory, and coordinating directors of the process.

⁶ Frederick L. Hipp, "The Council for Accreditation Is for You," *New Jersey Educational Review*, March, 1954, p. 270.

Other arguments are and have been advanced by both supporters and non-supporters. Limitations of time and space permit me merely to indicate that there are differences. It is important that we study them.

THE AMERICAN ASSOCIATION OF COLLEGES FOR TEACHER EDUCATION

When the NCATE takes over the responsibility for accreditation, the AACTE will discontinue its accrediting function. It will, however, continue to be "a voluntary association of colleges devoted to the improvement of teacher education."

With less of their time and energies required for the inspection and accrediting of institutions, the AACTE believes, more attention can be given to the other activities which the association has sponsored with great success and to the development of still other means of promoting and improving teacher education.

Most of the annual meeting in February was devoted to planning for the future of AACTE. Among the proposals made, the following are significant:

1. That the AACTE prepare to provide expert consultative and field services to colleges that are sincerely anxious to improve their teacher education programs.
2. That analysis be made of the data in the files of the AACTE office and a clearinghouse be developed of information about colleges where specific types of teacher-education programs, facilities, and leadership are located.
3. That AACTE take steps to be more helpful to and to cooperate with faculty members in teacher preparing institutions and their national associations, such as the Association for Student Teaching, National Society of College Teachers of Education, and Student Personnel Association for Teacher Education.
4. That continued support financially and otherwise be given to the National Council for the Accreditation of Teacher Education.
5. That the association stimulate the experimentation and research needed to improve teacher education.
6. That a clearinghouse be instituted of information about research and studies already made in teacher education.

I have attempted in this paper to highlight several significant trends in teacher education. Because of their significance and their far-reaching consequences for every aspect of the teaching profession, they should receive the careful attention of the administrators and faculty in our teacher-preparing institutions, of our superintendents and supervisors, and of all others interested in the education of our children.

PANEL ON COOPERATIVE STUDY FOR CATHOLIC WOMEN'S COLLEGES

(Chairman: Sister M. Digna, O.S.B., College of St. Scholastica, Duluth, Minn.)

REPORT

SISTER MARY IGNACE, R.S.M., ST. XAVIER COLLEGE, CHICAGO, ILL.

The Cooperative Study for Catholic Women's Colleges met on April 21, 1954, at 3:00 in the Lower Tower of the Conrad Hilton Hotel in Chicago as part of the annual meeting of the National Catholic Educational Association. Sister Mary Digna, O.S.B., of the College of St. Scholastica, Duluth, Minnesota, was in the chair. Sister Mary Ignace, R.S.M., St. Xavier College, Chicago, acted as secretary. The meeting opened with a prayer.

Sister Digna explained in her opening remarks that the study is concerned with making explicit the particular contribution of Catholic women's colleges and with studying what is the best education for a Catholic woman. The following progress report was given:

COOPERATIVE STUDY OF THE HIGHER EDUCATION OF CATHOLIC WOMEN

by Sister Mary, Loretto Heights College,
Denver, Colorado

I. Initiating the Cooperative Study

Two years ago this month, at the NCEA meeting held in Kansas City, there was given a panel entitled "Initiating a Cooperative Study Among Catholic Women's Colleges." Over one hundred representatives from Catholic women's colleges were present and eighty-one signified further interest in the project.

Previous to this meeting, Sister Digna, O.S.B., (College of St. Scholastica) had made the initial contact with the colleges by means of a letter sent to all the presidents of Catholic women's colleges listed on the roster of the National Catholic Educational Association. In that letter, it was explained that representatives of Catholic colleges who had participated in a workshop at Loretto Heights College, Denver, Colorado, in the summer of 1950, felt that a cooperative study sponsored by Catholic colleges for women might make articulate the unique function of Catholic women's colleges. The purpose of this study, then, is *to encourage colleges to work cooperatively on problems pertinent to the higher education of women.*

II. First Cooperative Endeavor

With a somewhat loose structure of national and regional coordinators, the first cooperative endeavor of the study was launched following the meeting in Kansas City. Approximately 100 colleges were polled on two questions:

1. the securing of data on the marital status of their graduates, and
2. the checking of topics considered feasible for cooperative study.

The poll on marital status was timely, for several national reports had just been issued which indicated that only a small percentage of the graduates of Catholic colleges marry. The poll sponsored by this cooperative study revealed that the percentage marrying is much higher when the religious are not included—this fact was overlooked in the national reports. The findings of this second study—the work of Sister Digna—were published in Catholic magazines and papers throughout the country.

The questionnaire which investigated the second topic—areas which were to be studied and the general setup of the study—showed these results:

1. The items rated highest for cooperative study in the *general division* (there were three divisions listed) were adult education, general education and college drop-outs.
2. In the area of public relations, recruitment policies, desirable press relations and contributions to the local community were the top three.
3. In the third area—that of counseling—the results showed an almost equal concentration in all aspects of counseling, with vocational counseling, registration, and orientation programs having a slight lead.

With only one exception, all who responded were willing to assist with the financing of the study. A majority expressed interest in contributing the services of faculty members to prepare papers and reports. Two-thirds were willing to join workshops and to act as host colleges for week-end conferences. Most of the colleges felt that greater good would be derived by bringing in experts and consultants from other institutions rather than by trying to have the workshop under the sponsorship of any particular university. Also, the general feeling was that workshops on local campuses would benefit the entire local college staff.

III. Meetings

In December of 1952, representatives of seven colleges met at Mundelein College, Chicago. The group discussed the financial budget, regional workshops, leaders and consultants for the proposed workshops, and the panel on progress of the cooperative study to be presented at the meeting of the NCEA to be held in Atlantic City in April, 1953. (It was not possible, however, to secure the time for a place on that program.)

The coordinators sent out a request, in the spring of 1953, to presidents of 50 women's colleges and 25 coeducational institutions asking for a listing of their objectives. The purpose of this request was to make an analysis of the objectives of Catholic women's colleges so as to identify common strengths and weaknesses in the education of women, and also to compare the objectives of women's colleges with those of coeducational institutions. The results were roughly classified by a committee which met in August, 1953, at Eagle River, Wisconsin. The outcome of this meeting was the setting up of a questionnaire to be submitted to Catholic women's colleges. The purpose of this questionnaire is to concretize the statement made by Catholic colleges for women, i.e., that they educate "women as women." Copies of this questionnaire are available and will be distributed this afternoon.

In November of 1953, a two-day meeting was held at Cardinal Stritch College in Milwaukee with representatives from nine colleges attending. At this meeting, two committees were appointed. One to arrange the program for this NCEA meeting and the second to draw up a constitution or some organizational plans for a permanent study group. Sister Frederick will give this second report.

Sister Mary's report was supplemented by the following.

Sister Mary Michael, I.H.M., Immaculate Heart College, Los Angeles, California, explained the benefits derived from meetings held by member colleges in the Far Western Region. Programs discussed fell in the areas chiefly of administration, curriculum, and public relations.

Sister Mary Clement, C.C.V.I., Incarnate Word College, San Antonio, Texas, reported on the meetings held by member colleges of the study at the time of the Southern Regional Meeting of the NCEA this year. Sister explained too that in 1952 Sister Mary Digna had addressed the Southern Region colleges on the subject of the study.

Sister Rose Dominic, S.C., St. Mary College, Xavier, Kansas, summarized the philosophy and procedures of educating "women as women" in her college.

Sister Mary Benedict, B.V.M., Mundelein College, Chicago, discussed some of the policies and projects at Mundelein College designed to implement the education of "women as women." These included an alumnae survey, emphasis on womanly virtues in the freshman orientation program, in the guidance program, and in departmental clubs, and the annual honoring of an alumna through the bestowal of the Magnificat Medal.

The second part of the panel was concerned with the work of the recent Commission on the Higher Education of Women under the auspices of the American Council on Education. Sister Annette, C.S.J., reported:

CURRENT INTERESTS IN THE EDUCATION OF WOMEN

by Sister Annette, C.S.J.,
College of St. Catherine, St. Paul, Minn.

There is considerable interest at the present time in the higher education of women. Non-Catholic educators appear to be even more concerned about this problem than are Catholic educators. This interest stems from a variety of sources, among which may be cited the growing awareness of the changing role of women in American society. There is today a rapidly growing literature dealing with the problems and contributions of women in our society. This literature is found in the technical publications of psychologists, anthropologists, sociologists, economists, and other professional groups, as well as in the more popular contributions of journalists, novelists, and script writers. There appears to be a real need for a careful, scientific study of women and their educational needs, the results of which will be presented in such a way that educators can profitably use them. Because the problem itself is so complicated and has so many ramifications, and because material in this field of research cannot be interpreted by specialists in one area without the assistance of specialized consultants from other fields of research, the study of this problem would of necessity be a broad-scale cooperative project, utilizing an inter-disciplinary approach.

The Commission on the Education of Women, sponsored by the American Council on Education, has set up an ambitious program of research along the lines that I have just indicated. It has already invited 1,050 institutions of higher learning to submit questions that they would like to see answered by such research. In a preliminary statement entitled, "Proposal for a Study of American Women as Individuals, Their Contributions to Society and the Implications for Education," the Commission has outlined its basic plan of research, of writing, and of making the results of its study available to the American public.

In presenting the proposals of the Commission on the Education of Women, I hope to interest you in cooperating with the Commission if, after the study is underway, such cooperation appears to be feasible. I personally feel that it would be greatly to our advantage to use the facilities provided by this Commission in carrying on the kind of research that is of such strategic importance to administrators and faculty members of women's colleges.

At the conclusion of Sister Annette's report, the chairman called on the Rev. Cyril F. Meyer, C.M., president of the College and University Department, NCEA, who encouraged participation in the study described by Sister Annette. He suggested that steps be taken to secure interest and support among colleges in the Eastern Region.

Sister Mary Frederick, O.S.F., Cardinal Stritch College, Milwaukee, Wisconsin, explained the recently constructed organization for the study formulated by a committee of which she was chairman. This plan of organization is to be presented to the Executive Committee of the NCEA.

ORGANIZATIONAL PLAN OF THE COOPERATIVE STUDY FOR CATHOLIC WOMEN'S COLLEGES

The following organizational plan of the Cooperative Study for Catholic Women's Colleges, as patterned within the structure of the College and University Department of the NCEA, presents the objectives of the committee and provides the pattern whereby it can function more effectively.

Statement of Purpose

The Cooperative Study for Catholic Women's Colleges is organized within the structure of the College and University Department of the National Catholic Educational Association. Its objectives are defined as follows:

1. To provide a clearinghouse for the discussion of problems common to Catholic colleges for women.
2. To encourage both self and cooperative studies among members of the study.
3. To foster closer cooperation among all types of Catholic colleges.
4. To formulate recommendations pertinent to the aforementioned objectives for referral to the Executive Committee of the College and University Department.

Membership

Member colleges of the NCEA which have a sympathetic interest in the objectives of the study may be affiliated. Membership is institutional, not individual.

Executive Board

The executive board is composed of eight regional coordinators who elect a chairman, vice chairman, secretary, and treasurer from among their members. Regional representation is as follows: Eastern—1; Midwest—3; New England—1; Southern—1; Northwestern—1; Southwestern—1.

Regional coordinators serve for a period of two years. They may be re-elected for a second term.

The officers serve for a period of two years. They may be re-elected for a second term.

Elections

1. The regional coordinator (coordinators) is (are) elected by the member institutions of the region.
 - a. In January of an election year, the local chairman of each member college of the study on Catholic women's colleges will receive a post card ballot on which to list three nominees for the office of regional coordinator. The nominees may be selected from any member college within the region.
 - b. In February, the secretary will mail a ballot listing the names of the three nominees receiving the highest number of votes. Each college will vote for one nominee. The candidate receiving the highest number of votes will be the regional coordinator.
2. The officers of the executive board will be elected at its spring meeting, which takes place during the week of the annual meeting of the NCEA. The election will be by secret ballot.

At this meeting both in-coming and out-going regional coordinators will be present. Out-going regional coordinators do not participate in the election of officers.

Duties of Regional Coordinators, Officers, and Local Chairman

1. Regional coordinators have the following duties:
 - a. To conjointly plan the general program.
 - b. To be responsible for interpreting and coordinating the program in the colleges of her region.
2. The officers, in addition to their obligations as regional coordinators, have the following duties:
 - a. The chairman shall preside at all executive board and general meetings; shall be responsible for the program to be presented at the annual meeting; shall coordinate the activities of the committee; and shall act as its official representative.
 - b. The vice chairman shall assist the chairman and shall perform her duties in her absence.
 - c. The secretary receives and keeps on record all matters pertaining to the committee and shall perform other duties in keeping with her office.
 - d. The treasurer is the custodian of the funds of the cooperative study and disburses funds under the direction of the chairman. The treasurer shall present a financial report at the annual meeting of the executive board.
3. The local chairmen, appointed by the president of the college, has the following duties:
 - a. To act as chairman on the local campus of activities associated with the work of the Cooperative Study on Catholic Women's Colleges.
 - b. To serve as liaison between the college and the regional coordinator.

Meetings

1. The annual meeting of the committee on Catholic women's colleges will be held within the week of the annual meeting of the NCEA.
2. The executive board will meet two times each year; in the fall of the year and during the annual NCEA meeting.

3. The executive board shall have the power to fix its own quorum, which shall not be less than one third of its members.

*Dues*¹

Each institution shall pay annual dues of \$25.00.

Sub-Committees

The activities of the committee are carried on by sub-committees appointed by the chairman when needed.

Sister Mary Emmanuel, O.S.F., of the College of St. Teresa, Winona, Minnesota, proposed two possible budgets for the study in the event that member colleges donate funds to it.

Sister Mary Ignace, R.S.M., St. Xavier College, Chicago, explained a questionnaire on specific means of educating "women as women"—a suggested tool for implementing the study.

The meeting adjourned at 5:10 P.M.

¹ The discussion from the floor raised the question of dues which is contrary to the policies of the NCEA, but it was pointed out that colleges might donate funds voluntarily for carrying on the study.

PANEL ON COEDUCATION AND THE EDUCATION OF WOMEN

(Moderator: Dr. Bernard J. Kohlbrenner, Head, Department of Education,
University of Notre Dame, Notre Dame, Ind.)

INTRODUCTION BY THE MODERATOR

The panel discussion of coeducation and the education of women has been assigned approximately 90 minutes in this morning's program. This will be a very short time to give to such a very large question. I shall try not to waste any of the time.

You have before you, in the printed program, the names of the members of the panel. They have been chosen with considerable difficulty. It is not easy to get balance and fair representation from all the various schools of thought and all the types of institutions which make up our organization, but fortunately we have six well qualified persons who are representative of these various divisions of thought and practice in the colleges and universities.

I should like to say just a word concerning the background of this discussion and the purpose of our panel. The question, of course, has been discussed for many years in this country but the immediate background for this panel discussion was a meeting of the college and university presidents of this organization held during the convention of the NCEA in 1953. The outcome of spirited discussion at this meeting was a resolution instructing the president of the College and University Department to request each of the chairmen of the six regional units to appoint a committee to consider the question of coeducation and the education of women in his region "with a view to the preparation of a report from each regional unit which might serve as source material for a discussion of this topic at one of the general sessions of the College and University Department at the 1954 national meeting in Chicago." The chairmen of the six regional units appointed their committees. Most of the units have had reports back from their committees and have had some discussion of the reports. In due time all of the regional units will have submitted to the national organization reports of their committee findings and recommendations. I might add that the six regional committees on this subject were decided upon instead of a single national committee because it was recognized by the Executive Committee of the College and University Department that it would be quite impossible to obtain qualified and interested persons who would be able to work on a single national committee on this subject. Our panel, then, is made up of one representative from each of the regional units. The object of the panel discussion was stipulated to be that the panel would "give us the national picture on this important problem."

There are many difficulties inherent in the consideration of the question that has been assigned to this panel. I shall not consider all of them, but I should like to point out one or two. First, there is no complete agreement even on the term "coeducation." For some it means any species of education in which men and women are educated within the same institution; for others it means only full-time undergraduate study by both men and women in the same college or university. Between these two extremes there are many shades of meaning of the term.

Secondly, we have great difficulty in discovering even the most basic facts in the present situation. The various regional committees have been hard at work in trying to find more of the facts and I think that several of them have reported quite a number of important findings. I might briefly say something about the national picture with respect to coeducation; that is one type of fact that all of us need to consider.

There are some twenty-seven universities under Catholic auspices in this country and apparently something like 90 per cent of them are either completely or partially coeducational at the present time. On the other hand, there are some fifty or more colleges that are designated as colleges for men and of these something like 40 per cent are either wholly or partially coeducational. In the third place, there are some 118 institutions that are designated as colleges for women under Catholic auspices and of these only 4 are coeducational, leaving 114 of them which are strictly for women students.

There are many studies that would need to be made concerning problems of the availability of education under Catholic auspices; relationship of one institution to another within a particular region; comparative cost; type of education, and many other matters in order to have an adequate study made of practices of coeducation and separate education for men and women under Catholic auspices in this country. We must merely state the fact that these data are not available but we hope they may become more available as time goes on.

Attempting to carry out the directive which has been assigned to this panel I should like to point out very clearly that it is our intention to avoid any consideration of coeducation and the education of women as a purely speculative matter. We are concerned with doing what we were asked to do, namely, to try to reveal something of the national picture with respect to the practice of coeducation and the education of women. We, therefore, regard our assignment as one that involves a consideration of coeducation and the education of women as a subject for consideration in the practical rather than in the speculative order.

Another caution that I should like to mention has to do with enrollment tendencies so far as they can be discovered. All forecasts are, of course, hazardous but every piece of research that has been done so far seems to point to the same general trend, namely, a considerable increase in enrollments in higher education in this country within the next two decades. It may be assumed, I believe, that Catholic institutions will share in this tendency. I could point out that the increase in the popularity of higher education in this country has resulted in an increase in the ratio of young people of the ages 18 to 21 actually enrolling in colleges and universities from something around 4 per cent of their total number in the early 1900's to nearly 28 per cent in 1950. It is assumed by practically all students of the problem that this ratio will not decrease in the two decades ahead. Assuming a stable, if not increasing, ratio of the total potential student body actually being enrolled in the schools, and coupling with that the actual facts with respect to the numbers of young people 18 to 21, we can generalize on the basis of studies that have been made, that there will probably be by 1970 roughly twice as many students in colleges and universities in this country as there were in 1952. The freshman enrollments in 1952 and again last fall bear out the tendency for not only a stable ratio of approximately 28 per cent of the potential student body but perhaps even an increasing ratio.

One other point I should like to advert to is that we do not know how many Catholic students are enrolled in non-Catholic colleges and universities of

this country. The best study that has been made has been published by Father Cowley of the Newman Foundation of the University of Minnesota. Last fall on the basis of his investigation he came to the conclusion that there are something like 320,000 Catholics attending non-Catholic universities and colleges in this country, or that there are approximately two Catholics attending non-Catholic colleges to one Catholic who is enrolled in a Catholic institution. As we think, then, of this problem of coeducation and the education of women, let us not concentrate our attention too much on merely the present picture but let us visualize what the next two decades are likely to be like and let us consider this question with reference not only to the possible difficulties inherent within the group of Catholic institutions but consider likewise the question of what can be done to get more Catholic students into Catholic institutions.

In order to conserve time I shall now stop. Each member of the panel will have approximately eight minutes in which to make a statement concerning the problem as it has been discussed within his or her region. This should leave us approximately 30 minutes for general discussion of the question by members of the panel and this entire group.

REPORT OF THE COMMITTEE ON COEDUCATION AND THE EDUCATION OF WOMEN—NEW ENGLAND UNIT

SISTER ANGELA ELIZABETH, S.N.D., DEAN, EMMANUEL COLLEGE,
BOSTON, MASS.

The study of the problem of coeducation and its effects on Catholic colleges for women in New England was first suggested in 1951 by the Rev. Robert J. Slavin, O.P., President of Providence College, who was at that time Chairman of the New England Unit of the College Division of the National Catholic Educational Association. The suggestion was prompted by the fact that four of the nine colleges for men in New England had suddenly become coeducational and the fourteen women's colleges in the area were concerned about their future enrollments.

The committee appointed to make the study centered its attention on the freshman enrollment in the women's colleges from 1947 to 1951 and the causes of a decrease, in cases where one existed. Thirteen of the fourteen colleges for women answered the questionnaire which was submitted for the study. Nine of the colleges reporting noted a decrease in enrollment and four reported a substantial increase. Only two of the thirteen colleges stated that the presence of coeducational institutions in the area was responsible for the decrease. Other reasons advanced were: poor economic conditions in the area; low birthrate of the early 1930's; the mushroom growth of colleges in New England; financial aid granted to students by state universities; lack of interest in college education, especially on the part of parents; non-resident character of the institution; requirement of College Board Examinations; and increased costs of transportation.

A comparison between the enrollment conditions for women's colleges in New England and Walter's statistical compilation of enrollments for women's colleges throughout the country showed that a decrease in enrollment between the years 1945 and 1951 was nation-wide.

It was the general opinion of the committee that it was too early to judge the real effect of coeducation on enrollment in the area since the movement did not begin to develop in New England until 1950.

The committee took up the study again in October, 1953, following the proposal made by the executive committee of the College and University Department of the NCEA that the problem be considered by all regional units. Since the coeducation movement has the sanction and encouragement of the Bishops of New England, the committee felt that the study now should no longer be concerned with the speculative aspects of the question but rather with the more practical considerations of methods of recruiting students in general and methods to be used in attracting to Catholic colleges students who are attending non-sectarian institutions.

A second questionnaire, asking for information concerning recruiting practices, was sent to all the New England colleges—to the five colleges for men only and the four coeducational colleges, as well as to the fourteen colleges for women.

The answers to the questionnaire revealed that the recruiting practices for all colleges were approximately the same: open house days, talks to high

school students, distribution of literature, publicity in local newspapers and magazines. There were no complaints from any of the colleges in the New England region of unfair recruiting practices.

The second phase of the problem—the consideration of ways and means of attracting to Catholic colleges students who are attending non-sectarian institutions—led to the question: Why do students attend non-sectarian institutions? The reasons given were many: low tuitions in state universities; the winning of scholarships; the superior equipment and facilities of non-sectarian colleges and the greater variety of courses; the social advantages; the influence of guidance directors—even Catholic counselors.

How to meet these conditions is the real problem that grew out of the study. Some of the suggestions given were:

1. Recommend that dioceses or parishes set up special funds for the purpose of aiding students who are being attracted to state universities by low-tuition rates.
2. Establish contact with Catholic guidance directors through representatives from the colleges or through the parochial clergy.
3. Limit the number of colleges for women in the area in order to concentrate effort and to make possible an adequate expansion of a few colleges.

or

Suggest that the various colleges for women specialize in certain areas of learning to eliminate the great waste of time, effort, and money resulting from the duplication of faculties, courses, libraries, and laboratories that now prevails because all fourteen colleges are presenting the same program.

or

Suggest that colleges for women in certain localities merge their interests and establish large central colleges staffed by religious of various orders.

The members of the committee feel that the problem of coeducation and Catholic colleges for women is a very complex one. They are well aware that the suggestions here offered present problems that can be solved only by the hierarchy. The general conclusion reached from their study is the conviction that the problems of Catholic higher education should be made the subject of a serious study by a committee appointed by the Executive Board of the National Catholic Educational Association, the results of the study to be submitted to the bishops of the country at their annual meeting.

SUMMARY OF STATISTICS ON COEDUCATION— SOUTHERN REGIONAL UNIT

SISTER MARGARET GERTRUDE, S.C.N., PRESIDENT,
NAZARETH COLLEGE, NAZARETH, KY.

INTRODUCTION

This report embraces a summary of a questionnaire sent to the 29 institutions of higher education located in the area of the Southern Regional Unit. Below is a list of the states with the number of Catholic colleges in each. The states are arranged in geographical rather than alphabetical order.

<i>State</i>	<i>Number of Colleges</i>
Virginia	0
North Carolina	3
South Carolina	0
Georgia	0
Florida	1
Kentucky	8
Tennessee	2
Alabama	3
Mississippi	0
Louisiana	5
Texas	7
Totals	11
	29

Reports were received from 27 colleges.

The report covers the statistics as given for full-time and part-time day students and for the evening session. It does not include statistics on adult education classes and on summer school courses. These statistics were omitted as not essentially affecting the question under consideration at the present time.

REPORTS BY STATES

1. VIRGINIA

No Catholic colleges

2. NORTH CAROLINA

Number and classification of colleges

SENIOR COLLEGES—one for men

JUNIOR COLLEGES—two for women

Status quo

The college for men and the neighboring junior college for women worked out a cooperative plan to permit students in particular cases to follow desired or required courses on the campus of the other when said courses are not being offered in the college of enrollment. In the field of nursing education upper level courses are, of present necessity, offered only on the men's campus.

In the evening division courses are offered on the men's campus only and these are coeducational.

The men's college reported an 8% enrollment of women; the women's college a .05% enrollment of men.

The men's college reported its enrollment as 100% local; the two women's colleges as 75% and 33½% respectively as local.

Number of Catholic students enrolled in secular colleges in state
Approximately—1,000

Views on the subject

In view of the evident trends, cooperation should be our policy and not competition, particularly in view of the large number of Catholics in secular colleges.

3. SOUTH CAROLINA

No Catholic colleges

4. GEORGIA

No Catholic colleges

5. FLORIDA

Number and classification of colleges

SENIOR COLLEGES—one for women

Status quo

The college reported an enrollment of 15 men in late afternoon classes in teacher education.

The college reported its enrollment as 56% local.

Number of Catholic students enrolled in secular colleges in state
Approximately—2,000

6. KENTUCKY

Number and classification of colleges

SENIOR COLLEGES—

one for men

two for women

two coed

JUNIOR COLLEGES—

one for women

one for religious only

one coed

Status quo

In the evening division in the one men's college, courses are co-educational.

The three coeducational colleges became such in 1945, 1947, and 1951 respectively; having been first established as colleges for women. They became coed to provide Catholic college education for young men who wished to obtain their education locally.

The above colleges reported their enrollments as follows:

College for men—6.4% women

Coed colleges—

1st 54% men; 46% women

2nd 33% men; 67% women

3rd 6% men; 94% women

The colleges in order reported their enrollment as 96% local, 100% and 12% local (two campuses), 88% local, 91% local, 95% local, 25% local.

Number of Catholic students enrolled in secular colleges in state

Upon basis of 526 Catholic students in one university, the state figure may be estimated at approximately 1,000.

Views on the subject

The custom of attending evening classes on a husband-wife, boy-girl dating basis is attracting many Catholics to secular institutions. Transportation, likewise, is a factor in developing evening programs. Many can and will attend the Catholic institution only if it is in the immediate vicinity. Such factors as these condition the type of evening school to be developed, and to an extent determine whether or not the couples will attend a Catholic college. Colleges for men sometimes accept in their evening programs students carrying full-time programs in women's colleges. It seems there should be some type of institutional cooperation in such cases as these.

7. TENNESSEE

Number and classification of colleges

SENIOR COLLEGES—

one for men

one for women

Status quo

At an early date the women's college opened the evening classes to men to provide them with the opportunity for college education in a Catholic college; there being at the time no Catholic college for men. Coeducation will henceforth be restricted to the courses not offered in the men's college.

The women's college reported a 7% enrollment of men.

The men's college reported its enrollment as 45% local; the women's as 83% local.

Number of Catholic students enrolled in secular colleges in state

60 to 80% of all Catholic students, it is estimated, are in secular colleges.

Views on the subject

The lack of emphasis of Catholic education on the college level is a contributing factor to the lack of interest in attendance at Catholic colleges and the consequent attendance at secular colleges.

The lower charges offered by the tax-supported institutions are likewise factors in attracting students to state university campuses.

8. ALABAMA

Number and classification of colleges

SENIOR COLLEGES—

one for men; temporarily coeducational

JUNIOR COLLEGES—

one for men

one for women

Status quo

The one senior college in the state became coeducational to meet the needs of Catholic women who could not obtain a Catholic college education locally.

No reports were received from the other two colleges.

The senior college for men reported a 20% enrollment of women, and its entire enrollment as 60% local.

Number of Catholic students enrolled in secular colleges in state

This number was not determined other than a possible 60 students in the vicinity of the men's college.

Views on the subject

Coeducation is on a temporary basis at the college mentioned above.

9. LOUISIANA

Number and classification of colleges

UNIVERSITIES—

one for men

one coeducational for negro students

SENIOR COLLEGES—two for women

Status quo

The university for white students is coeducational in professional departments only. It lists among its professional departments the following:

Departments of Medical Technology and Education

Schools of Law and Dentistry

Colleges of Pharmacy, Music, and Business Administration

The Evening Division

The university for negro students has been coeducational from its foundation.

One college for women reported coeducation in evening classes only. These two universities reported enrollments of women as 31% and 55% respectively.

The two universities reported their enrollments respectively as 72% and 60% local. One women's college reported its enrollment as 50% local.

Number of Catholic students enrolled in secular colleges in state

Approximately 7,300 in three institutions alone.

Views on the subject

The loss of such great numbers of Catholic men and women to secular institutions is a major blow to Catholicity. Cooperation on an inter-institutional level is required to overcome the apparent or implied defects in our educational system.

Women's colleges, in the vicinity of men's colleges, are impeded in their development by the duplication of certain of their curricula in the men's colleges. Recruitment methods should be worked out cooperatively; otherwise they become discriminatory in application.

10. MISSISSIPPI

No Catholic colleges

11. TEXAS

Number and classification of colleges

UNIVERSITIES—

one for men

one partly coeducational

one coeducational

COLLEGES—

two for women

one for women in process of reorganization on a coeducational basis

Status quo

The one university for men offers a limited number of courses to student nurses in the neighboring Catholic hospital.

The university partly coeducational is coeducational only in the School of Law and in the evening classes.

The two colleges for women reporting are coeducational in the graduate field.

The universities reported their enrollments of women as 11% and 50% respectively.

The universities reported their enrollments as 6%, 80%, and 40% local; the women's colleges as 65% and 50% local.

Number of Catholic students enrolled in secular colleges in state

A number equal to those in Catholic institutions.

Approximately 3,000 students.

Views on the subject

Parents, in general, are not convinced of the distinct values of a Catholic college education, nor of their duty to provide it for their sons and daughters.

Catholic colleges for women will suffer from coeducation in the matter of enrollment of residence students, for the area of competition is more extensive than might be expected. The presence of a coeducational college at a distance of 300 miles has been known to affect the enrollment of boarders in a women's college.

The pattern of higher education as evolving in the Southern Regional Unit is similar to that being evolved in the other units. As its character appears to involve changes in long established and time honored traditions, the sudden realization of this fact, as well as an attendant inability to cope adequately with the practical problems it has entailed, has caused confusion and perhaps distrust in the minds of many. This confusion must be dispelled and trust in one another must be restored.

To summarize:

27 of the 29 Catholic colleges in the Southern Regional Unit located in 7 of the eleven states returned the questionnaire.

1 college for women is restricted to religious.

8 colleges for women are strictly limited to women.

1 college for women admits men to evening classes only.

3 colleges for men are strictly limited to men.

1 college for men admits women to evening classes only.

13 colleges are coeducational.

WOMEN

St. Genevieve of the Pines

Nazareth (Louisville)

Nazareth (Nazareth)

Ursuline

Sacred Heart (Ala.)

St. Mary's Dominican

Incarnate Word

MEN

St. Bernard

Christian Brothers

St. Edward's

COEDUCATIONAL

Belmont Abbey

Sacred Heart (N. C.)

Barry

Brescia

Villa Madonna

St. Catharine

Siena

WOMEN	COED EVENING	COEDUCATIONAL
Our Lady of the Lake	Bellarmino Sacred Heart (Grand Coteau)	Spring Hill Xavier Loyola St. Thomas St. Mary's University St. Mary's (Ft. Worth)

Only five states were able to approximate the enrollment of Catholics in secular institutions and these reported a Catholic enrollment in secular colleges of approximately 14,000.

GENERAL OBSERVATIONS

The aristocracy previously connected with college education has given way, with the impact of two world wars, to a decided democracy in education. College education now, it is considered, must be provided in local institutions for those who so desire it. The fact that a college constitutes an organic and organized community in which a certain proportion of the students must reside in order that the institution may be enabled to give a genuine college education is fast losing its import in the minds of present-day students and educators. Hence, the widespread acceptance of dormitory-less colleges by parents and students in general. Hence again, the further democratizing of the college, if we may so speak, to the point of making it entirely coeducational.

The multiplication of women's colleges has been in an inverse ratio to that of men's colleges. This factor, in turn, is, to a great extent, attributable to the need that religious orders for women have felt of training their young women in their own educational spirit and ideals.

There is danger, furthermore, of our being distracted by the need for meeting immediate and practical problems swiftly and expertly from the need equally great of providing the student with opportunities of developing his speculative faculties, of enriching his mind, and of deepening his appreciation of all things good, beautiful, and true. If liberal Catholic higher education is not sedulously cultivated even in the face of the increasing demands of professional, pre-professional, and semi-professional education, Catholic colleges and universities will become merely technological schools where the purpose of education is largely informative and skill-producing in character.

I believe that the experience of all who have served on these committees on coeducation and the education of women in the last several years is the same. We need guidance and assistance in charting the course of Catholic higher education in the rapidly changing social order of the present day. Guidance and assistance can come to us from two sources: from the hierarchy and from the College and University Department through its executive committee. I believe I express the mind of all concerned when I say we shall welcome their advice.

COEDUCATION IN THE NORTH CENTRAL AREA

REV. M. J. McKEOUGH, O.PRAEM., DEAN, ST. NORBERT COLLEGE,
WEST DE PERE, WIS.

The members of the committee appointed to make a study of coeducation in the North Central area were:

Sister M. Timothea, O.P., President, Rosary College, River Forest, Ill.
Mother Mary Geraldine, President, Marycrest College, Davenport, Iowa
Mrs. C. W. Hamilton, Dean of Women, Creighton University, Omaha, Neb.
The Rev. Pius Barth, O.F.M., School of Education, De Paul University,
Chicago, Ill.
The Rev. M. J. McKeough, O.Praem., Dean, St. Norbert College, De Pere,
Wis., Chairman

The committee had two meetings, the first on August 18, 1953, the second on January 27, 1954, both in Chicago. At the first meeting, the committee in order to delimit and clarify its work made four decisions. These were:

1. That it would refrain entirely from any study or consideration of the merits and demerits of coeducation, or of its effectiveness in meeting the needs of Catholic young women. This was based on the fact that there is no data showing that the women graduates or students of the one are superior in any way to the other. The study would therefore have to be based on theoretical considerations which would change the convictions of nobody.
2. Since many archbishops and bishops in the United States have explicitly and implicitly given their blessing to coeducation, the question of its compatibility with specific or traditional teaching of the Church is not one that is open for discussion.
3. That it would include in its study all Catholic four-year liberal arts colleges and the undergraduate departments of Catholic universities in the North Central area.
4. That its factual study of coeducation would be confined to full-time undergraduate students in these institutions, excluding therefore those in graduate schools, evening classes, and summer sessions.

The committee concluded from the instructions that it had received that it had a threefold task:

1. To make a factual study of coeducation in the North Central area.
2. To discover if possible evidence of unethical competitive and procurement practices on the part of any of our Catholic universities and colleges, whether coed or not.
3. To find out what means are being used to bring to the attention of Catholic parents and young people the importance of Catholic education on the collegiate level.

To accomplish these objectives it was decided to send out a questionnaire to all the colleges and universities, included in the study. A copy of this ques-

tionnaire is attached to this report. Since it was learned later that the information sought under No. 3 was also being collected by another committee in the same area, the data received in the responses to it was turned over to the other committee and is not included in this report.

DATA ON COEDUCATION

Our questionnaire begot the following information regarding coeducation in the area:

1. There are in it 13 universities and colleges which accept men and women as full-time undergraduate students. Of these seven are universities located in large urban centers, and six are colleges in smaller places.
2. The universities, with one exception, are located in cities in which there is one or more Catholic colleges for women. Only one of the coed colleges has a Catholic college for women within commuting distance.
3. The reasons for going coed were specified as follows: to increase the enrollment, three; because of insistent demand, thirteen; to provide opportunity for a Catholic education where previously there was none, two of the universities, and five of the colleges; at the request of the local ordinary, one.
4. Attendance figures revealed that in 1940, about 21% of the women in Catholic colleges and universities of the area were in coed institutions; in 1952 this percentage had risen to about 26%. The proportion of men to women in the Catholic coed institutions was: in 1940, 2.6 to 1; in 1952, 2.7 to 1.

UNFAIR PRACTICES

Since unfair practices were apparently not confined to any particular kind of institution, the invitation to report on them was sent to all in the area. Thirteen women's colleges and one college for men submitted specific accounts of such practices. These are listed as follows:

1. Almost sole emphasis on women's activities in newspaper advertising by a coed university.
2. Undue, in some cases, sole attention to girls at "college days" in coed high schools.
3. The use of scholarships, whole or partial, to induce students who had registered at one college to come to another.
4. The use of scholarships or grants-in-aid to induce students to transfer from one college to another.
5. Making special reductions in tuition charges to meet the competition of neighboring colleges.
6. Misleading and even false statements in catalogs, circulars and newsletters.
7. Derogatory remarks made publicly regarding women's colleges, women teachers, etc.
8. False statements regarding the accreditation of Catholic college competitors.
9. Priests from coed colleges and universities using the occasion of retreats, spiritual conferences, religion classes, etc., to persuade Catholic high school girls to attend the coed universities.

10. Inducing students to attend summer sessions and then to continue during the year the classes begun during the summer.

SOME GENERAL OBSERVATIONS

As a result of the data submitted to it and of its discussions, the committee agrees on the following statements:

1. There is no evidence of a significant trend toward coeducational schools on the part of Catholic college women in the North Central area.
2. There is as much evidence of unfair competition between colleges for men only and between those for women only, as between coed schools and any others.
3. Some colleges seem to think that they have proprietary rights over the graduates of certain high schools, based on geographical location, or on common ownership of a college and the high school. The committee does not believe that these are valid rights and that disregard of them constitutes unfair practice.
4. There is a tendency to attribute all fluctuations in enrollment to competition from coed schools. The committee believes that this is unscientific inasmuch as other possible causes of fluctuations are ignored.
5. The committee is impressed by the fact that statistics on births make it certain that in a few years, even though we use all available facilities, we shall not be able to meet adequately all the educational needs of our young people at any level. It would seem therefore that what is needed is not competition but cooperative planning so as to make the best possible use of the resources at our command.

RECOMMENDATIONS

In spite of the fact that some of the charges of unethical competitive practices have been exaggerated or unfounded, the committee feels that enough evidence of the existence of such practices was submitted to warrant the following recommendations:

1. That university and college presidents scrutinize closely the methods used by their procurement and publicity officers. It seems probable that there are among them some who make statements and promises, or use devices, that could not be approved by their superiors.
2. That the college section of the NCEA arrange, preferably at the national convention, a meeting of these procurement and publicity officers and that at such a meeting they formulate an ethical code, governing their activities; also that they plan a campaign to publicize the value and necessity of Catholic education on the college level.
3. That a special committee be appointed to investigate the number and the purposes of scholarships and grants-in-aid. There is evidence that these have been used so extensively to attract students that many colleges are giving more of them than they can afford, and are using them as a competitive device rather than to promote scholarship.
4. That the universities and colleges in planning for expansion consider collectively the total needs of an area, rather than the ability of an individual school to attract students.

COEDUCATION AND THE EDUCATION OF WOMEN—EASTERN REGIONAL UNIT

SISTER MARGARET MARY, S.S.N.D., PRESIDENT, COLLEGE OF
NOTRE DAME OF MARYLAND, BALTIMORE, MD.

In the Eastern Regional Unit of the College and University Department, NCEA, the discussions by the members of the panel on coeducation and the education of women centered mainly around three pivotal questions: 1) What has been the traditional attitude of the Church and what is the Church's attitude today, on the question of coeducation? 2) What are some of the contributions that have been made and that can be made by Catholic women's colleges to the education of Catholic girls? 3) What are some of the reasons why girls attend coeducational colleges, and how cogent or valid are these reasons?

In answer to the first question it was stated that from the first centuries of the Christian era the Church has always advocated the separation of boys and girls in educational institutions. Sister Catherine Dorothea, S.N.D., quoted St. Basil as stating this explicitly in the fourth century. This principle seems to have been followed in education up to the second half of the nineteenth century, when the great waves of immigration to the United States coupled with the small number of religious teachers—especially religious men teachers in this country—made it almost imperative for the Church to modify its policy of separate schools for boys and girls, and to permit sisters to teach both together in the same parochial schools. The public schools had started to do this decades before. In our own day, Pope Pius XI, of blessed memory, warned, in his encyclical, *The Christian Education of Youth*, that "It is harmful to have boys and girls together in coeducation"; and His Holiness, Pope Pius XII, has urged that "We should intensify and emphasize the education of women to such an extent that the unique qualities of women are preserved." This statement has been interpreted to imply that there is nothing wrong with the education of women as it has been conducted in the Church, and that consequently we should continue it as we have been doing for many centuries.

It is true that the Church has had to modify its original stand on separation of boys and girls in education, and that today both secondary and elementary schools in Catholic education are largely coeducational. In actual figures, 53.6% of the Catholic high schools are coeducational; and about 20% of the students in men's colleges are women. The reason for this change of policy by the Church has been mostly an economic one—because the Church and the parishes could not support both a girls' and a boys' elementary and secondary school. On the college level, it was the falling enrollments in the war years that first dictated a change of policy in the men's colleges, whereby women were admitted to their campuses to pursue either special courses or to matriculate for the regular arts degree program. In the post World War II years, when the GI Bill had expired, many men's colleges invited women students to their campuses in order to utilize the expanded facilities which had been set up for the influx of veterans, and which remained idle when the veterans left the college.

One of the reasons most frequently used by men's colleges which have admitted women as full-time undergraduate students is the desire to attract Catholic women away from non-Catholic colleges and state universities to a Catholic college. This is certainly a praiseworthy motive, and a problem that needs much more thought and attention before it will be solved to the satisfaction of the bishops of the Church. And it may very well be that this particular problem of the thousands of Catholics in attendance at secular colleges and universities has prompted some of the bishops to come out strongly in favor of coeducation in Catholic colleges.

In concluding the discussion on this point the members of the panel and those present at the meeting of the College and University Department, NCEA, in Atlantic City, were reminded by Father Edward B. Rooney, S.J., Director of the Jesuit Educational Association, that "in dealing with this problem we have such a thing as the teaching, living Church, in great part made up of bishops. What the bishops do becomes a part of the teaching Church. If they say we have to do this in order to have Catholic education, even on the secondary level, we have to be very careful when we say it is against the teaching of the Catholic Church. Are we going against tradition in having coeducation in higher education? I do not think you can talk about tradition in the education of women on the higher level. The oldest Catholic women's colleges in America are not old enough to talk about tradition."

By way of answer to the second question, what are some of the contributions that have been made and can be made by Catholic women's colleges to the education of Catholic girls, it was said that though this question was a very comprehensive one, it did not require too much research and deep thought to realize that there are values to be gained by women from an education in a Catholic women's college, and that these values are multiple: spiritual, moral, cultural, intellectual, social, and physical.

The objectives of all Catholic colleges for women may perhaps be reduced to the fundamental aim of developing *women of Christian character* who will be *leaders* in the various spheres of activity in which they move. These aims are in complete accord with those enunciated by both Pope Pius XI and Pope Pius XII. Because women understand woman's nature better than men do, they are better fitted to guide it in the most critical and formative years of its development. This may be said especially of religious women, whose consecration to the education of female youth makes them more completely dedicated and interested teachers and guides. The religious women who conduct Catholic women's colleges firmly believe that these colleges develop the total personality of young women in a way that is impossible for coeducational colleges to do. They believe that the only perfectly integrated education for women in their undergraduate years is that received in a Catholic women's college where "the unique qualities of women are preserved," and where the development of the intellectual and moral virtues in woman's personality is patterned on the most perfect woman of all times, the Immaculate Mother of God.

The third question dealt with the reasons why girls attend coeducational colleges. These reasons may be listed briefly, as follows: 1) Desire to be in a college where there are men. 2) Financial reasons. Municipal and state colleges have a lower tuition than private colleges. (This was the reason given in 75% of the cases where girls were attending coed colleges in New York.) 3) Desire for a more diversified program than that offered by Catholic women's colleges. 4) The desire to get away from nuns as teachers, and to go to a college where they will have a different type of teacher. 5) The need for part-time work in the day or evening, while going to college. 6) The central location of coeducational colleges in most large cities.

The discussion which followed was concerned mostly with ways and means of attracting Catholic students away from non-Catholic colleges and universities. As a result of this discussion the committee resolved to undertake a study of the number of Catholic men and women in attendance at the non-Catholic colleges and universities in each of the states comprising the Eastern Region of the NCEA. This data was presented at the second meeting of the panel at Marymount College, New York, on February 20, 1954. The figures for Maryland are the only ones available for this report. They are as follows:

8 ¹ Liberal arts colleges and universities in Maryland enrolled	2,817 Catholics in 1953-4
5 State teachers colleges in Maryland enrolled	373 Catholics in 1953-4
Total known enrollment of Catholics in non-Catholic colleges and universities of Maryland	3,190

This was about all that the panel on coeducation and the education of women was able to accomplish in the two brief meetings it held. It was the opinion of each of the panelists that a fruitful field for Catholic action lay in establishing contact with Catholic students attending non-Catholic colleges. It was suggested that some organized program of visits for students and faculties to our Catholic college campuses might be the means of attracting many of the 320,000 Catholics presently enrolled at non-Catholic colleges and universities in the United States to Catholic institutions of higher education.

¹The University of Baltimore, the Graduate School of Johns Hopkins University, and the University of Maryland do not require registrants to state their religious affiliation, so there were no figures from the first two of these. The Newman Club at the University of Maryland estimated the number of Catholics in the undergraduate school as about 1,800 (more men than women); and in the graduate school, 163. These last figures have been included in the total of 3,190. The president of the University of Baltimore stated that there were "a great many" Catholics in attendance there; but no figures were available.

REPORT OF THE COMMITTEE ON COEDUCATION AND THE EDUCATION OF WOMEN OF THE NORTHWEST REGIONAL UNIT

REV. CHARLES C. MILTNER, C.S.C., DEAN, COLLEGE OF ARTS AND
SCIENCE, UNIVERSITY OF PORTLAND, ORE.

The Committee on Coeducation in the United States of the Northwest regional group of the NCEA met with the other members of this group at Seattle University, December 3, 1953, the Rev. R. V. Kavanagh, of Carroll College, presiding.

Prior to the meeting, the committee prepared the following materials for discussion:

1. A summary of the replies to a questionnaire sent to all member colleges by Father Miltner, C.S.C., of the University of Portland,
2. A paper summarizing the history of coeducation in the United States by Sister Agnes Kathleen, of College of Great Falls, and a verbal account of the current status of coeducation in the United States by Sister Idamae, of Marylhurst.

The relevant information gleaned from the questionnaire to the colleges of the northwest area is summarized as follows: Within the area, that is, the states of Utah, Idaho, Oregon, Washington and Montana, there are 10 Catholic institutions of higher learning. Five of these are coeducational, four are for women only and one for men only. Seven offer teacher training.

Among the reasons given for turning coeducational were: "To accommodate nurses, and also to provide an opportunity for the higher education of women, as there was no Catholic institution for this purpose available in the vicinity." "To provide opportunity to Catholic women to pursue their higher education in a Catholic university." "The request of His Excellency, the Most Rev. E. V. O'Hara, Bishop of Great Falls." "The request of the Most Rev. Archbishop Howard, so that teaching sisters would not need to attend secular universities. To this request was joined subsequently the invitation of the sisters in charge of St. Vincent's Hospital School of Nursing and, finally, the persistent requests of many women students in the Portland area."

No reliable figures could be acquired of the number of Catholic students in the non-Catholic schools of this area. A rough estimate, however, would be anywhere from 800 to 1,000. All of the area colleges draw the majority of students from the state in which they respectively exist. The percentage of out of state students is in no case more than 25 per cent.

Enrollment statistics from 1940 to the school year of 1952-1953 inclusive, except for a downward dip in men's colleges in the war years, show an increase at each four-year period. They also show that, despite the fact that some men's colleges during that time became coeducational, the enrollment of women's colleges increased. The total number of students in this area's colleges was 6,708, divided approximately into one-third women and two-thirds men. In this total number are some 2,211 non-Catholic students.

Tuition charges on the semester basis range from \$75.00 to \$245.00, and on the quarter basis from \$75.00 to \$185.00. In all cases of coeducation, the tuition charge is the same for men as for women students. These figures

cannot fairly be compared until it is made clear what is comprised under each one. Some institutions as a measure of economy in bookkeeping include several items of cost otherwise charged individually as fees.

All admitted to having a definite admissions policy, and all asserted that they treated transfers from other Catholic institutions on the same basis as other transfers. They are admitted if they have an honorable dismissal from the school previously attended and at least a "C" average in the grades they present. Only one school stated they *required* the student to give a reason for making the change from one school to another. Five stated they inquired for this reason, two said they did not ask, and two did not answer the inquiry.

As for granting scholarships, etc., to transfer students, five said they did, two said they did not, one said it gave only work opportunity, and two did not answer the question.

To the question: Do you have a dean of women, programs of social activity, etc., four answered, yes; one did not reply. In all cases it is the dean of women who supervises students in their approved residences.

Finally, complaints of unfair or unnecessary competition were mentioned by only two institutions. One said that it was their conviction that unfairness had been practiced by:

- a. Solicitation of students and,
- b. Granting of scholarships.

The other stated: "Not by the colleges or universities directly. A few high school principals and superintendents have ignored the offer of scholarships from our college, even when their students would have requested them, and have tried to interest their students in another Catholic college."

Sister M. Agnes Kathleen ably summarized the history of coeducation in the United States, and cited from Thomas Edward Shields' *Education of Our Girls* the question as it was viewed generally in Catholic circles fifty years ago:

From whatever point you view the matter, whether it be from the differences of nature or the differences in the positions which they occupy in the struggle for existence, the conclusion would seem to be that the education of the sexes should be carried out along different lines. (p. 111)

The last paragraph of his book announced that within a few years there would arise under the shadow of the Catholic University a Catholic teachers' college for women, to which the teaching orders would send their most gifted members.

In 1951, less than fifty years later, that Catholic college for women closed as a college, and the sisters and other women attend the Catholic University in classes open to both men and women.

Quoting from Father Whelan's *Survey of Catholic Colleges of the United States of America*, published in 1952, Sister Agnes Kathleen gave the following information:

Listed as members of the NCEA are 175 colleges, to which can be added 17 other Catholic colleges listed in the current *Education Directory of Higher Education* issued by the Federal Security Agency of the Office of Education, making a total of 192 Catholic colleges. Thirty-nine of these are listed as coeducational. Twenty per cent of our Catholic colleges are coeducational. There are registered in these institutions 75,298 men and 37,467 women. Of the latter, about 12 per cent are in coeducational

institutions. Of the men, about one-half per cent are in colleges founded originally for women.

The Most Rev. Edwin V. O'Hara, Bishop of Kansas City, in his address to the forty-ninth meeting of the NCEA said:

We are asked, are you in favor of coeducation? I answer that the question is not so simple as that—nor in my mind is the question of coeducation really involved. First of all, the question that confronted us was not whether we would have boys and girls in the same schools, but whether we could finance sufficient high schools and thus provide religious training for all our children. We did not choose coeducation; we chose to have Catholic schools.

Sex is not merely a physical endowment. The differences between men and women are profoundly psychological as all literature and experience attest. Coeducation is reprobated because it tries to make one copy the other—to make boys womanish or girls mannish instead of bringing the character of each to its own highest development. Now in our high schools we strive to make manly men and womanly women, not only by providing excellent domestic science courses for the girls and manual training for the boys, but by a hundred differentiating measures in the curriculum, as well as diverse projects in the course of their personal, educational, social and occupational program of guidance. They are not being coeducated.

Our present Holy Father, Pius XII, is aware of the environment in which we live, and states in his address, *Women's Duties in Social and Political Life* (p. 8):

A woman is, in fact, kept out of the home not only by her so-called emancipation but often, too, by the necessities of life, by the continuous anxiety about daily bread. It would be useless then to preach to her to return to the home while conditions prevail which constrain her to remain away from it . . . (p. 9) She has to collaborate with man towards the good of the State in which she is of the same dignity as he. Each of the two sexes must take the part that belongs to it, according to its nature, special qualities, and physical, intellectual and moral aptitude. Both have the right and duty to cooperate toward the total good of society and of their country.

The conclusion then is that the book, *Education of Our Girls*, by Monsignor Shields, still represents the ideal in the education of women, an ideal repeated by the Holy Father and Catholic educators since. Coeducational schools do not represent the ideal in Catholic education as enunciated in papal documents or by Catholic educators but are accepted as the lesser of two evils. Some view them as capable of being adjusted in their curriculum and environment to meet the different needs of both sexes.

Following Sister Agnes Kathleen, Sister Idamae presented the current status of coeducation. In the discussion which followed, some were of the opinion that coeducation was precipitously and ruthlessly foisted upon an area without consulting the women's colleges already there. The question also arose as to why men's colleges do not strengthen their graduate departments, as these are the real need of religious and of girls. The answer was obvious—the cost. Mention was also made of the possibility of dividing students with neighbor institutions.

CONCLUSION

Because of the pressure of time there was little opportunity for discussion from the floor at the conclusion of the reports from the regional units. Questions and comments indicated, however, that the subject of coeducation and the education of women is very complex, that there are great variations in practice throughout the country, and that it is a subject deserving thorough study by competent persons who have adequate time and other resources for such an investigation. There was considerable evidence that many college and university administrators desire that such an investigation be undertaken to give them direction for institutional planning.

SPECIAL SESSION

APPLICATION OF THE PHILOSOPHY OF EDUCATION¹

INTRODUCTORY REMARKS

RT. REV. MSGR. C. E. ELWELL, DIOCESAN SUPERINTENDENT OF SCHOOLS, CLEVELAND, OHIO

There are many of us in Catholic education who are very happy tonight, because we have long desired to see this day. We trust that the passage of the years will prove it merely the beginning of many such meetings. Catholic education needs Catholic philosophy. There are innumerable matters of theory and of practice in common use in our American Catholic schools that should be subjected to the scrutiny of the sensitized eye of perceptive Catholic philosophers. There are teachers in our schools whose minds need the directive illumination of Catholic philosophy and psychology. And most importantly of all, there are many, all too many—I wonder if perhaps 50% would be too high an estimate—of the teachers of our teachers to whom scholastic philosophy is, I fear, a *terra incognita*.

Those of us who have come into contact with the immovable mass of a mind impervious to our fundamental concepts of scholastic philosophy, yet permeated with, or perhaps because permeated with the fundamental concepts of naturalism and pragmatism, and of experimentalism and instrumentalism, have a fear for the future, especially when we find them teaching our pupils, but most particularly when we find them teaching our teachers.

Catholic education needs Catholic philosophy because education is perhaps *the* applied science—the applied social moral science, in which philosophy and reality come most closely and, for the welfare of our world, most decisively to grips.

Catholic education has adopted and adapted much from modern monistic or pluralistic philosophies of education. Will its adoptions and adaptations stand up in the strong, clear light of reason and faith? For these and many more reasons, Catholic educators need the help of Catholic philosophers.

Let me pose some specific problems, some in the field of theory, some in the field of practice. First, what are the aims of Catholic education, in order of sequence and importance?

In 1942, Mortimer Adler, in a symposium on the Philosophy of Education, for the N.S.S.E., gave the following formula for a complete exposition of the philosophy of education—based, of course, only on reason. It would include: "1) a demonstration that the first principles of education (the ends) are absolute and universal, 2) a demonstrative analysis of these ends in detail, their number, their order and relation to one another, 3) a demonstration that the secondary principles of education (the means) are absolute and universal,

¹ Sponsored jointly by the American Catholic Philosophical Association and the NCEA.

4) a demonstrative analysis of these means in detail, their number, their order and relation to one another, 5) a demonstrative analysis of the relation between the means in general and their ends, 6) a demonstrative critique of educational policies so far as these, in whole or in part, are incompatible with the true principles rightly understood, and 7) a less than demonstrative analysis of the variety of educational policies which particularize the principles for different possible types of contingent situations, attempting to say which sort of policy is probably best relative to a given set of possible contingencies."

These analyses have not yet been forthcoming, nor has a theologically based analysis of the same factors appeared. Catholic education needs them.

More specifically, are the five aims of Catholic education set down in *Guiding Growth in Christian Social Living* complete? They are: physical fitness, economic competency, social virtue, cultural development, and moral perfection as a member of the Mystical Body. Is the omission of an explicit mention of the intellect a critical omission in the aims of education? Has that omission any greater significance when placed in relation with the statement from *Guiding Growth* that, "The successful school is a place where children live and do, not merely sit and listen. They master the truth by doing the truth in circumstances that correspond as nearly as possible with the situations of real life."²

Does that correspond with Catholic educational psychology, or is it reminiscent of instrumentalism? Would it tend to mislead our teachers?

Is "learning by doing" a safe psychological base for our methodology? If we baptize the instrumentalists' word-meanings in the phrase "learning by doing" with our connotations, must we also baptize or exorcise the methodology derived from that principle, or can we accept it as the experimentalists have set it up?

Again: Is Dewey's key principle, "Education is growth," acceptable in Catholic education? I've heard members of departments of education in Catholic colleges defend it.

More fundamentally, are the five steps in the analysis of the act of thought in John Dewey's *How We Think* acceptable as a modern statement of our theory of knowledge and of learning? Can the problem method and the project and the unit method built on that theory of learning be safely used? To what extent? In the experimental sciences? In all subjects?

Another question: Is direct physical experience necessary for all learning? What did St. Thomas mean when he said that "the words of the teacher, heard or seen in writing, have a closer relation to causing knowledge than have the mere perceivable things outside the mind."

Again: Are "felt needs" a safe basis for a curriculum?

Will the accent on social education and socialized activity in the classroom produce the effect of making children prone to accept group decisions as the norm of morality?

What is the formal cause of education? of Christian education?

Indeed: What are the fundamental principles of education?

These are some questions in the minds of uneasy Catholic educators here in the United States. There are many others. Tonight we hope to make a beginning in the important task of finding sound answers to the questions

² *Guiding Growth*, Vol. I, p. 7, 1944.

of Catholic education, and speaking for the educators is the Very Rev. Michael J. McKeough of the Praemonstratensians, dean of St. Norbert College in Wisconsin and former professor of education at Catholic University. He will present a picture of the general situation in which American education finds itself today.

Later Rev. Leo R. Ward, C.S.C., of the Department of Philosophy of the University of Notre Dame, will speak for the philosophers on "Some Principles in Christian Learning."

EDUCATION'S NEED FOR PHILOSOPHY

REV. M. J. McKEOUGH, O.PRAEM., ST. NORBERT COLLEGE,
WEST DE PERE, WIS.

Some one has facetiously remarked that my subject tonight should be *Philosophy's Need for Education*. Although a portion of the paper might seem to imply that this is my thesis, my real purpose is to point out, as best I can, the need which all American education has for a sound philosophy. Let me begin by making clear what I mean by education. It is the formal cooperation which society gives through organized schools to the youth of our country in their religious, moral, physical, mental, and professional or vocational development. I do not therefore include the informal education which goes on away from the school, though it is granted that this too is affected by the prevailing philosophical atmosphere. My attention is here directed to the planned activities which we as educators carry on for and with our young people. Mark that I am not thinking of our Catholic youth only, but all American youth. I have in mind public education as well as Catholic. Surely it is emphasizing the obvious to say that no educational outcomes are confined solely to the group for which they are primarily intended. In a very true sense all education is to some extent public, and all educators have a public responsibility. We therefore as Catholic educators have an obligation not merely to the students in our own schools but to all. Literally millions of our fellow Americans, young and old, are groping for a satisfactory outlook upon life, and in so far as we can, we must help them.

Perhaps all will agree with what I have said about the meaning of education, its influence upon the lives of young people, and the responsibilities which we as educators have. The crux of the problem comes in our understanding of philosophy. Thanks to John Dewey and his numerous progeny, the concept of philosophy as an objective, unified body of knowledge, distinct in itself, has gone out of the thinking of very many of our educators. A skeptical attitude toward the validity of all speculative knowledge prevails. Reference will be made to this later in the paper. Here I wish to emphasize that the task that we have is not merely to show the function of philosophy in American education, but the much more fundamental one of re-establishing philosophy itself as a legitimate discipline, of restoring confidence in man's ability to arrive at certain answers to the ultimate problems of reality.

I have been asked to consider this condition from the viewpoint of an educator. It takes little acumen to realize that American education is in a state of turmoil, anxiety, and uncertainty. Fifty years of subjectivism have destroyed the foundations, both philosophical and religious, on which our traditions were founded. Fifty years of pragmatism have done away with the common standards that we had for morality and values. We are harvesting today in our education the inevitable outcomes of this destruction. In the area of philosophy we have confusion and dissension. For ten years the Philosophy of Education Society has been striving to decide what should be the content of an elementary course in the philosophy of education and it seems no nearer a solution today than it was originally. The apparently unsurmountable obstacle is the failure of its members to agree on a meaning

of philosophy. In 1943 the American Philosophical Association undertook a study of "the state of philosophy and the role of philosophy in the post-war world." Brand Blanshard and his committee were assigned to the task. After holding five conferences in various parts of the country, the committee published its report in 1945. It seems tragic though that after concluding that education had four great needs which philosophy should satisfy, Blanshard admits that at no place could they agree on the meaning of philosophy. "This skeleton," he reports, "thrust out its head and mocked us at more than one of the conferences. It did so cautiously in New York, more boldly in Los Angeles, blatantly and alarmingly in Chicago; though in other centers it contented itself with rattling ominously off stage." Although that was written almost ten years ago, the evidence for its accuracy is even greater now than it was then.

The effects in our children of this philosophical and religious confusion have been even more tragic. Widespread religious illiteracy, lack of respect for authority, disregard for human dignity and rights, delinquency, mental disturbance, these and others even worse have aroused deep concern in parents, public officials, and in all serious minded men. The succession of highly critical articles, books and pamphlets, that have appeared even during this past year, is evidence enough of this concern. That there is something seriously deficient with American education many will agree.

To remedy this truly alarming situation, the American Council on Education, the National Education Association, the Association of American Colleges, and others, have appointed commissions and committees to study its causes and to propose cures. Out of these studies have come earnest pleas for the restoration of moral and spiritual values and religion itself to public education. Numerous proposals have been made for changes in the curriculum so as to bring back emphasis on the fundamentals. Sterner discipline, a better scale of values, a more unified philosophy of life, have been sought.

Tragically a sense of frustration pervades all these efforts. The desire to put religion into the curriculum of elementary and secondary schools is snagged at every approach by the traditional interpretation of the first amendment. Efforts to inculcate an appreciation of moral and spiritual values without basing them upon religion have failed. The proposal made in the reports of the Educational Policies Commission² and of the American Council on Education³ that the religious needs of our youth be satisfied by a factual study of religion has been challenged as inadequate and ineffectual. It goes contrary to the accepted psychological principle that truths to be effective as directive forces in our lives must be accepted, not merely known. This principle agrees too with the age-old attitude of the Church that mere knowledge does not make a man better. It is significant that the American Council in its 1953 report after years of study and experiment could still assert: "What to do about religion in the public schools is a persistent and vital problem."⁴ It is our firm belief that this will remain a persistent and vital problem until somehow we find a way of inculcating in our young people not only a knowledge of God but a faith in Him also. Before this can happen, religion itself must be accepted as something founded on objective realities, not on subjective reactions. The philosophical foundations for objective truth must be rebuilt.

This condition in American educational thought constitutes for all of us a stirring challenge. It is a great opportunity and, I believe, a sobering

¹ *Philosophy in American Education* (New York: Harper, 1945).

² *Moral and Spiritual Values in the Public Schools*, NEA, 1951.

³ *The Function of the Public Schools in Dealing with Religion*, 1953.

⁴ *Ibid.*, p. 2.

responsibility. American education is sick and the medicine it needs is a sound basic philosophy. To counteract the experimentalism of Dewey and Kilpatrick, we must present an ontologically valid epistemology; in place of the mechanism of the New Realists, we must defend the existence of a man, composed of body and soul and endowed with intellect and free will; for the emotional attractiveness of the idealism of Horne, we must substitute a realism that makes provision for love and ideals. To complement the test of usefulness and social sanction as the bases for morality, we must show the reasonableness of submission to law which emanates from God.

To me the first requirement if we are to rebuild American education on a sound philosophical basis is a valid theory of knowing. Absolutely speaking, the basic problem is of course that of being, reality, but psychologically before we can even interest the average American teacher or student in an ontology, we must somehow convince him of the validity of speculative reasoning. We must get him to acknowledge the objectivity of truth, and to accept the first principles. The modern educator and his students have been so saturated with the experimentalism of John Dewey that any consideration of ultimates is rejected *a fortiori*. The loss of religious faith has made him a naturalist but his common sense and his ideals have made him shy away from the crass mechanism which is the logical outcome of his philosophy. In their desperate longing for something definite, something positive, a few have turned to communism. Others are so bewildered that they have lost all power to evaluate their own predicament or to take decisive action. What they need is confidence in their power to know more than just what their senses reveal.

It seems to me that we have failed these fellow educators in several respects. In the first place we have not thus far produced a text in the philosophy of education which presents adequately the philosophical foundations on which educational theory and practice must be imposed. It is not sufficient for us to refer briefly to these fundamental theories. Most of our non-Catholic readers and many of our Catholic ones have no acquaintance with scholastic metaphysics. To make our position clear to them and convincing, we must explain our basic scholastic principles clearly and adequately, and in modern terminology. Neither is it enough for us to discuss such problems as naturalism, communism, humanism, etc., without getting down to the fundamentals in the light of which they must be analyzed and evaluated. The difficulties of terminology are certainly not reason enough for us to avoid the task. Much less is there any excuse for us to accept the definitions, the concepts, the technical terminology of experimentalism and then by a series of hypotheses to attempt to show the possible outcomes of various presumptions. No, what we need is a thorough statement of the pertinent Thomistic principles with their application to the problems of methods, the curriculum, disciplines, freedom, democracy, society, that plague our educational theorists today.

Another way in which we have failed—I speak in fear and trembling—is the manner in which too often our philosophy has been taught. Too frequently the several courses have been presented in complete and neatly organized packages. There are pat propositions, pat definitions, pat proofs, pat objections, and pat answers to the objections. To get a passing mark the student needs but to memorize pat answers to pat questions. He can acquire the twelve necessary credits in philosophy without really doing any philosophizing. Instead of it being a living challenging thing, taxing his reason to the utmost, it is for him something that has been dead since the 13th century. As a consequence he sees no relationship between his philosophy and any other subject he is studying, not even his religion. Instead of being a foundation

for his faith and a connecting link which brings unity, integration, into all of his learning activities, his philosophy remains isolated, a segment entirely unrelated to anything else in his program, or to any of the problems of living. I hesitate to say so but I am afraid that there is reason for the charge, made by non-Catholic confreres in the teaching profession, that we are not teaching philosophy at all, but a cut-and-dried system of thought imposed on us by authority.

I don't like to belabor our weaknesses but there are two others which I would like with your permission to mention briefly. The first is that too often in our classes, our periodicals, and in our meetings, we direct our attention to hair-splitting discussions that may be of interest to trained scholastic philosophers but have little or no relation to the thinking or the needs of other teachers and students. People who live in ivy towers can serve a useful purpose if they use their vantage point to warn or direct those who are on the ground; not however, if they talk only to those who share the tower with them. The other point is—and this is the last one—that the problem of bringing sound philosophy to American education is not merely one of valid content; it is also one of communication. Somehow through the printed word and the spoken word we must reach those who have lost their way in philosophical darkness. To obtain a hearing from them, we must gain their good will. Consequently our approach must be a humble informative one. We must know what we are talking about, what we are criticizing, what we are defending. A haughty patronizing air will bring us no listeners; ridicule and sarcasm will only arouse hostility. The persons with whom we are dealing are generally sincere and intelligent men and women who will be impressed by well expressed reasoning. Only in this way and with God's help can we hope to achieve the great task that lies before us.

SOME PRINCIPLES IN CHRISTIAN LEARNING

REV. LEO. R. WARD, C.S.C., UNIVERSITY OF NOTRE DAME,
NOTRE DAME, IND.

I assume that in this paper it is my business to raise questions at least as much as it is to answer them. First, because questions are the life of the child's mind, and the child is the learner par excellence. Second, because questions are the life of the school. Answers, yes, but questions come before answers, and the questioning mind always remains in the living teacher. Knowledge, belief, doubt; doubt, belief, knowledge—these are the constant ingredients of the good teacher's mind. *Credere et bene dubitare*. In sum, the life of the teacher's mind as the life of the student's mind is the question mark. Third, because administrators and teachers in Catholic schools are, quite intelligibly, sometimes slack in the perpetual-question department. I once heard a friendly Canadian professor say that his Catholic students knew all the answers, but never knew the questions, and his non-Catholic students knew all the questions, but none of the answers.

Let us begin with the broad assertion that man's intellect, desiring to know, is a good thing. This is part of a still wider assertion that the being and nature of man, even in prenatal life, is good. It is good for man to be, and of course he can only be man. Every real being in the universe wants to be. It wants *esse*, St. Thomas says, and I claim he is right. It wants *to be* or *being*, not in an unqualified way unless it exists in an unqualified way. It wants being in its own way and kind of being. Man radically wants to be man, and he wants fully to be man. So of his intellect. This wants to be, in its kind of being. It wants to know, and to know, even in any degree, is an installment on the fullness of intellect's being. That is its demand and direction; namely, to know and thus ever more and more fully to be. Knowing is not all being, but it is the intellect's being and its proper good. The evil of intellect is nescience, which is a kind of non-being of intellect. And intellect's instrumental evil—if there is such a "thing" as instrumental evil—consists in all those roadblocks thrown in the way of knowing. Man naturally wants to know. Aristotle says this; but every child concretely says it twenty times a day. To block nature, to stultify and nullify nature is evil.

Intellect wants to get at things as they are. To get there in any matter to any degree is the end and good of intellect. We cannot conceive of intellect trying to get to things as they are not. It has an *affinitas ad rem*.

How the intellect knows I will assume is as follows. It is able to take the being of things in some way and some form into itself, the being of God and man and things—of any thing that can in any way be. It assimilates being and has a hunger to assimilate all being. In that way, it lives and grows and we hope comes into the fullness of its own being. The intellect gets some kind of grasp of things; either an intuitive grasp, or a conceptual and a judgmental grasp, or even a reasoned grasp of things. This grasp of things by the intellect, in an intuition or concept or a reasoning process, is the good of intellect. This is its life, its only natural good and its only natural life.

Schools are some good, the Supreme Court said in the Oregon case (1925). The Court said that schools are beneficent, and we were glad to hear it,

though this was not precisely the issue before the Court. But if they are some good, why are they some good? I think fundamentally because they help man's intellect to live and move and have its being. Any other good they achieve, such as good citizenship or adjustment or unadjustment, is secondary. Education, teachers, schools help man's intellect to invade the universe of being. The little child makes this invasion by short and concrete steps. The maturer mind begins to get wings and to be able to soar with Dante, Aristotle, Einstein, or at least with some of the lesser intellectual operators.

Yet it is remarkable how many administrators and teachers, including some in American Catholic schools, are afraid of the intellectual life. And I don't mean merely in kindergartens and grades, but in colleges and universities. Man of course is, by and large, a doer and maker, and develops his intellect, so far as he does develop it, mostly in doing and in making things. But even doing and making presuppose a non-doing and a non-making knowing; and since this knowing is presupposed even here, it is remarkable that the teacher should ever be afraid of it. For the teacher, if anybody, is professionally committed to helping youth, not primarily to make or to do, but to know; and then, secondarily, on that basis of knowing, to make and to do.

The child-learner is the essential agent. The child comes to know, the teacher assisting. The teacher is as a midwife helping learning to be born in the child's mind.

Now, all this is as dry as dust, and naturally we teachers are not the least interested in it. Let me try to make it real and concrete. Let me lay down the proposition—which in fact I accept—that science is our greatest modern achievement. Yet I find some Catholic teachers and many Catholic youths, tutored by a variety of agencies—parents, pastors, journalists, teachers—I find teachers and students who think that proposition about science as achievement must be only a teaser and is somehow meant to be untrue. For, a sprinkling of Catholics, at least in this country, somehow suppose that all modern goods are evil. Therefore, science is evil even though it is first of all a spiritual good, an opening of the mind to the reality and truth of nature. Some Catholics, teachers, preachers and others, keep looking around for an easy sophistical argument to show that science—though directly and properly an intellectual good—is after all an evil: they say it is natural, secular, modern, and runs to scientism. It is as if we should say that much poetry or philosophy is natural and secular, and all of it eternally modern.

I suggest that it would be a good thing, especially in a pragmatic-minded nation, to breed respect for intellectual life, scientific life particularly included. Why? Because the intellect is good, and its life, in science or poetry or anything else, is good. And also because it is obvious that the Catholic schools need more scientists—to teach science, and to teach everybody to respect so great a good as science. (The misuse of science in society, of course, is not science.)

The basic kinds of truths that man can know are theoretical and practical. A person, in the first kind, knows merely in order to know, and that is the first and most fundamental work of the intellect, leading to its fundamental good, namely the truth. The intellect wants to know as the eye wants to see—that is, the whole being of the eye is set up to see, and that is all in the world that the eye wants, namely to see; so, too, intellect wants above all to know or to "see" in its way. The ultra pragmatist claims that this theoretic and first kind of truth is either non-existent or no good; for him, only the practical exists. As you know, the pragmatic view that the truth depends on our making, that the world depends on us and not we on the world, is

current and devastating; as Dewey put it, we feel control passing into our hands, and we practice the art of control and not, as in an earlier day, the art of acceptance. This sort of view affects not only Dewey or people who might officially call themselves Dewey pragmatists; it is common among Americans; and some American Catholics naturally, even those in schools, go for it.

The fact is that theoretic, speculative or contemplative knowing and truth are basic to all truth and knowing. The man, for instance, who cannot know that two plus two are four—which I assume we do not make, but find to be so—can know little if anything in any sphere. So, too, the man who does not know that a thing is what it is, that good is to be done, that coming into being requires a cause, and so on. Such a man, if there hypothetically could be such a man, could not operate as man at all. To be tied absolutely to the practical would mean that we were reduced to some type of being other than man.

At the same time, if it is true that man depends for his being on theoretic truth and on the acceptance of nature, and of himself as a part of nature, man must also know the practical. He lives by the two; the practical depends on the theoretic, and he depends on both. And most good minds, in and out of school and no matter how vigorous they may be, are good above all at grasping practical truths. To be human at all they must have and exercise some theoretic ability, but even good minds—I do not mean weak minds or “average” minds—are concerned constantly and almost exclusively with the practical. They use their good minds in the order of “art,” making things, and in the order of morals or “prudential virtue.” To be limited in that way to practical truth is our human condition. To be thus limited mostly, not of course exclusively, is the condition of the human intellect, but not its essence. In fact, it would like to be, even more than its condition lets it ordinarily be, more like God who knows in order to know, and not in order to make or do anything. The human intellect would like to rival the purity of the eye which—like God—wants to see in order to see. That is the eye’s radical good and virtue.

The practical-practical mind, so common among us, feels that there is something wrong with the view that it is good to know. He feels that a person saying so is either terribly unreal or has a trick up his sleeve. And he feels hurt when we say it is good to know there is a tenth planet in the solar system even if we rather discover than make the planet and even if we do not propose to do anything about it. Not to want to know this “unless” truth is to be against man’s intellect and thus against man. However, to be in the obscurantist position hardly perturbs the ultra pragmatic, since his own theory puts him in that position all the time. We therefore use the following practical argument, in order to convince him and ourselves. We cannot have advance in science without basic, theoretic research. A few at least have to go to the roots, even though few indeed can take this theoretic knowing as their professional assignment in society. Unless basic theoretic study is made by some, the practical advance of all must approach zero. On March 17th of this year, President Eisenhower, himself engaged in practical tasks, said, regarding the two billion dollars in federal funds dedicated to research:

“More than 90 per cent of this federal support is presently going into applied research and development. This is the practical application of basic knowledge to a variety of products and devices.

"However, only a small fraction of the federal funds is being used to stimulate and support the vital basic research which makes possible our practical scientific progress.

"I believe strongly that this nation must extend its support of research in basic science."

Consider again the child who is learning. The child loves to take things apart and to make things. But he also loves non-productive activity; for example, he likes to play, not in order to get something or to make something, but just for fun; and he likes also to see and hear, not in order to do something or to make something, but just to see and hear. Why not also allow him and in a hundred ways invite him to know just in order to know and just for the fun of it? It is natural for him to play, and to see with his eyes and hear with his ears, and to know with his intellect.

Some conditions of intellectual life, growth and joy are extremely important. I shall name three of them. First, freedom. If some kind of police—state or church police, or social-custom police, or bad-theory police—is going to stand over us and tell us just what we are to learn, and what, even beforehand, is the truth to be learnt—then it is going to be difficult to grow in knowing. Russian communism dictates what is to be taught in biology; but learning can be also halted by a false theory such as, "Only St. Thomas is a trustworthy philosopher," or "Man knows only through science." If some kind of police will not let us see nature and the truth, we are going in time to become blind. When we used, not long ago, to have "mine mules" perpetually underground, the mules went blind, and so do moles, operating all the time in the dark. So will we go intellectually blind, if police of church or state or bad custom and theory check us too closely and persistently as to what we are to see with our minds. The mind demands a certain limited and yet a quasi unlimited freedom, as does the eye.

Second, closely related to freedom is the next condition. This is an open, progressive, inquiring spirit. This spirit, which can be overdone in theory or fact, is absolutely necessary. The mere authoritarian spirit kills this spirit and thus kills learning. Docility is necessary, and yet can run readily into puerility; into an authoritarian "Yes, Father; no, Father" attitude which is the death of learning, because it is the death of the open, inquiring mind. The child's or the man's mind naturally wants to know. But a mind perpetually headed off by an authoritarian tone or method at last becomes balky. It is half-denatured, and does not have any joy in asking, seeking, inquiring, and thus coming to know. As the child nears the end of high school, he should see that, though much is known, many matters—Catholic journalists notwithstanding—are matters of opinion, and dozens of important matters, about the kingdom of man and the kingdom of God, are still to be discovered.

The authoritarian obstacle to knowing is a tremendous, if intelligible, problem in the Catholic schools, on all levels. And mainly for two reasons. First, because most teachers in these schools are clerics or religious, and in the Catholic scheme of things a teacher in a long black or white or brown robe standing before a class, speaks very much for God and as if God. It is hard for this teacher, on the average, to escape the authoritarian position. And yet an authoritarian effect, going far beyond the needs of docility, is not only bad, but ruinous. On all levels the child, in order to be a learner, must be an inquirer, a questioner. Docility is good and necessary. But docility overdone means intellectual death.

Second, this obstacle of the dead hand of authority stopping natural curiosity can hit the teacher as strongly as it hits the child, and for reasons quite as intelligible, if quite as unfortunate and difficult to manage. Let me put

the present part of the problem in this way. Administrators and professors must be perpetually self-critical, always inquiring about the ends of learning, and about the methods used and the content of learning. But in a way, administrators and professors in Catholic schools are not invited by circumstances and conditions to do that. They must do it, they are hamstrung if they do not, and yet it is hard in the circumstances to do it. The relevant circumstances are these. The Catholic school is likely to be set up, directly or indirectly, as to its ends and its techniques and perhaps its learning content, by either religious superiors or bishops. In that case, for teachers or even administrators such as deans to criticize the *de facto* sought ends or the approved techniques or content of learning would seem like insubordination. Criticism therefore, which is the life of trade in schools and in the whole of the properly human life, is in the nature of the case tabooed. I do not say this is necessarily and always the case. It is a question of a certain feeling, a feeling that one is simply to be obedient: the authorities have the responsibility and they know best; or a feeling that it is safer and easier simply to go along, though within oneself or as one of a little gang one does not, interiorly, go along: one mopes and criticizes surely enough within oneself, but feels in no position to make effective, constructive criticism.

The school therefore *qua* school suffers. It is not self-critical and thereby improving, and (according to Socrates) is somewhat limited as a human enterprise. The Catholic school in these conditions waits for criticism from the outside. It resents this, but finally accepts some of it—a foreign, imposed criticism, correction, and progress. We are all delighted to see quite another procedure just now in an interlocked body of Catholic schools in the Chicago area, schools within which, it seems, criticism is welcomed and sought.

A third obstacle in the way of any and all learning is that learning somehow gets stalled and goes sterile. This has happened over and over in the history of human learning. The teacher is tired learning, the administrator is tired directing. Things then tend toward an existentialist halt—no tomorrow, and people merely dragging through today. And yet any such dead-on-our-feet attitude is the contrary of the way the child, the real learner, comes to learning. It is all a new and wonderful world to him, just this moment and just every new moment discovered by him; and this discoverable world has a wonderful future. Our problem then as schoolmen is to go again and again to the originals; that is, first of all, to the radical, factual experiences on which learning is based, and to keep going to them—if this is possible—as if the matter had never been learnt before. In that way, learning has a perpetual renaissance. Learning has to be, for every learner, what it is naturally for the child: a new creation, a glorious, untarnished new world. Secondly, we have to keep going to the great creators and recreators of learning in all fields, and especially to the creators and recreators in the field of “education”—to Plato and Aristotle, Augustine, Rousseau, Newman, and Dewey. Thirdly, we must be aware that in subjects such as social sciences, literature and arts and philosophy, learning both expresses its time and is always being reborn.

In this problem of keeping learning alive, we have to be willing and even happy to learn from all and with all—from and with Christians of all breeds, and Jews, and secularists. What we want is to learn, and in doing this we are not *a priori* in a position to dictate which will be our best sources: we learn from whatever sources are available, always with an eye to those that are living. It is often remarked that we can on occasion learn more from a great man's errors—e.g., from those of Marx—than from truths stillborn in a mediocre mind. Truths have to be lived, have to be felt, have to be a part of the one who would communicate them. Just think how commonplace

are, and then were, the two main theses in Newman's *Idea of a University*, and yet they have, as lived and loved by him, an invincible vital quality.

In short, we can kill truths and learning. We can practically hate truths and learning. But we can also make learning live.

Of course, man is not merely an intellect, or a logos and rational principle. He is, thanks to intellect, the human animal, a free creative spirit especially like God. To develop intellect then, in or out of schools, is to develop man. The school is the name for the place where we make a concerted professional effort to develop intellect. The school develops intellect through a thousand arts; also if possible through a prudential wisdom which, as an intellectual virtue, is the know-how of all right living, in the family group, in the worship group, and in the polis group; and also the school develops the intellect in the yet more basic sapiential virtues.

If no fatal obstacle is put in the way by bad attitudes, bad habits or bad techniques, all these wisdoms and arts are naturally available to the whole human family; for instance, to Russians, and Japs, and Americans. I claim that a higher wisdom is also available to Jews and Christians. That is, I claim that a Judeo-Christian learning is possible in both the prudential and the sapiential lines. If so, there is possible a Judeo-Christian know-how in making some of the most delicate decisions on good and evil; and a Christian should be able to learn, in school and out of school, how to make, on such matters as suffering and universal love, and also on spies and kidnappers, a judgment which is scarcely possible to the pagan. He should likewise be put in the way, by his schooling, to make sapiential or higher-wisdom judgments that are scarcely possible to the pagan. We always hear that Descartes bisected man. But he also bisected learning, and he and his many determined followers, including many Catholics for generations, give us faith on one side of the iron curtain and knowledge, totally untutored by faith, on the other. I hold that it is this Judeo-Christian learning, now partly achieved though perhaps never totally achievable and never totally exhaustible, that justifies Christian schools in being, and that in fact makes it possible for them to be Christian schools at all. Great masses of this Judeo-Christian learning have been created and are now available, and at least bits of it are recreated in any Christian school, from kindergarten through college. More and more of it no doubt is creatable. The whole of it can be made one organic body, one living, growing body with any learning that has been or is or will be available on a pagan basis. On this point I am glad to see more and more teachers in conscious agreement with St. Jerome and St. Augustine.

SECONDARY SCHOOL DEPARTMENT

PROCEEDINGS

The fifty-first annual convention of the National Catholic Educational Association held in Chicago, April 19-22, 1954, marked the end of its golden jubilee year. Quite properly did the convention reappraise the educational scene and examine problems immediately ahead before venturing on another half-century of achievement. Therefore, it appropriately took as theme "Planning for Our Educational Needs."

A Solemn Pontifical High Mass was offered by His Eminence, Samuel Cardinal Stritch of Chicago, on Monday morning. In his sermon, His Excellency, Archbishop Edward F. Hoban of Cleveland, President General of the Association, placed emphasis on keeping man's ultimate goal in mind. With man's eternal salvation ever in mind, the Archbishop said, educators could confidently plan for the spiritual, physical, moral and social needs of youth.

At the civic reception in the afternoon, Cardinal Stritch welcomed convention delegates and indicated some of the pressing needs of Catholic education. His Excellency, Most Rev. Fulton J. Sheen, made an eloquent appeal for developing the critical faculty in youth with a view to safeguarding inherited liberties.

At the first plenary session of the Secondary School Department on Tuesday morning, His Excellency, Most Rev. Leo A. Pursley, Auxiliary Bishop of Fort Wayne, delivered an impressive address on "The Marian Year." He was followed by Rev. Alfred F. Horrigan, Louisville, Ky., who indicated implications of "The Discourse of His Holiness, Pope Pius XII to the Youth of the World."

There were three sectional meetings Tuesday afternoon on the needs in the teaching of religion, the needs in curriculum adjustment for fast and slow learners, and the needs in the testing program of a school.

Wednesday morning found three sectional meetings carrying on, discussing the needs that confront administrators of schools, the needs of teachers, and those of pupils.

At the final plenary session of the Secondary School Department on Thursday forenoon, Rev. John A. O'Brien of the University of Notre Dame made an eloquent appeal for the lay apostolate in a paper on "Catholic Secondary Education and the Fulfillment of the Church's Needs."

At the business meeting which followed, reports were received from the Committees on Regional Units, on the *Catholic High School Quarterly Bulletin*, and on Nominations. A motion to accept these reports as read was seconded and passed.

Newly elected officers and Executive Committee members are:

President: Rev. John P. Cotter, C.M.; Vice President: Brother Julius J. Kreshel, S.M.; Secretary: Rev. Thomas F. Reidy, O.S.F.S.

General Executive Board: Rev. Thomas A. Lawless, O.S.F.S.; Brother Bartholomew, C.F.X.; Rt. Rev. Joseph G. Cox, Vice President General representing the Secondary School Department; Rev. John P. Cotter, C.M., ex officio.

General Member, Executive Committee, Secondary School Department: Brother Thomas More, C.F.X., Louisville, Ky.

Adjournment followed.

BROTHER JULIUS J. KRESHEL, S.M.,
Secretary

MEETING OF THE SECONDARY SCHOOL DEPARTMENT EXECUTIVE COMMITTEE

The meeting of the Executive Committee, Secondary School Department, was called to order in room 521 of the Conrad Hilton Hotel, Chicago, at 4:10 P.M., Monday, April 19, 1954, by the president of the department, Rev. Thomas A. Lawless, O.S.F.S., with prayer by Rt. Rev. Msgr. Joseph G. Cox.

The secretary, Brother Julius J. Kreshel, S.M., was then asked to call the roll.

Present were Monsignors Adolph J. Baum, Joseph G. Cox, Edmund J. Goebel, Leo T. Keaveny; Fathers C. A. Carosella, O.P., John P. Cotter, C.M., John A. Elliott, Alfred J. Junk, Thomas A. Lawless, O.S.F.S., Michael F. Kennelly, S.J., John Lenny, S.J., Eugene F. Mangold, S.J., Lorenzo K. Reed, S.J., Thomas Reidy, O.S.F.S., Gordon E. Toner, S.J.; Brothers Joseph Abel, F.M.S., E. Anthony, F.S.C., Bartholomew, C.F.X., Ignatius Francis, F.S.C., Edwin Goerdts, S.M., Theodore Hoeffken, S.M., Julius J. Kreshel, S.M., Thomas More, C.F.X., William Mang, C.S.C., Henry C. Ringkamp, S.M., Paul Sibbing, S.M., John Baptist Titzer, C.S.C.; Sisters M. Francetta, S.C.L., M. Hildegardis, C.S.C., M. Hyacinth, O.S.F., M. Xavier, O.P.

Proxies: Sister M. Noreen, S.S.N.D., for Sister M. Elaine, S.S.N.D.; Sister M. Judith, F.C.S.P., for Sister M. Leo Anthony, C.S.C.

Absent: Brothers Daniel Henry, F.S.C., illness; Albert, F.S.C.; James Wipfield, S.M.; Sisters M. Alexandra, S.C.; Thomas More, C.S.J.

At the suggestion of Very Rev. Msgr. Edmund J. Goebel, seconded and approved, it was decided to omit the reading of the minutes of the last Executive Committee meeting held in Chicago on October 11 and 12, 1953, as these had been mimeographed and sent to each member of the committee.

Next followed the reading of the report on regional units of the department and a report on the *Catholic High School Quarterly Bulletin* by Brother Julius J. Kreshel, S.M. Msgr. Edmund J. Goebel moved that the reports be accepted with thanks.

Father Lawless then appointed the following as a Committee on Nominations:

Rt. Rev. Msgr. Adolph J. Baum, Chairman; Rev. John Lenny, S.J.; Brother Paul Sibbing, S.M.; Sister M. Hyacinth, O.S.F.; Sister M. Xavier, O.P.

The secretary was then instructed to spread on these minutes expressions of sincere appreciation of the splendid work done over the years by Brother William Mang, C.S.C., vice president general representing the department, together with our felicitations on his promotion to the responsible office he will hold in Rome. The secretary was further instructed to record the hearty thanks of the committee to Father Thomas A. Lawless, O.S.F.S., for outstanding success over the past two years as president of the Secondary School Department.

Father Lawless thanked all the members for their presence and for participation in the discussions. Msgr. T. Leo Keaveny led in prayer and the meeting adjourned.

BROTHER JULIUS J. KRESHEL, S.M.,
Secretary

REPORTS

REPORT OF THE COMMITTEE ON REGIONAL UNITS

The Committee on Regional Units is glad to report to the Executive Committee that six Regional Units of the Secondary School Department are functioning: the California, the Eastern, the Hawaiian, the Midwestern, the North-western and the Southern.

CALIFORNIA UNIT

The California Unit met in Riordan High School, San Francisco, December 21 and 22, 1953, under the patronage of His Excellency, Archbishop John J. Mitty.

The opening session was presided over by Rev. James N. Brown, superintendent of Catholic schools of San Francisco. Delegates were welcomed to Riordan High School by the principal, Rev. Paul G. Kelley, S.M., and by the chairman of the California Unit, Brother Leo Rausch, S.M. After an address on "Unity in the Curriculum" by Rev. Mark J. Hurley, Oakland, the convention resolved itself into sectional meetings discussing problems in teaching religion on the several high school levels. Topics discussed were: "Let's Look at the Marriage Course," Rev. John P. Connolly, San Francisco; "The Problem Approach in the Teaching of Religion," Rev. John F. Foudy, San Francisco; "A Graphic Method for the Teaching of the Life of Christ," Brother Salvatore Trozzo, S.M., San Francisco; "The Role of Habits in Character Formation," Rev. Vincent J. Doherty, S.J., and Sister Patricia Clare, S.C.J., San Francisco.

In the afternoon there were group sessions with the following topics and speakers: Social Science: "Teaching the Protestant Revolt," Rt. Rev. Msgr. Patrick J. Dignan, Los Angeles; Science: "A Scientist Looks at Evolution," Dr. Francis T. Felice, San Francisco; Guidance: "Group Guidance in the Religion Class," Sister M. Zoe, D. C., San Francisco; Parish: "Developing a Sense of Parish Responsibility," Rev. Patrick J. Roche, Los Angeles; Confraternity of Christian Doctrine: "Introducing the High School Student to the Teaching Apostolate," Rev. John J. Scanlan, Los Angeles; Music: "Music an Integrating Factor in Christian Living," Sister Rita Dolores, S.N.D., Belmont; Physical Education: "The Counseling Function of the Physical Education Program," Victor A. Mangini, Burlingame. A plenary session at which John J. O'Connor spoke on "A Newspaper Man's Opinion of Your Public Relations," concluded the work of the first day.

The second day's program called for a general meeting at which Dr. Alfred H. Grommon, Palo Alto, spoke on "English, the Central Humanistic Study of the Curriculum." Sectional meetings in several teaching fields followed.

The final session was a plenary one at which Dr. Lloyd Luckman, San Francisco, spoke on "The Teacher's Will to Teach." Benediction of the Most Blessed Sacrament closed the day and the annual convention.

Officers of the California Unit are:

Chairman: Sister M. Thomas, O.P., Sacred Heart High School, Los Angeles, Calif.

Vice-Chairman: Brother Columban, F.S.C., Garces Memorial High School, Bakersfield, Calif.

Secretary: Mother M. Adrienne, C.S.J., Cathedral Girls' High School, San Diego, Calif.

Delegate: Brother Albert, F.S.C., Sacred Heart High School, San Francisco, Calif.

HAWAIIAN UNIT

The Hawaiian Unit will hold its annual meeting this coming August.

Officers of the Hawaiian Unit are:

Chairman: Sister Thomas More, C.S.J., Honolulu, T.H.

Vice-Chairman: Sister Miriam Therese, O.P., Honolulu, T.H.

Secretary: Sister M. Rose, SS.CC., Honolulu, T.H.

Delegate: Brother James Wipfield, S.M., St. Louis College, Honolulu, T.H.

EASTERN UNIT

Rev. John P. Cotter, C.M., chairman of the Eastern Regional Unit, presided at the annual meeting of the Unit in Haddon Hall, Atlantic City, N. J., November 27 and 28, 1953.

Discussions revolved themselves around the theme "The Approach of the Catholic School Toward the 1950 Criteria." Rev. Vincent Watson, Brooklyn, N. Y., contributed a paper on "Philosophy and Guiding Principles in Approaching the 1950 Criteria," and Sister Agnes Isabelle, S.S.J., Germantown, Pa., and Sister Marie Leona, C.I.M., York, Pa., spoke on "Problems in the Area Blanks."

Officers of the Eastern Unit are:

Chairman: Rev. John Lenny, S.J., Provincial Curia, Baltimore, Md.

Vice-Chairman: Rev. George E. Burnell, O.S.A., John Carroll High School, Washington, D. C.

Secretary: Sister Marie Leona, C.I.M., York Catholic High School, York, Pa.

Delegate: Brother Daniel Henry, F.S.C., West Philadelphia High School for Boys, Philadelphia, Pa.

MIDWEST UNIT

The Midwest Secondary School Department held its 16th annual meeting at the Palmer House, Chicago, March 23, 1954, with Rev. Eugene F. Mangold, S.J., chairman of the unit presiding.

The theme of the day's meetings was based on the Holy Father's proclamation of the Marian Year and the statement of the bishops of the country on the dignity of man.

Addresses presented at the morning session were "The Bishop's Letter on the Dignity of Man," by Very Rev. Msgr. Thomas A. Meehan, Chicago; "Mary and the Dignity of Man," by Very Rev. Peter A. Resch, S.M., Kirkwood, Mo.; and "The Dignity of Man and High School Youth," by Brother Julius Edgar, F.S.C., Winona, Minn.

At noon there was a joint luncheon of college and secondary school units at which Rt. Rev. Msgr. John M. McCarthy, Chicago, treated the topic, "The Marian Year—*Fulgens Corona*." His Eminence Samuel Cardinal Stritch favored the dinner meeting with "Mary and Purity in Youth."

Papers read in the afternoon were "Mary, Mother of the Human Race," by Rev. John Brown, Chicago, and "Presenting Our Lady to Youth," by Rev. Barnabas Mary, C.P., Chicago.

Officers of the Midwest Secondary School Department are:

Chairman: Rev. Eugene F. Mangold, S.J., St. Ignatius High School, Chicago, Ill.

Vice-Chairman: Sister M. Rosita, C.S.A., Immaculate Conception High School, Elmhurst, Ill.

Secretary: Brother I. Patrick, F.S.C., De La Salle High School, Chicago, Ill.

Delegate: Brother Edwin Goerdts, S.M., McBride High School, St. Louis, Mo.

NORTHWESTERN UNIT

The Student Union Building of Seattle University, Seattle, Wash., was the scene for the annual meeting of the Northwestern Unit on November 28, 1953. Rev. Gordon E. Toner, S.J., chairman of the unit, presided at the meetings. He gave a synopsis of the activities of the previous two years, after which there followed an address on "Guidance and Counselling," by Rev. John Evoy, S.J., Spokane, Wash.

In the afternoon Sister Hildegardis, C.S.C., Washington Province, discussed "Faculty Meetings and Teacher Growth," and Sister M. Theodora, S.N.J.M., Oswego, Ore., spoke on "Ability Grouping in High School."

Officers of the Northwestern Unit are:

Chairman: Sister M. Leo Anthony, C.S.C., Ogden, Utah.

Vice-Chairman: Rev. Marcel Berthon, O.S.B., St. Martin's High School, Olympia, Wash.

Secretary: Sister M. Claver, F.C.S.P., St. Vincent Academy, Walla Walla, Wash.

Delegate: Rev. Gordon E. Toner, S.J., Gonzaga High School, Spokane, Wash.

SOUTHERN UNIT

The Peabody Hotel, Memphis, Tenn., was the meeting place of the Southern Regional Unit on November 30, 1953, with Rev. John A. Elliott of Memphis, the chairman of the unit, presiding. The main address of the morning was that of Dr. Harold Drummond, Nashville, Tenn., who had for subject, "Significance of the Southern Association's Cooperative Study in Elementary Education."

The afternoon's program called for papers on "Summarization of Questionnaires on Existing Testing Procedures," by Rev. J. E. Stuardi, Birmingham, Ala.; "The Testing Program at McGill Institute, Mobile, Ala.," Brother Louis Cavell, S.C.; and "Outlines of Various Programs in Testing," Mother M. Stella Maris, R.S.M., Baltimore, Md.

Officers of the Southern Regional Unit are:

Chairman: Rev. John A. Elliott, Catholic High School for Boys, Memphis, Tenn.

Vice-Chairman: Brother Bernard, F.S.C., Kirwin High School, Galveston, Tex.

Secretary: Sister Theodolinda, Sacred Heart Academy, Louisville, Ky.

Delegate: Rev. Michael F. Kennelly, S.J., Jesuit High School, Tampa, Fla.

Respectfully submitted,

THE COMMITTEE ON REGIONAL UNITS

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REPORT ON THE CATHOLIC HIGH SCHOOL QUARTERLY BULLETIN

The *Catholic High School Quarterly Bulletin* is published in January, April, July, and October of each year by the National Catholic Educational Association in the interests of the Regional Units of the Secondary School Department.

It is sent gratis to institutional members of the Secondary School Department, to members of the Executive Committee of that department, to members of the General Executive Board of the Association, to members of the Executive Committee of the College and University Department, and to all superintendents of diocesan school systems.

Since the last national convention of the NCEA, regular issues of the *Catholic High School Quarterly Bulletin* have appeared in July, October, January and April.

Respectfully submitted,

THE EDITORIAL BOARD

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ADDRESSES

THE MARIAN YEAR—COMMEMORATING THE CENTENARY OF THE PROCLAMATION OF THE DOGMA OF THE IMMACULATE CONCEPTION

MOST REV. LEO A. PURSLEY, D.D., AUXILIARY BISHOP OF FORT
WAYNE, IND.

I have been asked to speak to you about the Marian Year, commemorating the 100th anniversary of the solemn dogmatic definition of the Immaculate Conception of the Blessed Virgin Mary. It seems to me that there is no better way to begin than to take a leading thought from the encyclical letter of Pope Pius XII which proclaimed this unique year of grace. The letter is called, most significantly, *The Radiant Crown of Glory*. It breathes throughout such a pure spirit of filial love that all who read it may know that the publication of this historic papal document was no perfunctory official act but the personal expression of a warm and tender devotion to Mary straight from the inmost heart of our Holy Father.

He makes clear his purpose in the following words: "This centenary celebration should not only serve to revive Catholic faith and earnest devotion to the Mother of God in the souls of all, but Christians should, also, in as far as possible, conform their lives to the image of the same Virgin. . . . If this devotion is not to consist of mere words, is not to be counterfeit coin of religion, or the weak and transitory affection of a moment, but is to be something sincere, true and efficacious, it is necessary that each one of us should, according to his condition of life, avail of it for the acquisition of virtue. The commemoration of the mystery of the Most Holy Virgin, conceived immaculate . . . should in the first place urge us to that innocence and integrity of life which flees from and abhors the slightest stain of sin."

All this is plainly a matter of intention and effort for each of us during this year and all the years that yet remain. Meanwhile, however, our immediate concern is to speak about Mary. In one of the Vatican galleries there is a painting by the modern German artist, Ludwig Seitz, which shows St. Thomas Aquinas offering his written works to Holy Mother Church. She is represented as a gracious and queenly woman seated upon a throne. The saint kneels before her in the midst of his many books, filled with his profound learning and love of truth. This brief inscription tells us that she accepts them with praise and approval: "Bene scripsisti de me, Thoma." I am reassured by the thought that Mary, Mother of grace and beauty, forever enthroned in the Heart of Christ and His Mystical Body, will look with like favor upon the least of her children who, like the little Juggler of Notre Dame, try to please her in their words and works.

But how much easier it is to speak to Mary than to speak to others about her! To speak to her, as a child to a mother, is to follow instinctively the course of thought and language dictated naturally and, we hope, supernaturally, by our consciousness of the intimate and loving relationship between us. To speak about her is to grope for words that tease us with

their inadequacy, to reach for a fullness and richness of language that lie beyond our meager resources. I am reminded of a recent statement of the motion picture actress, Ruth Hussey. When she was asked by Father Patrick Peyton to play the part of Mary on a Family Theatre television program, she says that she was "stunned." Even after she had mastered her lines, in private rehearsal, she could not bring herself to utter that inspired and incomparable hymn of praise and thanksgiving, "My soul doth magnify the Lord." But the time came to say it; and she tells us that the words seemed to speak themselves "with a kind of singing wonder." Now she knew what the Magnificat meant. "It was the purpose of a whole life."

According to Dr. Samuel Johnson, "the ideas of Christian theology are too simple for eloquence and too sacred for fiction." I am not sure that he gave to these words the meaning they have for us; but I am sure that, if we look at Mary in the full light of divine revelation, we shall see in her something of that ineffable simplicity which is the attribute of God and needs no human eloquence to enhance its splendor. I am sure that, if we meditate upon the mysteries that surround her life, like the moon and twelve stars, lifting her high above the excellence of all men and angels, we shall know that we are in the presence of a truth that is sacred, indeed, and could not be made more strange and wonderful by the most creative art.

This, then, is the initial and quite insuperable difficulty that faces anyone who desires to speak worthily of Mary. And this is just the right place to remind ourselves that Our Immaculate Lady is not an idea of theology, a mystery of religion, a simple and sacred truth. She is a person, a human person; and our love of her, however deeply touched with awe and reverence, must permit that primary fact to form our concept of her and inform our devotion to her.

In reading Caryl Houselander's precious little book, *The Reed of God*, I was impressed with the delicate emphasis she lays upon this point. Deploring her own misguided piety in early life, she says that "a very great many people still think of Our Lady as someone who would never do anything that we do. To many she is the Madonna of the Christmas card, immobile, seated forever in the immaculately clean stable of golden straw and shining snow. She is not real; nothing about her is real, not even the stable in which Love was born."

I should like to explore somewhat the reasons for this sorry state of mind and make some likely applications to the special needs of our time. Let me begin by borrowing two lines from one of the less Christian poets who did, nevertheless, pay his tribute to "our tainted nature's solitary boast." It was not of Mary that Wordsworth wrote the following verse, but it could not justly describe anyone else.

A perfect woman, nobly planned,
To warn, to comfort, and command.

May I ask you now to keep these three last words in mind?

Mary is, first of all, a perfect woman. We are dazzled and frightened by perfection, even the idea of perfection, so remote and unattainable. But I did not say that Mary is perfection. I said that she is the perfect woman, the most revealing mirror of that perfection which exists in God alone, His Masterpiece in human form. As Father Hopkins writes in his hauntingly beautiful poem on *The Blessed Virgin Compared to the Air We Breathe*:

Mary Immaculate,
Merely a woman, yet

Whose presence, power is
Great as no goddess's
Was ever deemed or dreamed, who
This one work has to do—
Let all God's glory through.

It is not, however, this consideration alone that makes it difficult for many people to love Our Lady as she ought to be loved. I think we shall account for it more fully if we examine the role of Mary as the perfect woman nobly planned to warn, to warn the world against its worldiness, to show forth in herself those qualities of soul and body which confound the wisdom of the world and challenge its loyalty to its own idols. For there is nothing so little appreciated today as purity, nothing so little understood as virginity. And if we think, good easy souls, that our own people, secure behind the fortress of their faith, remain untouched and uncontaminated by the blight of this spiritual blindness, we shall delude ourselves with false hope and foster in them the very sickness we must seek to cure.

So it is, that even among the faithful, there is current the mistaken notion that purity and virginity are negative virtues at best, fugitive and cloistered, always to be associated with sterility and impotence. How few would understand these lines of Patmore, who was, by the way, a much-married man:

Love, light for me thy ruddiest, blazing torch,
That I, albeit a beggar by the Porch
Of the glad Palace of Virginity,
May gaze within and sing the pomp I see;
For, crown'd with roses all,
'Tis there, O Love, they keep thy Festival.

If I may quote again from *The Reed of God*: "Unfortunately, there are not only wise virgins in this world but . . . foolish virgins: and the foolish virgins make more noise . . . than the wise, giving a false impression of virginity by their loveless and joyless attitude to life. They cause us to turn with a sigh of relief to the page in the Missal which announces the feast of a holy woman who was neither a virgin nor a martyr. These foolish virgins, like their prototypes, have no oil in their lamps. And no one can give them this oil, for it is the potency of life, the will and capacity to love. We no longer think of virginity as the first fruit laid upon the fire of sacrifice, but rather as a windfall of green apples . . . hard and sour because the sun has never penetrated them and warmed them at the core. Virginity is really the whole offering of soul and body to be consumed in the fire of love and changed into the flame of its glory. The virginity of Our Lady is the wholeness of love through which our own humanity has become the bride of the Spirit of Life."

How magnificently positive and productive is this true concept of consecrated virginity! Surely it is our duty to help awaken the world to see the brightness of this Morning Star that shines about it, to feel the attraction of this lodestone of unalloyed love that lies accessible beneath the vileness of our fallen nature. Surely it is our duty to inspire in others, in our children, in our youth, in our mature men and women, single or married, a devotion to this ideal of purity which alone can purify them and thus redeem and restore. But we can do this only if we ourselves heed with prompt and vigorous response the voice of the woman who warns the world of its errors, its follies and its sins, of its crying need for prayer and penance, of its certain impending doom unless it strives to recover that innocence and integrity

of life which the Holy Father has envisioned as the true and lasting fruit of the Marian Year.

Mary is also the woman who comforts. If the unthinking multitudes that move so restlessly and, for the most part, so aimlessly, through this shadow-land we call the world, cannot be won back to God by the lovely vision of Mary the Virgin; and if the less enlightened and the lukewarm among her own children stand aloof from the fire of love that burns in her virginal heart, surely neither one nor the other can long resist the appeal of her Motherhood, that divine and universal Motherhood by virtue of which Mary is supremely the woman who comforts. It is our lot to live in an age uprooted from its basic and best traditions of Christian culture, an age torn by the agonies of dissension and conflict, fighting with itself like a guilty man who will not listen to his conscience or cannot hear it for all the confusion around him; an age rendered homeless and empty-hearted by forsaking the God who alone can fill the heart and make a home in the human soul. That is why this age of ours, more than any other, is an orphan, an orphan of the storm. There is nothing that an orphan needs so much as a mother; and there is no mother like Mary, "Mater amabilis," most loving and most worthy of love.

When the peasant girl of Galilee heard the greeting and the message of the archangel, she said yes—for herself and for all humanity. In that moment of whispered consent, Mary offered her soul and body as a chalice in which God would mingle the purest water of humanity with the rich wine of divinity. So "the Word was made flesh" and all the exiled children of Eve were given a mother.

Certainly it is here, in the consoling and all-embracing implications of her motherhood, that Mary claims our love as no other saint ever can. It is here that we find in her what we can find in no one else, the kind of help that differs from all others, the understanding, the love, the comfort that only a mother can give and only a child can receive. Each saint has his special time and place, his special gift, his special sort of accomplishment. Accordingly he is classified and venerated. But Mary has all. She is our mother. She is all things to all of her children.

We may complain at times that God has told us so little about her, about her appearance, her personality, her words and deeds. In so complaining we miss the point. God has told us what we need to know. He has included in Mary's vocation and in her life's work the one essential thing that lies hidden and must be revealed in every vocation and in every life's work: to bear Christ in our hearts and carry His light to the world. This Mary did while remaining lowly and obscure, a lay woman among the people of her village, doing the ordinary daily tasks of her home, just being what God wanted her to be. That is why the greatest of saints is the only one whom we can all truly imitate, even though she stands above us as heaven is above the earth.

In the late Father Leen's study of that vexed question, *What Is Education?* there is what seems to me a penetrating remark. He says: "Men may study to be learned; women should study in order to be wise." Are we right in looking to women, and particularly to mothers, for that wisdom of the heart so urgently needed by our world? This much is certain: Woman is not, by nature or grace, the mere echo of man. She is truly free only when she is free to be herself, to develop in herself those qualities that make her more womanly. She is not emancipated when she is granted the dubious privilege of being less womanly. Whether she is destined for marriage or not, she is always a mother at heart; she is always a fountain of life, not only in a physical sense but in a moral and spiritual sense. That is why she cannot

renounce her motherhood, even in this larger comprehension, without denying to God and man her unique contribution to the glory of the one and the good of the other. And that is why we pray that Mary, the woman who comforts, the mother who gives strength to troubled minds and weak wills and timid hearts and tired hands, Mary, the Seat of Wisdom, may intercede for all women that they may know their own worth, their place in God's plan, the glory of their vocation; that they may take the wounded world into their arms, even as Mary clasped the lifeless body of her Son; that they may hasten with the holy women to the empty tomb and lead us out of darkness and death into the newborn life of the risen Christ.

Not only is Mary the woman who warns and the woman who comforts; she is also the woman who commands. It is the right of a queen to rule over her subjects, and Mary holds that right by divine authority, by universal acclaim. She has it because God chose her to be the Mother of His Son Who is the King of kings and the Lord of lords. She has it because she earned it by standing beside Him as He did battle unto death to save His people. Happily there is no need within the household of the faith to vindicate Mary's claim to the title of Co-Redemptrix, to insist upon her living and effective union with Jesus Christ in His sacrifice of atonement, to point out her share in the shedding of His blood and the dispensation of His graces, to explain why we bow before her as Queen of Apostles and Martyrs, Queen of Angels and Saints, Queen of all hearts.

But are we content to hug this secret to ourselves and care nothing that millions of others do not know it? In contemporary American life there is many a curious inconsistency. One of them is the fact that, while we have no use for real queens, we have set up a thousand and one make-believe queens to receive our flattering homage. The modern cult of physical health and beauty, with its vast commercial possibilities, seems to have been exploited to the very last limit of vulgarity. Has it helped us to appreciate the grace and dignity that proclaim the true quality of the queen?

The fact is, on the contrary, that minds and imaginations and emotions, nourished almost from infancy on this unsubstantial fare (I am trying to be temperate in speech), must take a long, long step before they can understand why "all the beauty of the king's daughter is within," why the sweet and gentle Maid of Nazareth is "terrible as an army set in battle array," why she is the terror of the legions of hell whose proud leader she crushed beneath her foot, why she holds the destiny of nations in her hands, why, in a word, she is the Queen of the Universe.

Perhaps this is the one aspect of Mary that appears least compelling, as evidence of her greatness, to many people in our day. But it conveys a weighty truth and a mighty lesson of the utmost importance to the modern world. I shall not undertake to explain to you why this is so. You know the prevailing state of affairs today on every level of life. Consider it well. Look long and closely at the picture before you. Follow the chain of events from cause to consequence and back again. You will see, because you have the key, that there is only one way out—the way that Mary walked in queenly majesty from Nazareth to Bethlehem to Calvary and thence across the world, the way of submission to divine law and order, the way of conformity to the will of God, the way of union between the Spirit of Christ and the heart of man, so that love may be born and bring us peace.

It is for us who say, "Hail, Holy Queen!" to rally to her standard in her struggle to win the world to her Divine Son. If it is true, in a mystical sense, that Christ will hang from the cross while a single soul remains to be saved,

so it is true that Mary will stand beneath the cross in the travail of her motherhood until all her children are counted in the courts of heaven. When she calls upon us to help, it is the Queen who commands, and we must obey.

Much that I wish to say in this final tribute to Mary, Our Queen, is strongly expressed by Hilaire Belloc in his *Ballade to Our Lady of Czestochowa*. It might well be taken as a summary of all that the Marian Year should mean to us and to our world.

Help of the half-defeated, House of Gold,

Shrine of the Sword, and Tower of Ivory;

Splendour apart, supreme and aureoled,

The Battler's vision and the World's reply.

You shall restore me, O my last Ally,

To vengeance and the glories of the bold.

This is the faith that I have held and hold,

And this is that in which I mean to die.

THE DISCOURSE OF POPE PIUS XII TO THE YOUTH OF THE WORLD

REV. ALFRED F. HERRIGAN, PRESIDENT, BELLARMINE COLLEGE,
LOUISVILLE, KY.

With good reason we have learned to look for greatness in the addresses of our present Holy Father. Any one of his public utterances offers the most stimulating and helpful material for study. For those of us immediately and vitally concerned, by reason of our very vocations, with the problems of youth, the address which he delivered last September 8 must have a most particular kind of meaning.

On this occasion our Holy Father was speaking to chaplains of the Catholic Action Youth of Italy. To the youth groups committed to their care, he asked the chaplains to be the interpreters of his hopes, his anxieties, and his desires.

Quite obviously, the Vicar of Christ was seeing an audience much wider than the Catholic Action youth groups of Italy. His plea for reliable interpreters of his hopes, anxieties, and desires, with equal clearness, was addressed to a group much wider than that of the chaplains of the Italian youth organizations.

Without doubt, the Pope was thinking of the universal Church. His plea was aimed at all those concerned with the Christian education of youth. Understandably, then, we propose his words for consideration at this opening session of our convention today.

At the outset, our Holy Father points out that "the Church has called and continues to call together all men of good will so that they shall consider themselves mobilized for the fight against such an inhuman and anti-Christian world." He further notes that "it is necessary to undertake the work of reconstruction in a world which in many respects will be different and better."

May I note here how frequently the words "fight" and "war" and "campaign" and "battle" are found these days upon the lips of our Holy Father. This is particularly true when he is speaking to youth groups or to those responsible for the direction and formation of youth groups. I make the observation because I think we are dealing with a problem of tone and of atmosphere. Cautious and timid words have little appeal to the heart of youth. Youth always understands a challenge and a fight.

In his first address of the Marian Year on December 8, our Holy Father called upon Catholic youth to be "strong as an army arrayed" against the forces of evil in the world. He said:

"There is a battle afoot which grows daily in size and violence. Therefore, it is necessary that all Christians, especially all militant Catholics, 'stand up and fight even to the death, if necessary for (the Church) our Mother, and with lawful weapons.'"

He makes it clear that what he is asking of youth, and those who teach youth, is a spirit of Christian heroism. To the Catholic Action chaplains assembled before him last September 8, he said:

"Tell them (the youth under your care) that the Father loves them most tenderly and counts on each one of them. Tell them we have need of young heroes, disposed to do all for the love of Christ and His Church."

Is the Vicar of Christ warning us, that one of the great weaknesses in our youth work, perhaps even in our educational work, has been that we have not sufficiently called for heroism? Have we dared to ask for greatness from our Catholic young people? Have we tapped sufficiently the resources of idealism so deeply embedded in the very nature of the young? Is it just barely possible that we might learn the lesson from the great modern totalitarian powers, that youth responds best when it is asked to give everything?

Would it not be well to remember, for example, in this Marian Year that Mary is the Tower of David, and the Tower of Ivory, and the Queen of Martyrs? Mary is strong. She is the world's greatest heroine. To love her and her divine Son, and faithfully to follow them requires heroism in the highest degree.

I think, then, our Holy Father makes it very plain that he expects very much of our youth and, for him, he wants us to ask very much of them. To young idealists dreaming of the brave banners of Camelot, we dare not offer merely a basketball league or a hayride.

In our Holy Father's opening remarks, he speaks of "the work of reconstruction in a world which in many respects will be different and better." The fight for the world to which he is calling our youth, is not a battle for a status quo. Let us make sure in our instruction, in our inspiration, in our leadership that we are calling our youth to the *right* fight. Let us not be trapped into the defense of the merely traditional or customary. Let us allow our principles to be filled with life and freshness.

It is only Christ, and not our prejudices and preferences and hobbies, of which we can say "yesterday, today, and forever."

In the most moving language, Pope Pius XII speaks of his anxieties for our youth today. He refers to "this world, which stuns them with its din, tires them with its perpetual frenzy, and disorientates them with its relativism about truth and error and good and bad, which fascinates them with its tinsel, debases them with its vulgarity and chains them with its vice."

He speaks also of the "spiritual massacre, perpetrated day by day, hour by hour," against our youth. He warns of the "evil and complex conspiracy of sin." To meet the thrusts of this conspiracy of evil, the Vicar of Christ calls for "a vast campaign of salvation and reconquest" which must be begun at once. For the Catholic youth of the world to play their expected role in this campaign, very definite qualifications are needed, he tells us.

"Precise ideas and profound conviction are necessary," he states, "so that there may be enthusiasm, strength to resist, and generosity, for little or nothing can be accomplished with young people who are distracted, idle, or superficial . . . We point out the urgent necessity of an instruction that is precise and complete, which does not spurn the aids of memory or sentiment but concentrates on reason . . . Give youth as organic as possible a vision of Catholic doctrine."

We could use these two phrases "precise ideas" and "profound conviction" as the material and incentive for many an educational particular examen. Have we as yet discovered the means to make the religious formation of our youth truly organic? Do we have the answer to the all-pervading menace of secularism? To what extent are we able to effect a religious formation which

embraces and interprets everything within the vision of our youth? On such vital subjects as "going steady," mixed marriages, racial justice, job choice, recreation—how precise are the ideas and how profound are the convictions of our Catholic high school graduates?

Quite expectedly, the desires of our Holy Father for the Catholic youth of the world do not find their climax in mere knowledge, or even in conviction. "What is needed, then," he adds, "is that a mind rich in clear ideas shall be accompanied by a docile will in the young Catholic." He is very prompt to add however, that by docility of will he does not mean in our youth an incapacity for self-determination. In practice, he points out, such an incapacity would make our youth more or less useless to the Church. I think this may be a significant point. Docility of will does not exclude training for genuine leadership, nor that degree of independent thought and action without which the traits of leadership cannot be discovered and developed.

It is worth noting that in one of the most recent of Pope Pius XII's addresses, that sent to the pastors and Lenten preachers of Rome, he pointed out that our lay leaders and apostles must be left a "sufficient scope for developing a spirit of eager and fruitful initiative; this will also make them happier, more alert, and ready to collaborate."

These are days when reference to docile wills in our young people are not always well received. It raises the always-thorny problem of discipline and our teen-agers. May I say just this much on the point? Teen-agers have a strict right to patience, love, and understanding. They also have an equally strict right to discipline. I do not say it is something they "deserve" in the sense of a punishment. I say it is something they are entitled to in the sense of a real right.

Teen-agers are people. They are rational beings with free will. They have the capacity within themselves to choose between right and wrong. This capacity remains intact under even very tough circumstances. It is supremely insulting to young adults of typically good physical and mental health to pretend that all the blame for their undesirable actions should be shoved off on parents or on the community. They have a right to be held accountable for their actions. They have a right to be treated as responsible moral agents, even if things get a little confused at home, or even, to suggest an extreme emergency, if all the gymnasias and teen-age clubs in town are closed over a particular week end.

Teen-agers have a right to be taught that this is a moral universe run on rules which are not the whims of cranky old people, but the simple unfolding of the very nature of human life and the role a man is expected to play in it. They are being sold out when we deny them this right.

The climax of our Holy Father's message of which he asks us to be his interpreters is this:

"Finally," he says, "there is a goal, to which all young people must tend, whatever their specific vocation may be. This present hour is the hour of the Gospel, after systems and teachings which have tried to do without God have failed or are about to fail.

"What is needed is a youth of integral faith, ready to renounce all mediocrity, and to shake off ambiguity if ever there was any; a youth that desires divine life and desires it abundantly; a youth which, in studying or working, in speaking, praying and suffering, has in its soul, like a flame which burns, a passionate love for Jesus and for souls."

Here we have Standard No. 1 of the Divine Accrediting Association. Referring to the chaplains to whom he spoke on September 8, our Holy Father

prayed that from their meeting place, "as from another cenacle," there might go forth "hard-working apostles and saints such as the world awaits."

It is not presumption but obligatory realism to accept the fact that these words of the Vicar of Christ apply as directly to us and our meeting this Easter Week, as they did to the group of Italian Action chaplains in Rome last September. To the extent that we in Catholic education are willing to accept all that is compressed into these words "apostles" and "saints," to that extent we will be qualified to lead our Catholic youth into the "vast campaign of salvation and reconquest."

We are too experienced to tolerate any easy deception. We know that, of all places, there are no formula answers in education. When one has read and heard a hundred convincing papers, school days will be just as dull and uninspiring as ever; our projects and our plans will meet with as much indifference, misunderstanding, and opposition. We will have no more time than we had before, and the sheer tedium of administrative and classroom procedure will stretch just as wearily from one end of the week to the other.

Our high hopes will lie battered in a corner of the corridor or the cafeteria, and there will be many days when we will not only not feel heroic, but when it will take all our courage and effort merely to be civilized. There are days and there are circumstances when the glowing words and the stirring summons of the Vicar of Christ seem as remote from our lives as the legends of the lost Atlantis.

For all these things, however, there are answers, because our mission in life is to live by faith and by the grace of the Holy Spirit. We will not ask either to feel or to be able to measure success.

We can, with the supernatural means at our disposal, always bring ourselves back to estimate our work clearly and to accept its responsibilities. We can keep alive, despite everything, the clear vision of the Great Campaign, and we can, with God's help, in some small, halting way, at some time, in some degree, make it come alive for the young people to whom we are giving our lives.

CATHOLIC SECONDARY EDUCATION AND THE FULFILLMENT OF THE CHURCH'S NEEDS

REV. JOHN A. O'BRIEN, UNIVERSITY OF NOTRE DAME,
NOTRE DAME, IND.

How can Catholic secondary education aid in the fulfillment of the Church's needs? To answer that question we must first ask: What is the fundamental purpose for which the Church exists? What was the mission assigned her by her divine Founder?

The answer is evident from the words of our Lord: "Going therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world."

To bring the full deposit of divine truth to all men and thus to incorporate them into the Mystical Body of Christ where they will be nourished with His divine life is the Church's mission. It is nothing less than the saving of all men by bringing to them the saving truths of Jesus Christ and the fruits of the Redemption. Every man is destined for an eternal union with God in heaven and the primary and essential business of the Church is to help him achieve that destiny.

How then can our high schools aid the Church in the fulfillment of her essential mission? By bringing Christ and His truths to our students, by instructing them in the great dogmatic truths of our holy faith and showing them how to translate its sublime moral and ethical teachings into their daily lives.

All the work of our schools must seek, directly or indirectly, to assist our students in the attainment of their eternal destiny. Proficiency in teaching all the secular branches, desirable and important though it be, can be no adequate substitute for the failure to instruct them thoroughly in the religion of Christ and to train them in its day by day living.

We must instill into our students a profound conviction of the truth of the words of Leon Bloy: "There is but one supreme goal in life: the achievement of sainthood. There is but one supreme tragedy in life: the missing of that goal." These are the words which helped to lead Jacques and Raissa Maritain into the fold and which have profoundly influenced their lives. The creation of that conviction on the part of our students, so that it profoundly influences their every thought and deed, is then the primary contribution which our schools can render to the fulfillment of the Church's mission.

There is a second contribution which is scarcely less than the first. Indeed it is implicitly contained in the first. That contribution is this: We must instill in our pupils not only a knowledge and love of their religion and a determination to live it to the full but also flaming missionary zeal to share the precious treasure of their holy Catholic faith with others. In other words, they must be trained not only to hold fast to the faith themselves but also to share it with others.

Christ came to save the souls of all men. He placed upon His Church the solemn obligation of bringing His truths to all mankind. That divine heritage

was not to be hoarded; it was to be shared. "Teach ye all nations," said Christ. "Preach the Gospel to every creature . . . Other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." These are the words which are vibrant with Christ's eager solicitude to have His truths brought to all.

Indeed among the most moving words that fell from the Master's lips were those words of the prayer He uttered shortly before His Passion. "Not for them (His disciples) only do I pray," said Christ, "but for them also who through their word shall believe in me: that they all may be one, as thou, Father, in me, and I in thee."

Hence it was that our Holy Father Pius XII has said that to be a true Catholic means to be a missionary, that an essential of the Catholic spirit is missionary zeal. In his instructions to the Lenten preachers in Rome, he urged them to enlist zealous lay men and women to help in carrying the truths of Christ to the many who never darken a church door. No note has been sounded more repeatedly or more insistently by our recent pontiffs than that calling upon the laity to participate actively with their spiritual leaders in bringing the saving truths of Christ to the millions who know Him not.

May we say here, parenthetically, that it seems a great pity that our teaching sisters and brothers have thus far had no opportunity to participate directly in this great apostolate. If all of them, numbering more than 100,000, could give even a couple hours a week to calling at homes, they would bring Christ and His truth and love to thousands of families at the center of whose lives there is a great spiritual void and emptiness. We hope the time will come, and come soon, when all our sisters and brothers will have the happiness of at least a little direct participation in this precious work.

How active are our laity in this divinely appointed apostolate? How many have responded to the repeated appeals of our pontiffs? How many Catholics have sought to share the precious treasure of Christ's truths with their churchless friends and neighbors.

The answers to these questions can be seen from the results of a survey recently conducted by the *Catholic Digest*. To a cross section of people representing 75.9 million people in the United States who go to some church, two questions were asked: 1. "Have you ever tried to get anyone to join your religious group?" 2. "Did you ever succeed in getting anyone to join?"

The replies of the Catholics, representing 20.6 millions, showed that 72 per cent had never even tried to get anyone to join the Church. Of the 28 per cent who tried, 17 per cent succeeded, 9 per cent did not succeed, and 2 per cent did not know whether they had been successful or not. In contrast to that feeble effort, the replies of all the Protestants, representing 53.3 millions, showed that 59 per cent had definitely tried. Of these, 43 per cent succeeded, 10 per cent did not succeed and 6 per cent did not know whether their efforts had proved successful or not.

This brings into clear relief several points worth noting:

1. The overwhelming majority (72 per cent) of Catholic lay men and women have never so much as lifted a finger to win a convert for Christ.

2. Protestants are more than twice as zealous as Catholics in seeking to win converts, 59 per cent against 28 per cent.

3. Catholics need to learn effective techniques of winning converts, as only 17 per cent of the 28 per cent who tried, were successful, as compared with the 43 per cent successful ones among the 59 per cent Protestants who tried.

4. The chief difference between the two groups in convert making effectiveness, however, is that the percentage of Protestants who try to win converts is more than twice as large as the percentage of Catholics. It's a good illustration of the principle stressed by all schools of salesmanship: other things being equal, the salesman who knocks at the most doors makes the most sales. Catholics rank the lowest in sales for the simple reason that they knock at the fewest doors.

Isn't it disquieting to discover that, of all the Christian groups in this country, Catholics are the least active in seeking to share their faith? Isn't it disturbing to find that the members of the one Church which was founded by Christ and authorized by Him to teach all mankind are less than half as zealous as the members of sects founded by men with no divine authorization?

Isn't it shocking to discover that 72 per cent of Catholics have never so much as lifted a finger to help a groping soul find his way into the Church founded by Christ for all mankind? How can you explain the strange paradox of the members of Christ's true Church being outranked in missionary zeal by the members of all the man-made sects?

Isn't one of the reasons the failure to make this obligation clear to the students in our schools—grade school, high school, college and university? True, this duty must be stressed in our pulpits, in our homes and in our Catholic literature. But it must also be taught in our schools. Why do most of our laity think that the winning of converts is the exclusive work of the religious, into which they should not intrude? Isn't it because they have not been taught otherwise? And where can they be more systematically and effectively taught than in our schools?

A group of 35 "live-wire" men and women was assembled recently by a pastor to help recruit members for an inquiry class which we were asked to conduct. Seeking to ascertain how experienced they were in such work, we asked one of them, an able and versatile insurance salesman, "Joe, how many churchless friends or neighbors have you ever tried to lead into the Church?"

"None," he replied, "I thought we ought to keep our noses out of that and not meddle in the work of the clergy."

There you have the attitude of the overwhelming majority of our laity. That's why we rank last among all the Churches in missionary zeal. That's why we are averaging but 120,000 converts per year—one convert for 250 Catholics—instead of the million we should be winning. That's why there are 80 million people unaffiliated with any Church and another 20 million who rarely, if ever, attend.

Contrast the apathy of our laity with the crusading zeal of Jehovah's Witnesses and the Mormons. Great numbers of Mormon men and women devote two years to lay missionary work at home and abroad; during this time they not only receive no salary but they even pay their own expenses. The Witnesses of Jehovah stand on street corners selling their *Watchtower* magazines, they call at every home to play their phonograph records and to explain their creed. They leave no stone unturned in their determined efforts to win adherents.

Many Catholics look with disdain upon their tactics. While one need not approve all their methods, he cannot deny their extraordinary zeal. Are they getting results? The most spectacular in modern history. "The 1940 American membership," reports Bill Davidson in *Collier's*, November 2, 1946, "was estimated at 44,000 and the world membership at well under a million. Today (November, 1946) the figures are something like 500,000 in the United States

and nearly 3,000,000 all over the world." By their crusading zeal they registered here in America an amazing gain of more than 1100 per cent in six years!

They have called at every home in South Bend and they are still coming back. When we were studying at Oxford and living with the Jesuits at Campion Hall, we were amazed to have Witnesses call even there—seeking to convert the Jesuit Fathers! Recently we were in Havana, Cuba, and we saw them at the street corners handing out literature to the passersby.

Two young women bearing the sign, *Testigos de Jehovah* (Witnesses of Jehovah) sought to bring their literature into the restaurant where we were eating, until they were stopped by the manager. Everywhere they are aflame with missionary zeal and they are making inroads into all faiths, not excepting our own.

Thus the *Christian Herald*, April 1954 issue, reports that Protestant churches received 4,144,366 Catholics in the last ten years, 1944-1954, as compared with 1,071,897 Protestants received into the Catholic Church. Mixed marriage, according to the *Herald*, is the greatest single reason given for Catholics becoming Protestants. Doubtless an appreciable number of these Catholics were either divorced or were attempting marriage with a divorced person—a marriage which could not be performed in the Catholic Church.

Without entering into the validity of the statistics of the *Christian Herald*, it must be admitted that our leakage is disturbingly large—larger than we have generally realized. The fact that Protestants are more than twice as active as Catholics in trying to win adherents is doubtless one of the other reasons why so many of our members are lost to the faith. Against such dangers a flaming missionary zeal is the best antidote.

We have a laity of 80 million: they are loyal, generous and devoted. In no country does the Church have a better or more generous laity. If they have not thus far been active in the convert apostolate it is because we have not made it clear to them that they belong. Now is the time for us to respond to the appeal of the Holy Father and stir that sleeping giant into action.

The greatest loss that the Church in America is suffering is from the failure to harness the latent missionary zeal of our devoted laity. A great spiritual Niagara has been allowed to dissipate its boundless energy to the incalculable loss of Church and souls. Once that energy is harnessed to the extension of Christ's kingdom, to the spread of His gospel of truth, justice, mercy and love, we shall fill the spiritual void in the lives of millions of our churchless friends and neighbors every year.

How can our high schools contribute to that achievement? By instructing our students in the duty and in the techniques of winning souls. Unless they receive this training in the schools, there is little likelihood that many will ever receive it. While the teaching should begin in the grades, it should be intensified in the high school and the students should be encouraged to put their training into practice. Many, if not most, of them have churchless neighbors and friends. Why not seek in a friendly and gracious manner to share with them a precious heritage? Thus too will they infect the other members of their family with their missionary zeal.

While speaking recently on this apostolate to the students of the Catholic High School in Charleston, West Virginia, we asked if any had ever tried their hand at it. About five out of the 300 raised their hands. "Tell us," we asked one student, "how you went about it."

"We were washing cars at a garage," he said, "and a boy working beside me, asked why we Catholics went to church so regularly. I explained briefly what

the Mass was, got a prayer book for him, took him to Mass with me several times, and then brought him to a priest for further instruction. He's a good Catholic and now he's working on the other members of his family."

That is typical of the way in which all our teen-agers can win converts for Christ.

Over the last 25 years we have collected the case histories of more than 200 lay convert makers. A careful analysis of their methods show that there are about eight simple but effective techniques which all, young or old, can use to advantage.

They are: answering questions about your religion; explaining points of Catholic doctrine and practice whenever the occasion presents itself, even though it is not explicitly requested; bringing churchless friends and neighbors to Mass and the other devotions; setting a good example; going out of your way to do little deeds of kindness and love; loaning Catholic literature, being on the alert to sense a person's latent interest or need and being resourceful in ministering to it; and bringing the prospect to an inquiry class or to a priest for systematic instruction.

These are the simple techniques which, supplemented by prayer and the grace of God, have enabled lay people to win from one to 350 converts. Does that last figure, 350, surprise you? Right here in Chicago are a lay man and a lay woman, each of whom has achieved that record.

"He that shall lose his life for me," said Christ, "shall find it." By a similar paradox he who shares his faith with others holds more firmly to it himself. We never properly appreciate our faith until we work and sacrifice for it and seek to share it with others. By developing such a missionary spirit in our students and in their families we shall fortify them against the danger of losing it.

Once we give our students instruction and training in the apostolate of sharing the priceless treasure of their holy Catholic faith with their churchless friends and neighbors, we shall transform the present apathy of our laity into flaming zeal for souls and thus bring Christ and His saving truths to the millions who know Him not.

This is the precious contribution which Catholic secondary education can make to the fulfillment of the Church's needs in America. It is the contribution most urgently needed today and the one closest to the heart of Christ who said: "Other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

SECTIONAL MEETINGS

NEEDS IN THE TEACHING OF RELIGION

(Chairman: Rev. John P. Cotter, C.M., Principal, Pius X High School, Roseto, Pa.)

FUNCTIONAL RELIGION, THE TASK OF THE CATHOLIC HIGH SCHOOL

RT. REV. MSGR. RAYMOND J. O'BRIEN, BLESSED SACRAMENT
PARISH, CHICAGO, ILL.

The religious life of a grade school youngster, we know, is motivated chiefly by obedience to parents and teachers, and routine. They are willing to be good, to learn their lessons after a fashion, to join the class in attendance at Sunday Mass, to go to confession class by class, to make visits to the Most Blessed Sacrament, class by class, at 40 Hours and on Holy Thursday, to make the Way of the Cross with all classes on Fridays during Lent. They readily fall in line, at least with the external practices of religion, without much thought of their personal relations with God. They are only kids.

With graduation, our routine-trained, practical little Catholic goes off to high school. If he goes to a Catholic high school, he will continue the study of religion. If he goes to a public high school . . . well, ask any pastor how hard it is to get even Catholic grade school graduates in public high schools to attend the weekly religion classes of the Confraternity of Christian Doctrine.

Well, he comes to you. There is a great social change—new faces, new friends, and new temptations; new teachers and a new system. There is a correspondingly great desire “to belong”; witness the quick purchase of school insignia, jackets, etc.

There is likewise an important psychological change or development. In grade school days, his parents and teachers did almost all of his thinking for him. His chief decision was to obey or not to obey. His way of life was pointed out to him at school and at home. Unlike Patrick Henry, he had no lamp of experience to guide his feet, but he did have the lamp of obedience that had lighted his way through grade school.

Now, because he is away from home and from his old neighborhood, in a new school, in a new world, he feels that he is “on his own,” and rejoices in the partial fulfillment of that independence that, under God, he has begun to long for. Such desire to be himself, to be an individual, is most natural, coming to all normal youngsters with budding adolescence.

Then comes the task of the Catholic high school to help him to live up to what he believes, not as a member of a group, but as an individual. His grade school religious life was motivated by natural obedience to the line of least resistance and the unrealized social pressure of his group, his class. It was seldom the result of conscious personal relationship to God.

A high school pupil is no longer by nature a group conformist in his practice of religion. He is "little boy lost" in a big, busy school, when he wants so much to be "grown up." "Herding in childhood may mean straying in youth." The "herding" of grade school days was necessary; now comes the danger of "straying in youth."

As high school students, the youngsters must be taught to continue their grade school religious practices, not as a matter of routine and group pressure, but more intelligently, as individuals motivated by conviction, so that they will each grow in age, and grace, and wisdom before God and man.

On the first Christmas night, the heavenly choir promised, "Peace on earth to men of good will." Of course, that means to youngsters of good will, too. And that's the way they come to you, "willing to be good." They expect, in return, competent understanding, teaching, direction . . . and peace!

Most of the sins of our Catholic high school pupils are sins of impulse. They are creatures of impulse, for good or bad. They can reach high spiritual heights, for instance, self-denial to make a success of a school or mission drive; and the same young "eager beavers" for good can, on impulse, fall to degradation. I've met hundreds of adolescents in high school retreats, and behind locks and bars in our reformatories and prisons, who got into trouble with God, not through sins of cold, calculated malice, but because they yielded to an evil impulse. But their evil choice did not destroy irreparably their willingness to be good.

Whose task is it in our beloved Catholic high schools to keep our youngsters willing to be good? It is the task, not only of the religion teacher, but of every member of the faculty, from the principal down. Unless a teacher, religious or lay, has deep unfeigned faith in God, sincere supernatural reverence for his pupils, as Our Lord has, and is alert day after day, in class and out of class, to build up the spirit of personal religion in his pupils, he does not deserve the high privilege of teaching Christ's youngsters. Even in recreation, he should be, as Christ would be, by word and example, a teacher of religion.

This unity of purpose in making religion function in the lives of their pupils must be the outstanding mark of our Catholic high schools. It is the chief reason for the existence of our Catholic schools. Any teacher, whatever his subject, who has 25 or 35 Catholic adolescents in his class, 4 or 5 times a week, boys and girls willing to be good, must realize that Christ meant what he said when He said, "Seek ye first the Kingdom of God!"

It is by no means unheard of that a competent, Christlike teacher of some secular subject exercised more constructive influence in the spiritual lives of his pupils than did the teacher of religion. If all of our Catholic high school teachers would remember that Christ is looking over their shoulders, what Christlike teachers of all classes our youngsters would have! "Seek ye first the Kingdom of God" is Christ's exhortation and warning to all of us, teachers and pastors, who are privileged to deal with His boys and girls.

Now about the teacher of religion. Nobody on the faculty except, perhaps, the principal (who sets the spiritual tone of the school) should be more like Christ than the teacher to whom is confided the work Christ Himself would prefer were He to return in human form to your school. Our Lord rejoiced and spent Himself to teach religion to ignorant, unlettered, and, at times, bigoted souls. By His personality and doctrine, He won the affection of his pupils except those who hated Him. Our Lord had to go out and find His pupils. Yours come to you, and there is no scorn nor hatred in their hearts. They expect to find you a lot like Christ.

Pope Pius XI, in his encyclical on *Christian Education of Youth* writes: "Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well-grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection."

A good teacher in any class, but most of all in a high school religion class, where pupils are inclined to take it for granted that they know their religion, must have patience, Christlike patience. Every youngster in the class is a pledge of Christ's gratitude to the teacher for having become a priest or a religious. No two pupils in any class are the same, regardless of the schools from which they come. They don't have the same home training, the same struggle against the evil within and around them. The interest of a teacher of religion in each of his pupils must be keen, personal, and supernatural. Such a teacher will be accepted by his pupils not only as their teacher, but in a broad sense, as their spiritual director. Encouraged by their teacher's affection and understanding, they won't hesitate to come to him, as they would come to Christ Himself, with their worries and problems—spiritual worries, family problems, anything.

How many youngsters, boys and girls, wait for a retreat master, a stranger, to come and settle their problems in and out of confession—problems that could have been quickly and sympathetically settled by their daily teachers of religion, if only the teachers had won the youngsters' affection and confidence, had made themselves not only their teachers, but their "Refuge of Sinners" and "Comforter of the Afflicted," two of Our Lady's dearest titles. How often a perplexed youngster longs to talk things over with somebody like Christ or Mary!

When a teacher of religion is cranky, ill prepared, bluffing, annoyed over minor infractions of classroom discipline, he is building up a wall not only between himself and his pupils, but between his pupils and Christ Whom he represents actually and in the mind of the youngsters.

Christlike friendliness between the teacher of religion and the pupils does not breed disrespect or disorder. Pediatricians say, "Babies love strong arms"; youngsters respect those who can control them without the undignified extremes of temper outbursts, pouting, unfair punishments, and who do not take impulsive infractions of discipline as personal insults to their dignity. As one boy put it with frank admiration for his religion teacher: "Outside of class, he's the berries; but, when the bell rings, 'no monkeying.' And does he know his stuff! Nobody sleeps, and nobody cuts class. But, boy, last year did we have the sour-puss." Surely, the influence of such an earnest, understanding, informal teacher will go a long way to encourage his pupils to live up to everything they learned or will learn in their religion classes. As Christ would do, he makes religion inspiring, something to be learned, loved, and practiced.

Pastors are sometimes blue on the night of grade school graduation. They know from sad experience that turning their graduates over to high schools, even to Catholic high schools, means that they will not be seen so frequently in the ranks at confession in their parish church nor, as they used to be, Sunday after Sunday, at the communion rail. They will not be in great numbers at the seasonal devotions in their parish church. They will discount his urging from the pulpit to the fervent practice of religion. They will do this, not at all from ill will, but because they are satisfied to meet the standards and customs of their high schools. They, like most laymen, we must remember,

want to save their souls with the least trouble. For them, the practice of religion is still tied in with the customs of their schools; it has not yet become a personal, conscious, individual relationship with God.

Weekly Communion. How often pastors receive the honest, frank explanation, "We're in high school now; we only have to go once a month on the First Fridays," or "We only have to go on our Communion days with our class." Note . . . "we only HAVE to go."

Confessions? They say, "We go at school." That's what they tell their pastors; they tell the faculty at school, "We go at our parish." The truth is that too many of them just don't go at all. Ask any retreat master, and I've given hundreds of high school retreats.

The custom in some high schools of regimenting pupils to confession as a school affair is one of the chief reasons for sacrilegious confessions and Holy Communions (or un-Holy Communions) that experienced retreat masters must cope with. The chief causes of bad confessions among adolescents, boys and girls, are impurity and stealing, with its necessary and sometimes vexing problems of restitution. Too many youngsters, knowing that delay in the assembly-line process of school confessions will cause suspicion and knowing grins from their classmates kneeling outside the confessional, deliberately conceal these sins, even serious sins of stealing, lest they be prudently and necessarily detained by the confessor.

One of the sorrowful mysteries that sadden the hearts of pastors who zealously promote and often pay the bills for the Catholic high school education of their boys and girls is "Why do some schools practically eliminate the pastor and his staff from the spiritual welfare and sacramental care of their young parishioners?" And they do; not deliberately, but because of the school religious program.

Why do religious practices sedulously fostered in high school often fade away during vacation and after graduation? And they do. I think we must say the reason is that, during their high school years, youngsters unfortunately made confession and communion school affairs, and, creatures of habit, they gradually ceased to center their religious life in their parish churches. Their churches became merely a place to go for Sunday Mass. Their high schools did not bring them to spiritual maturity.

In long-range planning for the pupils' spiritual development and personal, active practice of religion, they should not be divorced from their parishes by any school program. Pupils belong temporarily to a school; in the plan of God, they belong permanently to their parishes. Religious education certainly belongs to the school, but the practice of religion, made more intelligent with each passing year of Catholic high school life, belongs primarily in the home and in the parish. Herding in childhood need not mean straying in youth if high school pupils are not, as it were, weaned away from their parishes to fall in with the custom of making the reception of the sacraments part of their school program.

Then there is the matter of sodalities, especially in girls' schools. Many pastors regretfully give up trying to keep the high school girls in a parish sodality, because, in their eagerness "to belong" they give all their loyalty, time and effort to their high school sodalities. Four quickly passing years of this, and it is hard to win them back to any parish organization except a mixed social group.

Today our parishes need the good example of Catholic high school pupils waiting in line outside the parish confessionals and kneeling at the communion rail Sunday after Sunday, as they did in grade school.

To make religion thus function in the lives of its pupils, before and after graduation, the Catholic high school must take a greater interest in the active parish life of its students. This is done very well by high school projects such as the Nazareth Conferences, fostered by the Christian Brothers; meetings of the school faculty and students' parents, once or twice a year. Such Nazareth Conferences have done great good not only for the individual pupils, but for their parents in making religion live in their individual lives and in their homes.

Pastors likewise have a right to expect that their Catholic high school students be apostles of truth and decency, competent and willing to combat successfully the specious arguments of their neighborhood friends who do not attend Catholic schools. They rub elbows with youngsters who are definitely amoral, who are willing victims of the "new morality," condemned by Pope Pius XII, the teaching that nothing is wrong unless one thinks it wrong, and belittles all supervision and censorship. They compare opinions on recreational activities and occasions of sin. We plead with our Catholic high schools to be the actual grace that enlightens their minds and moves their wills to be, even as youngsters, militant Catholics, competent and eager to defend the standards of religion and decency found in the teachings of Christ and His Church.

Well, there it is. A paper from a priest who for more than thirty years has dealt with teen-agers in seminaries, in retreats in Catholic high schools, behind locks and bars in prison, person to person in parish confessionals, and across the desk in rectory offices.

I spoke to you first with the Catholic teen-agers of the country looking at you over my shoulder; kids who come to you willing to be good and expect you to sustain and increase that willingness, to prevent the straying that might come from their grade school herding. Then, for the pastors, pleading for the development of a great spirit of parish loyalty, more confidence in their parish priests, more active participation in the practice of religion in their parishes, more evidence of the power of the Catholic high school to give us militant young Catholics, personally devoted to Our Lord and His Church, to light the way to Christ, by word and example, for their Catholic and non-Catholic companions.

May God bless you in the magnificent work you are doing for Him, for the Church, for our Catholic youngsters, and our beloved country. What would our nation's teen-agers be without you!

THE CARRY-OVER OF OUR RELIGIOUS TEACHING

REV. EDWARD J. DUNCAN, CHAPLAIN OF CATHOLIC
STUDENTS, UNIVERSITY OF ILLINOIS, CHAMPAIGN, ILL.

It is with a great deal of humility that I stand before you this afternoon on this very important panel discussing the carry-over of our high school religious teaching. I feel something of an outsider, because for the past eleven years I have lived and worked on the campus of the University of Illinois, although I might quickly add that I consider all Newman Club chaplains engaged in a work of Catholic education of the very highest order.

And yet, because I have not worked in Catholic schools, and because I have not taught in Catholic schools, I feel just a little bit conspicuous in getting up to tell you my opinions of the product of our Catholic high schools.

I feel that the reason I was asked to address you today is precisely because, with the advent of more than eleven hundred Catholic students to the campus of the University of Illinois each September, I have an opportunity to see and to know three, four, perhaps ten or twenty times as many Catholic young men and women as graduate from any one of your institutions in a given year.

This question of the carry-over of religion teaching is more important today than ever. Formerly it was very important because in many cases the high school training was terminal; the students did not go on to higher education; and consequently, when they came out of the Catholic high school, they had to be prepared for life.

Today there is a complication on the scene. Many of our Catholic high school graduates do go on for higher studies; and unfortunately all too many of them take these higher studies in secular institutions of learning.

A survey published by the National Newman Club Federation during the past year, entitled *Exploring Our Resources*, reveals that two out of every three Catholics in college are attending secular institutions of higher learning. Just yesterday, while I was talking with one of our distinguished diocesan superintendents of Catholic schools, I learned that in taking a survey of the post-graduation plans of the graduates of thirteen Catholic high schools in a given diocese, he had discovered that two out of three planned to attend secular or state universities, a convincing confirmation of our Newman Club survey.

Our Catholic high school graduates, then, many of them, go into an environment where more difficult questions are asked of them concerning their religion; where more perplexing problems are proposed. That is why I say it is more essential than ever today that we look squarely at the effectiveness of the carry-over of our high school religious teaching program.

By way of introduction I should like to cite for you a very few of the many experiences I have had in my work with students on the campus.

The first was with a young lady, a freshman at the University, who one day burst into my office, very unceremoniously, without previous warning; flung herself into a chair; and gave way to bitter sobbing and weeping. Because this is not an entirely unusual experience I reached for the Kleenex, and after

she had mopped up a few of her tears, and subsided somewhat, I said, "Now, Mary, would you tell me what is the matter?"

I thought some tragedy had transpired, that one of her parents had dropped dead, or something of the kind.

But she said, "Father, I have just come here from my history class. I rushed out of the classroom because the teacher told the class that there was once a Pope who had illegitimate children."

Well, it didn't take long to explain to Mary what the problem was, and what the answer was. It didn't take long to explain to Mary that the professor did not look at things the way we did, but that he had a right to look at facts.

On another occasion, two girls came to me and said, "Father, Joan (who was a Catholic high school graduate) is in difficulties with her faith. She has encountered some objection in her classes, and we think that she needs help."

I said, "Of course! Call her and tell her that I'd like to see her."

"Oh, no, Father—no; she will not come. She has lost all confidence in the Church, in priests and in sisters because certain bases of her religion training have been questioned and denied."

I said to myself, "Now even if the black hand of immorality is to be found in this case, why would a young woman who had been through eight years of Catholic grade school training and four years of Catholic high school training, in one semester lose confidence in the Church and in the representatives of Christ?"

On the other hand, I met a young girl one day—rather I stopped her after having noticed her at Mass and Communion daily for a long period of time, and I said, "Mary Ann, I'm very impressed with your conduct, and I'd like to know something about your life story because you must come from an ideal, exemplary Catholic home, and have a marvelous Catholic background."

She looked a little bit embarrassed and said to me, "Father, my parents are fallen-away Catholics. I have never gone to a Catholic school; and I have seven brothers and sisters who have not even been baptized."

Now, when a man working for the cause of Christ in the environment of a secular campus begins to meditate upon experiences like these, and when he finds, furthermore, that in many cases the most active Newmanites—the most active members of our official Catholic student organization on the campus—the most interested attendants at our accredited religion courses, are students who come not from Catholic high schools but from public high schools, when all these factors are considered together, there comes a pressing and recurring question—Why? Why? Why?

I make so bold this afternoon as to share with you certain conclusions, some of them in the form of suggestions, that I have reached. I put them forth, merely as my own, for your consideration, and I know they will be dealt with most thoroughly in the discussion period.

First of all I should like to compliment those representative young men and women who come to us from our Catholic high schools. There are good ones; don't misunderstand me—there are many good ones.

And I'd like to compliment their teachers, and thank God for each and every one of you.

I wish, before submitting my points to you, to admit my lack of qualification to criticize textbooks, your techniques and your methods. You know far more about them than I do. I simply wish to insist on these few points.

One of them has been dealt with very competently by Monsignor O'Brien, and that is the importance of the character, personality, and example of the teacher of religion in our Catholic high schools. To these qualifications must be added, of course, a most adequate background and training.

I feel that all of us understand that these qualities are essential to the individual who teaches the subject that is the hallmark of Catholic education, the subject that is, or should be, the integrating factor in our whole Catholic school system.

I believe that Catholicism should be presented to our Catholic high school students as a life, not as a code. I believe that once our students understand that Catholicism, like life itself, is a dynamic, growing, expanding thing, they will never get to the point reached by so many of our Catholic students where they think they know it all—and there, my dear Fathers and Sisters, is one of the great obstacles that we have to face—"I had that in catechism, Father; why should I come to this course of religion? We had that in grade school, and we went all over it in high school." Because these students have somehow gotten the idea that once they know a certain amount they know Catholicism, they are prepared to live Catholicism; they are immune, they are deaf to the entreaties of those who would approach them on the college level.

This is where the teaching of the Mystical Body in all its fullness enters into the picture. Our students must realize that each Catholic soul, baptized, filled with sanctifying grace, is a member of the Mystical Body of Christ. We must get across to them the concept that "*you* are the Church"; the idea that not knowledge about religion but that the knowledge of religion is what is important, and not merely the knowledge of religion but, the *living* of it.

I believe, too, it is important that there should be presented to our Catholic high school students within reason and within measure points of view differing from our own. These points of view should be presented not with wide-eyed horror (because your students are going to encounter many "nice" people who believe in or who do these things), but with logic, with facts; and with an emphasis upon the necessity of reaching truth. We have the truth. We need not fear the truth. We have only to etch it clearly in the mind and the soul of our youngsters.

To be sure, a boy or girl in high school is not qualified to know all the nuances; the youngster is not prepared to go into many footnotes. But I believe that too frequently in the teaching of our religion on the high school level we are inclined to talk down to our students, to underestimate their capacity for grasping a point of view different from our own.

In this day of quiz kids and TV programs, and Twenty Questions, and all the rest of it, we have to be very careful about selling our high school boys and girls short in the matter of information.

The presentation of the truth—the truth that is Almighty God—is most effective when it is offered, of course, in the Person of Christ—Christ, Who is Our Leader—a warm, vibrant, winning personality—not a system of truth, but truth incarnate. "I am the Truth." The presentation of Christ in our religion teaching as a person; as a friend; as a strong arm; as a tremendous lover—this vital personal presentation of Christ is, I think, another invaluable asset in the vital teaching of religion, one that I know that our Catholic schools have been working on.

And then another factor that I think is sometimes overlooked is the presentation to our Catholic high school students of religion as an apostolate to

be lived, not only discussed; as a crusade to be fought, not merely planned; as a faith to be spread, not only kept.

This is an appeal to the energy and the enthusiasm and the vitality of youth. These latent powers of our young people are so often overlooked, as we plod through page after page of our religion texts, through question after question, failing to enkindle the flame of youthful generosity and selflessness.

Since the spreading of truth is the mission of Christ, since it is the mission of the Church, and since all our teachers are privileged to share in that mission, they must approach the teaching of religion with the spirit of a missionary, with the spirit of an apostle. And every teacher, as he looks out into his classroom, must see before him not faces, but souls; and not only souls, but beyond that, horizons—a world to conquer for Christ.

Without the enthusiasm of that vision, without the conviction of that spirit of the apostle, without that farseeing grasp of a Paul or a Xavier, without that thirst for souls, there can be no effective teaching.

The difficulties you know better than I do. The criticisms you hear year after year at convention panels and discussions, the occasional feeling of being worked over at the end of a day; the saddening sensation that comes when you hear of one of your graduates gone wrong, reminds me to tell you the story of Nehemias.

Nehemias, during the Babylonian captivity of the Jews, was cupbearer to the King, Artaxerxes. One day Nehemias came into the presence of the King looking very sad; and, when the King asked him why, he said:

"I am thinking of the destruction of the Holy City, and I would like very much to go back and rebuild the walls of Jerusalem."

And so the King gave Nehemias the necessary permission; and he went back with a party of his friends, and they began laboriously to reconstruct the walls of Jerusalem.

And the enemies of the Jews at first scoffed at their efforts; but as the walls got higher and higher they became apprehensive; and finally they got together and sent a message to Nehemias—who was high up on the wall supervising the construction—and they said, "Come down that we might treat with you."

And Nehemias, knowing their evil intent, sent this message back:

"Tell them I am doing a great work and I cannot come down."

And so I say to all of you teachers of religion in our Catholic high schools that despite the discouragement; despite the unhappiness that sometimes fills your souls, and despite the disappointments that many of your graduates are to you, you are doing a great work. You are working so hard that those who used to scoff and have the figures all in their favor now are stopping to wonder; and those who are the enemies of Christ tremble with fear at the effectiveness of your effort.

And so, if the minions of temptation make their way to you and want to bargain with you and treat with you, send back a word that is more glorious and more convincing even than that of Nehemias. Tell them:

"I am doing Christ's work, and I cannot come down."

THE NEED FOR CURRICULUM ADJUSTMENT FOR THE BRIGHT AND FOR THE SLOW PUPIL

(Chairman: Brother Bartholomew, C.F.X., Supervisor, Xaverian Brothers'
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TEACHING THE SLOW LEARNER

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It is not unusual for school authorities to identify slow learning pupils with behavior problems. However, may it not be more frequently the case that many slow learners evidence undesirable personal and social qualities simply because the school has proven delinquent in the kind of education given these youngsters?

The slow learner in school is not just a pupil with limited mental capacity and nothing more. He is primarily a person. As far as the school is concerned, he is a person who has important learning to do. If he is mistreated as a person, he will not learn well. If he does not succeed in his job of learning, he will to that extent be thwarted in his development as a person.

More often than not the slow learner in our schools is put into a curriculum strait jacket which frustrates his best efforts to learn, and we become surprised when he breaks out in actions of rebellion, truancy, or delinquency. It is but natural that when a system of education is not adapted to the special needs and abilities of slow learners, revenge for the neglect will be incited within the violated person of the pupil. When work is entirely beyond the slow learner's ability, it is a natural consequence that poor attitudes will be bound to result.

PROBLEM MOST ACUTE DURING ADOLESCENCE

Probably at no period in life is it more important for the slow learner to have the right kind of education given him than during the adolescent years. This is the time when he is faced most directly with the task of conquering his fears and uncertainties about himself and of proving that he can stand on his own feet. This is his great time of self-conquest, of self-realization, of self-discovery. Formerly, by going early to work, the youth had the chance of winning his spurs and establishing himself as a respected and independent agent. Certainly he enjoyed the chance of gaining for himself a degree of security and a sense of societal belongingness with its accompanying self-confidence. Now, because of the compulsory attendance laws (which in themselves are good), he is confronted by added years of schooling which often subject him *unnecessarily* to experiences of failure and humiliation. The very opportunities for success which his adolescent nature needs most are thus removed at the time of life when he can least afford their absence.

Teachers often do not realize the extent to which lack of success and of status with companions may oppress the adolescent. Isn't this the reason why so many slow learners run away from the ignominy the first chance they get?

HARMONY BETWEEN ABILITY AND ACHIEVEMENT PRODUCES THE NATURAL VIRTUES

There is a good bit of evidence which shows that the harmony between ability and achievement produces the natural virtues. Promoting this harmony in our Catholic schools enables us to prepare the groundwork in the natural order on which the supernatural can be solidly built. Too often we seek to build up the supernatural virtues at the expense of the natural, and we are surprised when the structure falls down upon itself.

This does not mean that the slow learner should be coddled or fooled into success. Sometimes well-meaning teachers give good marks only on the basis of simulated effort or just an outward show of trying. Slow learners are not so dull of wit as not to perceive this quickly and to take advantage of it. Different but definite standards should be required and strictly adhered to. The slow learner has important learning to do on his own level. He needs to win his spurs through actual achievement. His success must be genuine; it must not be just a gratuitous gift from a benevolent teacher.

Achievement which is commensurate with the slow learner's mental capacity should be recognized as successful achievement. The school cannot do much about improving the pupil's I.Q. It cannot confer intellectual endowment. But what the school can do is to stimulate pupil effort so that he will use his intellectual ability to near maximum extent. The slow learner must actualize in performance the mental capacities which he has. Consequently, it is far more important for the school to strive to improve the slow learner's A.Q. (achievement quotient). Schools have the responsibility of helping every slow learner to produce to the extent of at least a 100 A.Q. This represents satisfactory educational progress for him.

The A.Q. is simply the quotient resulting from computing E.A. (educational age, as estimated through standardized achievement tests) over the M.A. (mental age). It is important for the slow learner that his E.A. (educational age) at least equal his M.A. (mental age). Delinquency usually finds its beginnings (as far as the school itself may be directly responsible) at the point where pupils are permitted to continue in a condition where their E.A. falls below their M.A. or when E.A. expectancy is so far above the slow learner's M.A. as to frustrate his best efforts.

WAYS TO STEP-UP THE ACHIEVEMENT OF SLOW LEARNERS

1. PROVIDE SOME KIND OF ABILITY GROUPING where the low-normal pupil can do his job of learning at his own level and at his own rate. In this way he has the chance of getting the benefits of special teaching methods, textbooks on the level of his comprehension, and of attaining standards that are within his reach.

Heterogeneous classes often prove fatal to slow learners since these pupils find it impossible to compete with gifted pupils and they tend continually to be thrust back farther and farther into a consciousness of their own failure. Sometimes it is claimed that pupils of higher ability give slow learners a standard to strive for; however, since the basic equipment for achieving such standards is lacking in slow learners, it is neither fair nor an inducement to learning to have them enter a competition which foredooms them to failure.

It is possible to achieve the benefits of ability grouping without labeling the classes so distinctively as to stigmatize the slow learner. In high school, pupils most frequently consider themselves grouped according to their likes or subject preferences rather than according to their ability.

The fact that ability grouping is provided will not of itself guarantee that slow learners will be greatly benefited. It all depends on what the teacher does with the group. To make it successful, the teacher will need to modify subject matter, to adjust teaching methods to the ways in which these pupils learn best, and to use textbooks on their level of comprehension. Above all, the teacher needs to be *respectful* of these students and to be sincerely interested in helping them.¹

2. **DIAGNOSTIC TESTS** should be used frequently to see the extent to which the slow learner has mastered the tools of learning. As a result of unmastered fundamentals, tensions and frustrations are allowed to mount from year to year which confound, if they do not defeat, the pupil.
3. **PROGRESS CHARTS** should be used. Slow learners frequently forget their past standings. The chart allows them to visualize their progressive achievements and supplies strong motivation for them. Besides having each pupil keep a chart of his own progress, the teacher should display in a prominent place in the classroom the progress chart of the class as a whole.
4. **CONCRETIZE INSTRUCTION** as much as possible. In the learning process, slow learners depend on manipulative exercises and sensory experiences to a much greater extent than do bright pupils. They need all the help that comes from seeing, handling of objects, manipulating, and trying out through laboratory exercises. The use of demonstrations, charts, maps, drawings, blackboard work, films, and other visual aids will prove very helpful.
5. **WORK SHOULD BE BROKEN UP INTO SHORT AND SIMPLE UNITS.** This is because the attention span of these pupils is relatively short. However, these pupils can be just as zealous and enthusiastic about their work as the bright, provided the teacher makes appropriate adaptation of instructional methods and keeps activities within the pupils' sphere of abilities.
6. **CAPITALIZE ON HIS SPECIAL APTITUDES.** Although the slow learner is low in that central cognitive power which is most closely associated with intelligence, he is not equally low in all abilities. The chances are that in some capacities he may be quite high. It becomes very important for the school to know what these superior abilities are and to make capital of them in his education. A convenient way of marshaling this information about each slow learner is through the profile chart.
7. **SUPPLY SUITABLE DIRECTION FOR HIS TALENTS.** The slow learner should be made to see that his schooling is getting him somewhere as far as his future work in life is concerned. Frequently, the aimlessness of his school work robs him of interest and amounts to a frightening waste of time.

CURRICULUM FOR THE SLOW LEARNER

Let us now look into the kind of high school curriculum which should be drawn up for the slow learner. The outstanding feature of it should be its

¹ For more about the benefits of ability grouping see Louis J. Faerber, S.M., *Provisions for Low-Ability Pupils in Catholic High Schools*. (Washington, D. C.: Catholic University of America Press, 1949), pp. 150-57; 212-215.

realism. Instead of being theoretical or of endeavoring to prepare youth vaguely for a possible college which they will never enter, it should endeavor to prepare them directly for the out-of-school life with which they will shortly be confronted. In this sense, it should seek to answer two fundamental questions: (1) What are the essential things which this student will need for general human living as a member of Christ's Mystical Body in American democratic society? (2) What special aptitudes does this student have which will allow him to excel in certain areas of human endeavor?

The curriculum should be of a terminal nature, since the student will be expected to terminate his formal schooling with the completion of high school. This terminal curriculum should be composed (1) of a *common element* shared with all other pupils, and (2) of a *differentiated element* which serves to capitalize on the pupil's best capacities.

Through the *common element* in the curriculum, the student will continue his training in religion, in citizenship, and in the basic tool subjects of reading, spelling, computation, and the like. The fact that they refer to the needs which pupils share in common does not mean that these subjects should be taught in a common way. While all pupils need to possess some skill in mathematics, the degree of this skill will depend largely on their future uses. The study of algebra and geometry prove to be indispensable for the future engineer; but for the slow learner it may have very little value or no value in preparing him for general human living. The fundamental area in this *common element* supplied by the Catholic terminal curriculum is that of Christlike character formation achieved through a thoroughly religious training. It means that the school must make every effort to assist the adolescent to secure that knowledge and acquire those habits which will enable him to go forward in his out-of-school environment leading a thoroughly Christian life.

Through the second or *differentiated element*, the student will be helped to grow considerably in general vocational preparedness and in self-realization. Caution should be exercised so as not to confuse vocational education of a general nature (also called "pre-vocational training") with specialized vocational training. The fundamental purpose behind vocational education of a general nature is to allow adolescents to gain that knowledge of tools, materials, home-making skills, and elementary shop practices which apply most directly to the affairs and vicissitudes of life. It often meets potentialities in the slow learner which may frequently be his strongest assets. Above all it tends to gear the slow learner more realistically to his vocational world of the future.

The principal objection to providing courses of a manual nature is that limited finances make such a program quite prohibitive. However, by gaining a close-up view of the problem, we may see that the objection does not always hold. For instance, an excessively elaborate layout or costly equipment need not be involved. To serve the purposes of general education (or pre-vocational training), it is found that some schools simply make use of the general purpose shop for boys or of the general purpose home economics room for girls, some of which have facilities for three or even four year sequences in industrial arts or home economics. The general purpose shop usually includes the common industrial equipment such as the basic hand tools, electric drills and saws, and the lathe. Here a boy can well pursue his sequence each year he is in high school and can thus gain a broader and more valuable pre-vocational training than is sometimes offered in certain highly specialized and expensively equipped shops. The general purpose shop

could gradually include additional elements pertaining to home uses, such as plastering, cement work (as in brick-laying), electric wiring, automobile repair, etc.

PART-TIME WORK EXPERIENCE

The benefits of a program involving supervised part-time work experience are not limited to training for an occupation. They also involve great values in developing qualities highly desirable in achieving the purposes of general education. One of the greatest of these values is that of gaining a sense of responsibility, especially that kind of responsibility which assumes a share in group enterprises and which brings with it an understanding of how the community functions.

There are many latent possibilities in this type of provision for terminal education which challenge particularly those schools which are not able to provide intra-curricular pre-vocational training. For example, arrangements could be made with certain reliable neighboring plants to take a half-dozen or more boys for training in general shop work, for which school credit could be granted. It would be ideal if such cooperating plants were under the kind of Catholic management which could appreciate and foster the Catholic aims of education. Such a cooperative plan in which actual productive employment is carried on under joint school and industrial supervision could solve some of the problems of quite a number of Catholic schools in their attempt to furnish certain types of shop courses. The plan has the advantage of providing situations which are real compared with those of the school which are at best but vaguely simulated.

One of the best features of the part-time work program is that it serves to close the perilous gap between a student's withdrawal from school and his entering into the vocational world on his own. There is no doubt that formal education tends to end all too abruptly for the slow learner, often leaving him floundering in unsettled idleness. This condition often breeds dangers and threatens much of the security, self-confidence, and Christian character formation which the school may have previously built up in the adolescent.²

² See Louis J. Faerber, S.M., "Terminal Education in the Curriculum," *The Curriculum of the Catholic Secondary School*, edited by Michael J. McKeough, O. Praem. (Washington, D. C.: The Catholic University of America Press, 1949), pp. 108-137.

REMEDIAL READING FOR SLOW LEARNERS IN HIGH SCHOOL

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INTERPRETATION OF TERMS

For the purpose of our consideration of the reading problem, slow learners are not only the pupils whose I.Q.'s range from 70 to 90 but also those who have normal and above normal intelligence and are greatly retarded in reading. Both of these classes of pupils will be found in every high school. In a school of 500 there will probably be 60 to 75 who need remedial reading if throughout the elementary grades no preventive reading program has been followed and no provision has been made for differentiated instruction. Recently at a NART meeting at Harvard University a panel of nine high school graduates who are attending college reported their reactions to their reading disabilities. All these students have superior intelligence as measured by the Wechsler-Bellevue Intelligence Scales, but all had failed to learn reading during their elementary school years and had later received help through remedial teaching but still have reading disability.

Bond (4) and Center (5) give examples of pupils with superior intelligence who were retarded three to five years in reading.

In my survey of five high schools in 1942 I found that 13 percent of the students had I.Q.'s ranging from 70 to 89. In one school 41 or 17 percent of the student body who had a range of 89 to 128 I.Q. and an average I.Q. of 109 were very deficient in reading and were taking remedial instruction.

At our clinic we have many high school and college students with high I.Q.'s taking remedial reading and we also have total and functional non-readers among adults who have high normal intelligence. Hence, with reference to reading and the language arts, we have slow learners with low and with high intelligence ratings.

READING

Reading is one of the four facets of language arts or communication skills, listening, speaking, reading, and writing. These language arts should be taught in a well integrated program. The learning process is the same for *all* pupils, only the rate and the degree of learning differ with ability or capacity of the learner. Although some learners may learn slowly, all are learners and can learn to read, provided differentiated reading instruction and suitable materials are given for pupils of varying abilities, interests, and needs.

With the slow learner who is mentally retarded the teaching process will place greater stress on speaking and listening and will limit instruction in reading and writing to such activities as will enable them to meet the more practical needs of life situations (24).

READING RETARDATION DEFINED

A person is retarded in reading if his reading achievement is one or more years below his mental ability or learning potentialities.

A student is frequently described as a retarded reader if he is one or more years below the "grade norm" on a standardized reading test. This is an erroneous idea for it does not consider individual differences. Within any grade a range of two or more years in reading age is normal.

REMEDIAL OR CORRECTIVE READING

Essentially, there is no difference between remedial teaching of reading and typical developmental classroom instruction in reading. Remedial or corrective instruction is undertaken to improve abilities in which diagnosis has found deficiencies, to correct demonstrated weaknesses, to change undesirable attitudes, to remove inappropriate habits or faulty techniques according to individual needs. Regular teaching of reading must also provide for individual needs as they arise.

The great task of a remedial reading teacher is to restore the student to "mental health," that is, to rehabilitate a maladjusted personality, for all persons with reading problems are, more or less, emotionally maladjusted. They have lost their sense of security and feeling of personal worth. According to Blair (3), remedial teaching includes two types of activities:

1. Eliminating ineffective habits and unwholesome attitudes, and reteaching skills which have been incorrectly learned (remedying defects).
2. Teaching for the first time those habits, skills, and attitudes which have never been learned but should have been, and which are needed by pupils (developing increased competence).

For successful work in remedial treatment, the teacher must possess certain qualifications (12).

QUALIFICATIONS OF THE REMEDIAL TEACHER

1. He should have specialized training in remedial methods, as well as in child development and adolescent psychology.
2. He must be a person with an attractive, ideal personality with certain personality traits or characteristics to restore these students to confident, happy living both in and out of school.
3. He must be a capable, understanding teacher who senses the student's problem and inspires confidence so that he will feel at ease with the teacher and frankly tell his troubles.
4. He must be friendly and sympathetic toward the student who has failed in his endeavors.
5. He must recognize and provide for individual differences and adapt the reading program to these differences and thus make successful student participation possible through desirable human relations.
6. He must be a careful planner to meet the abilities, interests, and needs of the students.
7. He is mindful of the various skills or elements of reading and helps students to develop them.
8. He uses a variety of techniques and teaching methods to stimulate interest.
9. The effective teacher of remedial reading knows and uses the various materials and devices suitable for remedial work according to individual needs of the students.

READING IN SECONDARY SCHOOLS

Secondary schools in our country have a unique problem at present for the school population is a cross section of society. It is the first time in history that we teach the children of all people. Approximately 98 percent of the 14 year-olds are now in school whereas in 1920 only 20 percent of the children survived up to grade eight. This, with our promotion policy, brings many slow learners into the high school and thus creates one of the most acute problems in every high school class.

Reading is an indispensable tool for successful learning in high school. It has been estimated "that in a typical high school from 80 to 90 percent of study activities require reading as a means of gaining knowledge" (3).

READING STATUS OF STUDENTS

Studies made (3) of the reading status of students give evidence of a large percentage of high school students who possess very immature reading abilities. Gray has shown that from 20 to 30 percent read so poorly that they can engage in the required reading activities only with great difficulty. Another study (5) reveals that 64 percent of first term entrants in a large high school were seriously deficient in reading skills. Many of these read on fourth grade, fifth grade, sixth grade, and seventh grade levels. Approximately only 24 percent of these pupils appeared to have I.Q.'s of 89 and below.

VALUE OF REMEDIAL READING

Since reading is a skill and a continuous growth, it is susceptible to improvement through training. Numerous studies give conclusive evidence of the worth of a remedial reading program in high schools. In most remedial classes, the average gain made is approximately three times the normal progress.

In New York City (3) the initial average reading grade of 2500 pupils of fifteen high schools receiving remedial instruction was 7.5 and after four months of remedial work it was 8.6. A second study made in Illinois found that the initial grade score was 5.8 and after thirteen weeks of instruction it was 7.5. Center and Persons (5) give initial and final scores on all phases or skills in reading. These figures show vast improvement in all skills.

Data on a group of high school girls in the 9th grade and another group of high school boys (grades 9-12) in an exclusive high school further reveal the worth of remedial teaching:

Initial and final average reading grade scores and average gain of 31 boys:

No.	Range of I.Q.	Ave. Gr. Sc.	Ave. Gr. Sc.	Ave. Gain in Three Months
		Sept.	Jan.	
7	89 - 99	9.1	10.2	1.1 grade
14	100 - 109	9.0	9.9	.9 grade
10	101 - 128	9.5	10.2	.7 grade

The data reveals the fact that improvement of reading does not necessarily run parallel with intelligence.

Twenty-one 9th grade girls, with I.Q.'s ranging from 82 to 120, with an average I.Q. of 98, made reading grade scores in September ranging from 4.8 to 8.0 with an average of 6.6. After eight months of remedial instruction, the range of grade scores was 6.8 to 13.0 with an average of 10.0. The average gain was 3.4 grades.

Many other instances could be quoted to give evidence of the worth-whileness of remedial teaching. Could one portray the effect of such training on personality development and on the lives of the recipients, how much greater and encouraging the results would appear.

DIAGNOSIS AND REMEDIAL TEACHING

Successful remedial work depends largely upon accurate diagnosis of the physical, mental, emotional, and educational conditions of the learner to discover his needs and the causes of his difficulty. The cause and symptoms of reading disability have been variously stated. The presence of a symptom may, however, be only an indication that a particular factor is one of the causes of the student's disability. As remedial teaching is in progress, the teacher must constantly study the learner and look for factors that may hinder progress and he must choose such techniques that will be a help in overcoming the difficulty. The California State Committee on Developmental Reading (24) has listed an excellent guide for Pupil Study giving possible causes of the difficulty, symptoms or indications of the difficulty and suggested techniques for teaching to overcome the difficulty.

Strang (23) has given suggestions for identifying students who need help in reading:

1. His teachers have observed that he cannot do the necessary reading in his subjects.
2. The student himself has expressed dissatisfaction with his reading.
3. His scores on standardized reading tests are in the lowest quarter for his grade.
4. His mental alertness and verbal ability, as indicated by intelligence tests that require no reading beyond his present ability, are superior to his reading performance.
5. He understands oral language of the same difficulty as that which he is expected to read.
6. His achievement in school work that requires little or no reading is above his level of reading achievement.
7. His case history or cumulative record may show environmental reasons for retardation in reading: unskillful early instruction in reading, lack of books and other intellectual stimulation, or unfavorable family attitudes and relationships.

Emotional disturbances and reading disability are closely allied. Dynamic processes in personality influence growth in reading but frequently failure to learn reading causes emotional maladjustment which hinders learning. In 78 cases of serious reading disabilities only 4 cases were found who had emotional instability before starting school. Many frustrated high school students have had such sad experiences in their previous school years due to their reading disability.

REMEDIAL READING PROGRAMS

The character of the particular diagnosis in any case will determine the type of remedial reading program and the kind of treatment to follow. Since the data obtained through diagnosis differ, no set remedial program that will be effective under all conditions can be recommended. Certain basic principles will, however, be applicable to all remedial programs. Among these are the following (16):

1. Remedial reading instruction should be based on diagnosis. "Teach, test, reteach."
2. Start from what the pupil knows.
3. Select appropriate materials.
4. Secure motivation by arousing interest and maintaining effort.
5. Secure a good remedial teacher.
6. Provide successful experiences. Make successful accomplishment possible.
7. Utilize pupil's present interest.
8. Dramatize progress. Visible concrete evidence of improvement is necessary.
9. Avoid monotony.
10. Enlist the cooperation of the family.

McCullough, Strang and Traxler (20) ascribe success to a program that approached reading through specific drill for slow learners, to the following factors:

1. Accurately ascertaining the individual's level of reading ability and interest.
2. Beginning practice in improving reading at, or a little below, his present level, where he can succeed.
3. From that point, helping him to move ahead as fast as he is able and keeping him aware of his progress. He experiences success and definite satisfaction.
4. Making him feel that the teacher is genuinely interested in him and expects improvement.

SUGGESTED TECHNIQUES

For pupils with low mental ability as measured by non-reading as well as by reading types of intelligence tests, the teacher will have to go more slowly, give more concrete experiences for vocabulary work, use materials with reduced vocabulary of low difficulty but high interest level, create an interest in independent leisure time reading by abolishing required book reports.

Kirk (18) gives the findings of Gates' study on vocabulary burdens and the number of repetitions necessary for the various intelligence levels. Slow learning non-verbal students or dislexias who have difficulty with word recognition skills must meet a word very many times before it becomes part of their sight vocabulary.

If the reading disability is due to home conditions the teacher must endeavor to improve the situation through guidance and suggestions to parents.

Immature eye movement habits can be greatly improved by highly individualized remedial instruction in reading, for eye movement habits are symptoms rather than causes. With twenty-eight hours of remedial reading instruction the following changes in faulty eye movements were made by an eighth grade graduate who had an I.Q. of 122, but was three years retarded in reading.

	<i>Before</i>	<i>Norm</i>	<i>After</i>	<i>Norm</i>
Regressions per 100 words	64	1st gr.	22	6th gr.
Fixations per 100 words	144	4th gr.	92	H.S.
Rate W.P.M.	175	5th gr.	358	College
Ave. duration per fixation	.24"		.18"	
Ave. span of recognition	.60w.		1.09w.	
Comprehension score	90%		100%	

When the slow learner is a case with associative disability or a disorder in the perception or understanding of written or printed symbols, letters, and words, it has been found that the use of the Fernald-Kinesthetic, also known as the Fernald-Keller, method will be more successful than other methods.

Kirk (18) describes several methods of remedial instructions. Fernald (18) reports that with the Fernald-Kinesthetic method used one group of 26 non-readers made four years of progress in less than seven months of training and for another group of 14 children she reports 2.4 grades' progress in an average of 6.2 months. All pupils in these groups were of average or superior intelligence.

Other described methods that have produced great results are the Monroe, the Gates, and the Heege-Kirk Remedial methods. The Monroe method (18, 22) uses the phonetic approach for the correction of such errors as faulty vowels and consonants, reversals, addition and omission of sounds, substitution of words, repetitions, additions and omissions of words. She gives suggestions for the correction of the various reading errors. Auditory discrimination of sounds and words is developed before visual discrimination. To correct reversals, tracing, writing and tracing words, and sliding a pencil along the line are recommended.

Repetition of words can be corrected by reading easy material and by choral reading.

Gates' method of remedial teaching (10, 18) includes a number of methods. For extreme cases he uses "experiences in visualizing or recalling in the 'mind's eye' the appearance of a word as a whole and part by part." Speed in word recognition is developed by means of graded repetitions of the words in varying contexts. Gates admits that in some cases of disability a phonetic or a writing method may be necessary and he recommends the use of a combination of methods. No one single method has been found to be the best for the correction of reading defects.

The Heege-Kirk Remedial Method (18) was devised chiefly for use with mentally retarded and dull-normal learners. It is a very complete phonetic method with specific drills applying principles of learning and retention. Heege (18) reports on two groups of mentally slow pupils who for years had failed to achieve above first, second, or third grade in reading by other methods. They were successful when the Heege-Kirk Remedial Reading Drills were used, making a progress of an average 2.6 years in one year and ten months of remedial instruction.

Whenever a teacher finds that his method or techniques do not produce good results, he should discontinue them and seek for others.

ORGANIZATION OF A REMEDIAL READING PROGRAM

Blair (3) has given some basic principles for the organization of any type of remedial program:

1. Reading improvement classes should not be labeled "remedial" but should be given titles which will in no wise stigmatize pupils.

2. Remedial reading activities should be made a part of the regular school program rather than an appendage thereto. Scheduling remedial work before and after school hours or during activity periods is a very questionable practice.
3. The special assistance in reading given a pupil should be extended as long as he needs it and can profit from it. Hence provision for reading instruction should be made available at all grade levels of the high school.
4. If courses are offered in remedial reading or special English, regular credit should be given for the work done.

In some high schools all remedial instruction is given in the regular English classes by adjusting materials and assignments for unusually poor readers:

1. Easier reading material is provided.
2. Quantity and quality of assignments are made with a view to individual differences.
3. Individual help is given when needed in study assignments.
4. Regular periods are provided for leisure time reading of books at the pupils' reading levels.

A second method of organization is by means of special sections of English and classes of remedial reading according to pupils' reading abilities, with credit for the work. This is very practical in large schools which have many sections of English classes.

Another arrangement has specially trained teachers take care of all remedial teaching, each teacher conducting a number of small classes in each of which the students have the same or similar reading problems and mental abilities.

Other schools have a full-time reading specialist who works for a thirty-minute period each day with individuals having reading disabilities.

Homogeneous grouping within a regular English class is often the best organization when a small school cannot provide a special reading teacher. Instruction for the various groups is planned so that all students are engaged in worth-while reading activities through the use of the reading block. If there are three groups in the class, the period will be divided into three periods where the teacher will be busy with each group consecutively. While one group is working at activities such as reading of library books to promote a love of and interest in leisure time reading, another group may be busy with vocabulary study or studying a lesson developed by the teacher.

An example of one such reading block of suggested activities is given on page 40 of the *Bulletin of the National Association of Secondary-School Principals* (21).

Two types of reading lessons are practical. First, the experience lessons, especially with the pupils of low mentality and with the more intelligent pupils who have developed an aversion or a hatred for books; and the second, book reading lessons.

For the experience lessons topics of interest and of value in daily life should be selected. This type of instruction requires greater proficiency and more careful planning on the part of the teacher than does the book reading lesson. The use of book lessons is advisable with slow learners also.

Whatever organization of program is adopted for remedial teaching in the language arts, it remains that every teacher in the school must be a teacher of reading to prevent further retardation and to foster reading growth in all high school students and in all school subjects.

WHAT SHOULD BE TAUGHT?

This depends upon the needs of the students. There are two types of remedial cases, the non-verbal cases and the verbalizers. If the remedial case has difficulties with word recognition, and consequently has a low reading rate, then the various word recognition skills must be stressed and easy material given for reading. With the verbalizer, comprehension skills will receive special emphasis by means of exercises in word meaning (14), and in sentence, paragraph, and story comprehension; getting main ideas and noting details; reading to organize, to follow directions, to predict outcomes, to form sensory impressions; reading to foster literary appreciation through critical reading; skimming, reading to increase the rate of speed.

Schools have been accused of neglecting the following two aims or objectives of a reading program, especially in high schools; namely, to develop a love of and an interest in leisure time reading which will be maintained throughout life, and an appreciation of good literature by means of critical reading.

Kottmeyer (19) and Gray (12) give good helps for lessons on remedial critical reading skills.

BOOKS AND MATERIALS FOR THE SLOW LEARNER

A wide variety of books should be provided for the slow learners. The Committee of the State Department of California (24) has set up three criteria for selection of books for poor readers in high school.

1. Their content must be more advanced than their vocabulary and sentence structure.
2. They must have been used successfully with retarded and reluctant readers.
3. They must be of acceptable literary quality.

For the seriously retarded reader some reading texts will be necessary. These will be found only in the elementary field. We have found books from the following series interesting to high school pupils and adults: Woodland Frolic Series, published by Steck Publishing Company, Austin, Texas; Core-Vocabulary Series, by Macmillan; the Horn Series by Ginn. Similar readers can be chosen from other series of elementary readers not labeled for particular grades and of high interest level. Various elementary health, social science, and science readers are excellent materials. Among these are the American Adventure Series, published by the Wheeler Publishing Company; *Just Imagine*, Scott-Foresman; the Alice and Jerry Series and the numerous pamphlets of Basic Social Education Series and Basic Science Series published by Row, Peterson.

Recent adaptations of adult books have proven to be of interest to retarded readers. *Teen-Age Tales*, Books 1 and 2, by Strang and Roberts, published by D. C. Heath are two of the latest contributions for retarded upper level readers.

Lists of suitable books are given by Nila Banton Smith (26), Dora V. Smith (25) in *Education*, January, 1954; the California State Committee on

Developmental Reading (24). Blair (3) gives excellent complete lists of reading materials and practice exercises covering textbooks, work books, and study books for teaching the various reading skills, as also tables of specific books for wide independent reading and leisure time reading. Two such tables are "One Hundred Books Most Enjoyed by Retarded Readers in Senior High Schools" and the list of "Two Hundred and Fifty Books Popular with Slow Learners."

CONCLUSION

The chief aim of education is to guide and direct the child in the development of a well adjusted, ideal, Christlike personality. Personality involves the whole individual with his unique characteristics, capacities, interests, and tastes. There is no other period in life more important for the slow learner to experience an adequate sense of self-respect and personal worth than during his high school years.

Since no other subject contributes as much to personality development as does reading, the teacher of remedial reading in secondary schools makes a most valuable contribution to the youth of our country by helping them to find themselves through successful achievement and to become worthy citizens of two worlds—of earth and of heaven. May our motto as educators be, "Every Child a Sacred Trust and Every Talent a Teacher's Challenge!"

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HOW TO TEACH THE BRIGHT PUPIL

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EDUCATING FOR GOD—THE SLOW, THE AVERAGE, AND THE BRIGHT PUPIL

Basic to a philosophy of education is a philosophy of life, for a system of education that is constructed without a philosophy, that takes no account of life's values, is a system from which both man and life are to all intents and purposes eliminated. It is a system without a child to educate.¹

In the stirring words of the Preamble to the Declaration of Independence, our Founding Fathers stated clearly the philosophy of American life when they said, "We hold these truths to be self-evident: That all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." Thus having established a sound philosophy of government to preserve these rights, in one sweeping sentence, the brilliant Preamble to the Constitution stated the purposes of that government. Out of this have grown the guiding principles of the philosophy of American life which have their source in the dignity and worth of the individual. To promote and to perpetuate the ideal of the worth of the individual is a fundamental secondary objective of education. Through education, the social heritage of a people—the truths, ideals, values, customs, morality, in other words their philosophy of life considered by them to be indispensable—is transmitted to the next generation. But the term *secondary* implies that the educative process has a primary objective. Going back to the statement that basic to a sound philosophy of education is a sound philosophy of life, it follows that for the Catholic, the ultimate aim of education must be the same as the ultimate aim of life, the eternal salvation of the individual. The philosophy of American life holds that correct concept of the worth of the individual to democratic society must permeate all educational theory. But Catholic philosophy holds that such an objective should contribute to the fulfillment of the ultimate objective, and the democratic day of life should be interpreted by a sound philosophy of education.

What then is a philosophy of education? Redden and Ryan define a philosophy of education as the application of the fundamental principles of a philosophy of life to the work of education. These principles should guide the educational theory and practice, the aims and objectives, the content and method, educational psychology, teacher training, administration, and research and should furnish criteria for the intelligent interpretation of educational ends and means.² The purposes of education are always relative to the ends of living, nor can they be understood apart from life itself.

¹ F. DeHovre and E. Jordan, *Catholicism in Education* (New York: Benziger Brothers, 1934), p. 7.

² John D. Redden and Francis A. Ryan, *A Catholic Philosophy of Education* (Milwaukee: The Bruce Publishing Company, 1942), p. 10.

Catholic teaching holds that man is a creature composed of body and soul, made to the image and likeness of God, on this earth to serve Him, and finally to be happy with Him in heaven for all eternity. But man must live in this world, while preparing for the next, and therefore his training for the temporal life must not be neglected. Man is a social being; he must live in what we call a democratic society. His education must in every way possible help him to make the most of his abilities to the end that he saves his soul.

Catholic education does provide for the self-improvement and self-realization of every individual, at the same time imposing restraint and discipline. It permits every talent of the child to develop and express itself, but it also insists upon self-control and cooperation on the part of the individual. Catholic educators recognize the God-given right of each individual to be provided with an education according to his capacity, in order that he may achieve his temporal and final ends; they also recognize that the individual has a corresponding duty to cooperate in the educational process, and to practice self-control so that he may achieve his material ends on this earth, which are the basic elements in democratic living, and his eternal salvation, which is the sole reason for his existence.

Modern educational theory accepts the belief that individuals differ in innumerable ways and postulates that educational practice must take these differences into account in its attempt to develop the individual to his maximum capacity. Therefore the aim of Catholic secondary education is to develop according to their ability to receive such education: intelligent, spiritually vigorous, cultured, healthy, vocationally prepared, social-minded, American-Catholic citizens of this great republic. Catholic education educates for God—the slow, the average, and the bright pupil, who is the subject of this paper. We shall begin by:

IDENTIFYING THE BRIGHT PUPIL

For the purpose of this discussion, the bright pupil is defined as that pupil who is above the average in intelligence and/or intellectual ability; in other words, a pupil who learns easily and well. Students of this category are also known as superior, gifted, or rapid learners.

The term "gifted" has several connotations. Some educators hold that a gifted individual is one whose ability, as indicated by an intelligence test, is within the range of the upper two or three percent of the population, or is one who has an outstanding talent in a given field, for example, music, art, creative writing, science, or technical skill. The I.Q.'s of students of this superior group vary from 130-135 and above.

There can be no arbitrary line of demarcation separating the bright from the average, anymore than there can be in separating the slow learner from the average. The number of students placed in the upper category depends entirely upon the specific school and its educational facilities. Generally speaking, however, it would seem to be advantageous to the best interests of the youth and teaching to consider anyone who has an outstanding talent and those whose I.Q.'s run from 115-120 and above, as bright.

The problem of identifying the bright pupil is lessened considerably by the time he enrolls in the secondary school. The modern program of complete testing has pretty well identified the learning and achievement level of each child; the adjustment teacher has worked with the problem child among the bright and has discovered his potentialities; the classroom teacher has also given subjective and objective evaluation of each pupil's abilities.

These records, known as the cumulative folder, are usually sent to the high school the pupil attends and include items such as preschool history from parents; condition of health; mental development; social development, especially relationship with others; emotional maturity; special achievements, as in reading, writing, spelling, mathematics, science, the arts; special creative ability, as in writing, craftsmanship, science, music, art, dancing, dramatics; outstanding social ability, leadership and citizenship; special interests, sports, reading; hobbies; other out-of-school activities; and ideas concerning a future vocation.

In high school the objective and subjective evaluation of a pupil's abilities continues. Through intelligence, achievement, and aptitude tests, and through personal inventories an objective picture of each pupil is determined. Subjectively, a good teacher's observation and judgment of the pupil are of inestimable worth in identifying and discovering exceptional talents of bright pupils. A good teacher recognizes the intellectual qualities of bright students by their wider range of ability and greater capacity for learning, by their superior powers of generalizations, by their quicker insight into problems, by their greater independence in thinking, and by their superior imagination and creative ability with respect to intellectual tasks.

It has been said that the bright pupil in school is one who not only can do things that others cannot do but can also do them faster. If such a pupil is properly challenged and kept interested, he becomes outstanding in all areas.³ This, then—challenging and keeping him interested—becomes the problem of:

TEACHING THE BRIGHT PUPIL

Obviously, the program for teaching the bright pupil must be devised in terms of the particular situation where it is to be operated. Many questions must be answered and many phases must be considered before a formal program of teaching the bright pupil is put into effect. Emphasis is placed here upon the word "formal" because it is quite certain that most secondary schools have attempted to and do provide for the needs of bright pupils, in varying degrees.

Before beginning a program geared particularly for the bright pupil, it is advantageous for the school administration and personnel to study the existing educational program. Answers to questions, such as the following, will help to identify the needs not only of the bright pupils, but also of other exceptional pupils. Each school will need to know:

1. Who are the bright pupils in the school?
2. What are their particular talents, needs, and interests?
3. How does the regular program meet these needs?
4. What are the school's facilities for meeting the needs of exceptional children? (Extra classrooms, library, scientific apparatus, musical instruments, little theater, well equipped shops, etc.)
5. What are the special abilities of the school personnel?
6. Is there adequate financial support for such a program?
7. What are the community and educational opportunities outside of school? (Scholarships, low-tuition colleges, young people's clubs, etc.)
8. Is an evaluation program functioning for the purposes of improvement of instruction and to provide for the growth of pupils from year to year?

³ V. L. Lohmann, "Can You Spot a Gifted Child," *Minnesota Journal of Education*, March, 1954.

Since this discussion is restricted to "how to teach the bright pupil," certain aspects of that problem will be given consideration under the following headings:

1. Curriculum
 - What it is
 - Aspects in its construction
 - Plans for adapting it to the needs of bright students
2. The teacher of the bright pupil
3. The parents' responsibility

CURRICULUM — WHAT IT IS

Generally, curriculum implies a body of subject matter, activities, experiences, directed and undirected, involving instruction and sequences through which individuals must pass in order to attain the goals of education. However, educators are not in accord with what constitutes curriculum. One group would restrict curriculum to include a group of subjects of study or areas of content that possess definite sequences as is found in the commercial, classical, or technical courses. Another group adds to the selection and arrangement of subjects an outline of the actual subject matter to be taught. A third group emphasizes the experiences of the learner that must be stimulated, fostered, and directed in order to liberate the pupil's abilities. They include his interests, the aims, methods, needs of society, subject matter, and everything that has bearing upon the future conduct of the student.

For all practical purposes it can be agreed upon that curriculum is a systematic group of courses or sequence of subjects required for graduation or certification in a major field of study. And it also may be said that, whatever educators hold, curriculum is still the one medium through which the philosophy of education becomes a reality.

ASPECTS OF CURRICULUM

There are three aspects in the construction of curriculum.

Analysis of the needs of mankind—Should we consider the needs and interests of the pupil primarily or of the adult primarily? That answer has an important bearing upon the materials of instruction. In the secondary school, should adult interest predominate, the materials will be projective in nature.

Selection of those materials that will meet the physical, social, intellectual, aesthetic, vocational, and spiritual needs of the pupil.

Organization and arrangement of these materials in such a way that learning will be facilitated and educational objectives attained.

In addition to the materials used by the average student, other materials which will broaden and strengthen a bright pupil's understanding of the world and will stimulate him to add to the knowledge and beauty in it call for:

Well-equipped library; well-stocked laboratories with many kinds of apparatus for scientific experiments; shop equipment for all types of technical work; school-owned orchestra and band instruments; little theater and equipment; art materials of all kinds; journalism room for the school paper and annual, to mention a few.

To carry out the curriculum requires a great resourcefulness on the part of teachers; it is a challenging but effective way to teach. There are many

plans for adapting curriculum to the needs of bright pupils. Commonly accepted are the following:

Acceleration

This method is an individual problem with each student. In the elementary school, a bright student who is accelerated may suffer personality upsets unless his physical, social, and emotional maturity has kept pace with his intellectual maturity. This is not as great a problem in high school, unless the accelerated pupil is very young. A spread of two or three years presents few difficulties in adjustment because of the greater freedom and range of age and type of high school students.

Accelerating the bright student in high school usually means that he is permitted to take an extra major or two a year and to attend summer sessions, thus enabling him to complete his secondary education within three to three and one-half years instead of the customary four. However, if secondary education is to be the terminal education for the student, it would be wise to consider another plan for meeting his immediate needs. Not enough benefits accrue to justify the pupil leaving school at an early age, even though he is bright. On the other hand, to the student who is planning to go to college, and who, moreover, is planning to enter a profession which requires several years of college work, an accelerated program of instruction in high school may prove to be very fruitful.

Grouping in special classes, according to intellectual ability or talent

In high school this method is used to considerable advantage. In addition to classes in each subject offered for the slow and average students, classes are arranged for only those of superior ability or talent. Or bright students while participating in regular classes may be permitted in the place of an elective to take a special class which is a challenge to their special talent or ability. For example, the bright student in English may take a class in creative writing. The talented mathematics student may be enrolled in an advanced class in mathematics in addition to the regular class. Pupils who are in special classes should be encouraged to participate also in extra-curricular activities for the development of social skills.

Enrichment

Enrichment may be considered a policy as well as a plan for meeting the needs of bright pupils. As a policy it becomes a part of any plan—acceleration, grouping, individual assignments, electives—which a particular school uses to meet its requirements. Enrichment of instruction varies in degree but not in kind from that which every pupil needs. It means new and extended experiences rather than just more of the same.

Because of the comprehensive nature of enrichment, it includes everything possible that can be done to meet the needs of bright pupils. Enrichment may be achieved by:

1. Developing in the pupil good study skills and work habits.

How to study most effectively is an achievement; indeed, it is an intellectual feat. *Inculcating in the student good study skills and work habits is enrichment in the highest degree and in the finest sense of the word.* This is true for several reasons. School conditions may make it virtually impossible to have a formal program of instruction for the bright pupil, but every classroom teacher should and can teach the student how to study most effectively and how to develop good work habits. Unless the student is taught how to

read with understanding, to report, to discuss, and to summarize what he has read; how to see the relationships between ideas; how to weigh evidence before expressing judgment; how to determine the reliability of facts; how to determine sound bases for reaching conclusions, much of what remains to be said on enrichment is for naught. In addition good work habits which include budgeting of time, keeping of notebooks, collecting and using of source materials, using the library, are basic to the success of any student but are particularly necessary for the bright pupil.

Actually, the program of enrichment begins with the achievement of good study skills and work habits by the student. From there on, performance commensurate with a pupil's ability and maturity should be demanded, but with no unreasonable pressures exerted upon him.

2. Differentiating curriculum content and activities for the bright pupil in the heterogeneous class.

This can be in the form of special assignments which are challenging to the bright pupils, or having completed the regular assignment, the superior student may engage in extra activity, such as a report on a special phase of the assignment. There are unlimited possibilities in this type of enrichment, but it requires wide ingenuity on the part of the teacher, as well as a keen understanding of each pupil's needs, interests, and potentialities.

3. Extending the pupil's sphere of activity into the total school program and into the community.

Pupils with talents in the fields of music, art, drama, dancing can develop and utilize these talents to a good advantage by contributing to the total school program. Allowing the pupil to perform in school assemblies, to exhibit his art work, to engage in extracurricular activities in line with his talents, such as radio, TV, talent shows, help him to achieve many worth-while satisfactions and learnings.

4. Giving opportunities for independent and group activities.

Opportunities for this form of enrichment can be many. The bright student can be encouraged to use his talents in initiating an activity, such as the writing of an original play or operetta, or planning for a book or science fair, and then extending this independent activity into a group activity.

5. Developing known talents of pupils.

Enrichment of the curriculum for the bright pupil overlaps when specific instances are cited. Giving opportunities for initiating independent and group activities should also help to further the development of known talents of pupils. In addition, these students should be encouraged to pursue their talents in elective classes or in out-of-class activities. Clubs of all kinds offer enrichment in dramatics, in music, in art, in science, in literature, and in practically any field in which the student has a special interest.

6. Discovering unknown talents of pupils.

Perhaps discovering unknown talents of pupils is the greatest challenge of all. Actually, a bright pupil should and usually does all things well. Even without an elaborate testing program a good teacher quickly spots students of exceptional ability. Testing will confirm this, of course, but most teachers personally confirm their opinion of a student's ability by comparing their evaluation with that of other teachers. This evaluation is the report card. However,

for those who appear to have no special talents, opportunities to explore new areas of experience—manual, recreative, and aesthetic—should be given them.

7. Training for leadership.

All classes can train for leadership. Students appointed as chairmen are responsible for seeing that materials that are needed for committee work are on hand and that each member of the group is contributing and doing his share; for helping individuals where help is needed; for guiding and directing the course of committee work; for reporting upon the progress of committee work. Serving on the student council is another way to develop leadership.

8. Teaching community service and democratic attitudes.

This form of enrichment can benefit all students, but bright students should be taught community service by permitting them to head school drives, such as for the Red Cross, March of Dimes, Christmas Seals, the missions, for charity, for school improvement—the physical plant, equipment, etc. The opportunity to share in common undertakings and to learn the techniques of working well with others is a rewarding experience.

9. Encouraging normal development, because stress and strain would make brightness a penalty.

At the present time there are an increasing number of schools throughout the United States planning programs for their talented students. The impetus toward special instruction for the bright is now as strong as it once was for special teaching of the slow learner. Care should be taken lest enthusiasm run away with common sense and good judgment. A bright student should be permitted to develop as normally as any other pupil in the school. Above all, his social training must not be neglected; he must mingle with many pupils of different abilities and talents. The social situation should closely approximate the situation he is likely to meet in adult life. He must not be allowed to pursue his studies and to develop his talents to the detriment of his health. Extracurricular activities will be of great value to the pupil who is inclined to do little outside of his regular class work. The bright student must not be penalized for his superior intellect.

10. Training for God—in the religious, the married, and the single state.

The forms of enrichment already mentioned are but a few of the things that can be done to provide for the needs of the bright pupil. However, in our zeal, one thing must remain as a constant reminder to us; namely, that the ultimate aim of education, as of life, is the eternal salvation of the individual and that the ultimate aim of education, as of life, cannot change with time, persons, or place but must be formulated in terms of eternal values, which, of necessity, are forever unchanged. Catholic educators are training students for God. The high school pupil will, one day, function as an adult in one of these three states, the religious, the married, or the single, and his education, commensurate with his abilities, should help him to serve that state well and to earn his eternal destiny.

Electives

Elective courses are also a means of enrichment for the bright pupil. Since the educational literature of the day lists electives, along with accelera-

tion, grouping, and enrichment, as ways in which to provide instruction for the bright student, a brief discussion of this topic is in order.

In most high schools complete freedom of choice of courses is limited by educational requirements of the city and state. However, consideration should be given to the pupil's preference. This presents little difficulty for the bright pupil of special talents. A student highly gifted in music, for example, should be given more opportunity than other students to develop this talent.

For the student of high general intelligence, the choice of electives may be governed by his immediate interests. Often this type of student leans toward the traditional academic subject, and he is not as concerned with the immediate practical value of the subject matter, but rather he considers it in the light of its usefulness in adult life. Often these students elect courses which are basic to college courses, for many of them are planning to enter the professions which require training beyond the bachelor's degree. Guidance for all bright students is imperative to aid students to select their courses wisely.

To offset the one-sided personality of which we hear much these days, the bright pupil should take not only the basic program of common learnings, religion, English, and social studies, but also languages, mathematics, and other studies which appeal to his immediate interest. Opportunity should be given for participation in general school activities. In addition, bright pupils should have time for studies which are appropriate to their special needs as potential college students, as workers in the various vocational fields, as religious, as laymen in the political, economic, and social environment.

In passing it may be remarked that some cities, notably, Cleveland, Ohio, with major work classes, and New York with specialized high schools, have special programs for the bright or gifted. New York's specialized high schools include the High School of Music and Art and the High School of Science.

TEACHERS OF BRIGHT PUPILS

Ideally every teacher should care for the needs of the bright pupil as well as for other individuals in the class. The qualities needed by a good teacher of the bright pupil are the qualities of the good teacher of any type of pupil. These qualities will include a sound philosophy of life, superior intelligence—desirable but not essential—rich background of experience and understanding of many types of pupils, an inquiring mind, ability to stimulate, motivate, and inspire, a deep sense of professional responsibility, and a desire to work with the bright pupil. Teachers of high school students because of their specialized education in one or more subject fields have much to offer the aspiring, bright student.

Jacques Maritain in the foreword to *Philosophy and Education* by DeHovre-Jordan, gives a good description of the meaning of a teacher's duty and responsibility.

A teacher's duty is not to mold the child mind arbitrarily as the potter molds the lifeless clay; rather is his task to assist the mind, the living spiritual being, which he is endeavoring to develop, and which in the process of that development must be the principal agent. For education, like life, is, in the words of philosophy, an immanent activity. In like manner, the teacher's task is to cooperate with God, Who is the Source of Truth, and the First Cause, Whose action surpasses that of all created agencies, Who can obtain results that no human teacher can obtain, and Who is continually teaching His rational teachers by various means; at one time using force, at another persuasion; now employing

external agencies and now speaking directly to the individual soul. "The wisdom of Providence," says St. Augustine, "guards us from without and instructs us from within."

THE PARENTS' RESPONSIBILITY

The parent by nature is the first teacher, and the home the first school. In the home, the child receives his elementary moral, civic, and religious training under parental guidance.

The school should work closely with parents to further parental understanding of bright pupils' needs, of the school's objectives, and of what the parents' role is in enriching the bright students' experiences.

Frequently, the school can aid both the student and his parents when a conflict arises over a future vocation, where there is parental indifference and neglect, and where there is annoying overemphasis or exploitation by the parents of their child's high intelligence.

IS THERE A BEST METHOD?

No one plan can be recommended for universal adoption; each school should deal with the problem in a way that is most advantageous to the pupil who is being educated. If individual differences are real and universal, search for certainty in school methods seems as futile as search for a single classification scheme or a single curriculum plan. Method—whether for teaching reading, arithmetic, drawing, or character traits—must be related to individual potentialities. Even a method based upon universal appeal, such as the use of concrete materials and experiences must still be adjusted to individual differences. Unless methods can plumb the thought resources of specific boys and girls, they will continue to be superficial, unchallenging, and uneducative. Teachers should persistently consider instructional techniques in relation to the unique needs of the individual.⁴

Provision for individual differences has often meant varying the quantity of material learned without changing the nature of the content very markedly. Measurement has usually assayed the learning ability of the child and later tested the quantity that he has learned. These are not undesirable in themselves, but it is certain that doing all of them will never accomplish the most fundamental aims of child training—the maturing of character and personality.⁵

The possession of superior intelligence is no guarantee of adult success in leadership, financial achievement, or the like, since environmental conditions, economic status, physical stamina, social adaptability, and motive or drive to accomplish, also play an important role. It may be said, in the words of Father Lord:

The great, and would it be too much to say, the sole, purpose of Catholic education is simply this—the development of other Christs. Christ came not to teach us the way to die, merely; but to teach us the way to live. That is platitude, of course, but the educated Catholic is merely a man or woman who has learned to live. And there is no way of Christian living except in the imitation of Christ, the Son of God and the most perfect of men.⁶

⁴ Ben D. Wood and Ralph Haefner, *Measuring and Guiding Individual Growth* (New York: Silver Burdett and Company, 1948), p. 56.

⁵ Daniel A. Prescott, *Emotions and Educative Process*, A Report of the Committee on the Relation to the Educative Process (Washington, D. C.: American Council on Education, 1938), p. 126.

⁶ Daniel S. Lord, S.J., "The Image Grows Clear," *The Faculty Adviser* (St. Louis: The Queen's Work, 1940), IV, No. 11, 1.

GUIDING THE READING PROGRAM OF THE BRIGHT PUPIL

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ROCK HIGH SCHOOL, ST. LOUIS, MO.

In an age dominated by television, comic books, and the drug store book stand of color and gloss, the need for including reading in our planning for our educational needs is obvious. That guidance in the world of books will depend for its direction on the intellectual capacities of the pupils follows from the fact that there is a high correlation between a pupil's intellectual level and his ability to read. However, when we of the secondary school think of special needs for high school pupils in reading, I believe most of us think first of the retarded boy or girl, handicapped in every class by his inability to read, comprehend, and interpret textbooks and correlated reading. That is because the slow learner is a problem, a handicap, even a hazard to the teacher who is trying to use the printed word as part of her method. The bright pupil who can help himself with his textbook and find easily what he is able to read does not make himself conspicuous to the teacher, librarian, or even the guidance counselor.

Yet, in the bright student lies too often dormant the capacity that should be converted to ability, particularly the ability to comprehend and to interpret what he reads in the light of principles which he more than his fellow students is able to grasp. Obviously, he needs to be guided, and we who are to guide him need guidance that we may not err—either by neglecting to challenge him or by the other extreme of developing sophisticates, reading and sometimes misunderstanding what their moral and emotional immaturity is unable to support and to use. The bright pupil needs guidance because of the fact that his great potentialities require special attention for his optimum development.

It does not always follow that the bright pupil is a good reader. He may be handicapped by bad physical or mental habits in reading. The inability to read because of technical deficiencies consequent upon habits initiated in his first reading years or developed later, may make his reading rate or comprehension fall far below what should be expected from one of his intellectual level. Too often, because we take for granted that the bright pupil has good technical habits, correction is neglected. Our excellent ways of testing reading and offering remedial help are usually applied to the slow learner in an effort to keep him from dragging behind. For the bright pupil who keeps up with the middle of the class even with his technical inabilities and who apparently has no particular problem no pains are taken to ascertain whether or not he is handicapped as a reader in the use of his intelligence.

Other bright pupils dislike reading because they have a narrow horizon of experience. They may be handicapped by a meager environment in home or school; they may be grade-conscious and center all attention on preparation for class response and perfection in tests; or some circumstances of life may keep them from participating in activities in school or in other social groups that tend to widen the adolescent's horizon.

The bright pupil may tend to be mediocre, easily satisfied with the poor reading material that appeals to pupils of little intelligence, thus stunting

his own intellectual growth. Or our bright pupil may simply lack contacts with the books he could and would read and enjoy.

If we accept as a fact the need of definite concentration on guidance for the bright pupil in the matter of his reading program, our next question would logically be, how can we of the secondary school supply this guidance to our boys and girls? Guidance in reading, as well as guidance in any problem, personal, educational, or vocational, must be based on a knowledge of the pupil. We may know from our tests that he is bright, but we must understand his personality, his emotions, his interests, and the experiences of his real world, in order to help him enrich them with vicarious experiences in the world of books. In reading, as in other types of guidance, there is no technique so effective as direct personal contact. A boy or girl and a book properly connected by a librarian who knows both is the ideal. In a large school where such personal contacts are often less frequent and less intimate, tests and check lists or questionnaires to determine interests and experiences must supplement or substitute for personal contact.

Guidance in reading is not the problem of one individual on the staff. Reading guidance may be proper to the duties of the librarian, or English teacher, but every teacher, counselor, and club moderator will have some bearing on a pupil's reading. The closer the articulation between various departments and the better understanding between classroom teacher and librarian, the better chance there is for concerted effort to stimulate the bright pupil, to increase his reading abilities, and to guide him to the right books, then help him to understand and interpret them. By this guidance we aim to help the bright pupil realize in his life the recognized outcomes of a good reading program.

Effective guidance should convert the non-reader into a reader by proper motivation. It should give to the young student a sense of values in books and in life, so that he will be a critical reader—one who is able through the use of good book reviews and his own ability to recognize truth and falsehood, to evaluate the books and periodicals he contacts outside the security of the Catholic high school library. It should save him from the empty sophistication of the shallow reading of best sellers—too often just for the sake of the prestige of having read them—steeped in philosophies complex and even pernicious if really understood. It should make him a Catholic reader—one who grasps the significance of books, the old and the new, that are rooted in the Christian philosophy of life.

Undoubtedly in many of our Catholic secondary schools these ends are being accomplished either indirectly and informally, or by a well integrated program carried out by the use of effective devices. It is, I believe, the purpose of a gathering like this to share ideas that have proved their worth. These ideas will probably fall into such categories as:

- Investigating the reading capacities and tastes of the bright pupil
- Stocking our Catholic secondary school library shelves with suitable books
- Obtaining full cooperation of the entire staff in carrying out a program
- Using critical reviews of books, especially those not in the high school library
- Developing reading groups comparable to the "Great Books" plan on the college level
- Correlating reading programs with radio and television
- Discovering good working devices for carrying out a reading program for the bright pupil

Where no apparent reading program for the bright pupil is in existence, some simple device may be the beginning of such a program. For example, pupils' library cards could carry a code-marking understood by teachers and librarians. These code-markings indicating whether the pupil was average, above average, very bright, below average, or dull would assist a librarian in selecting suitable books. If two freshman boys interested in getting books for an assignment in science came to the library for help in selecting material, she would recommend different material to the boy whose card indicated that he was dull, than to the very bright boy. Two junior girls seeking novels for recreational reading would be guided to books of unequal depth and difficulty if the librarian realized that one was very bright, the other below average.

From the use of some simple plan to help at least in a small way to begin the development of a program of reading for the bright pupil, to the intricate organization of a program of bibliotherapy, there must be devious ways of helping our Catholic readers through books. The retarded pupil's reading has claimed far more attention from educators than has the bright pupil's, if one may judge from the relative output of educational literature on reading programs for the bright and for the retarded. The development of an awareness of the need for guiding the reading program of the bright pupil is the first step; the application of tested working programs to our local situations is the next.

NEEDS FOR TESTING

(Chairman: Rev. Eugene F. Mangold, S.J., Principal, St. Ignatius High School, Chicago, Ill.)

TYPICAL HIGH SCHOOL TESTING PROGRAMS

MISS ANNA DRAGOSITZ, ASSISTANT DIRECTOR, EDUCATIONAL
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There are at present literally hundreds of tests we might discuss. Certainly we will wish to talk specifically about some of them and how they have been found useful or lacking in particular situations. It would indeed be difficult and perhaps unwise to avoid the mention of individual tests, since in the last analysis they are substance of testing programs.

I should, however, like to spend most of the time you have allotted to my presentation in exploring the *characteristics* of testing programs. That is, I should like to talk about a typical high school testing program as having certain characteristics rather than as employing certain commonly used tests, although I should like to draw on a few tests as illustrations of how these characteristics might function.

The most important characteristic of a testing program is that it should be an integral part of the total school program. And, like the other aspects of the school program, it should be a continuing process. It should not stand alone, apart from other school activities. Rather, it should contribute directly, systematically and continuously to the achievement of the school's objectives. It should be a tool that facilitates the educational process for all those who participate in it. Like the other tools in the teaching kit, it should be inspected and sharpened periodically. It should, in summary, aid the administrator, the teacher, the counselor, and the student in attaining the educational outcomes which are their goals.

It follows, then, that a testing program must have specific objectives that are related to the educational outcomes the school hopes to achieve. These objectives should be framed prior to the selection and administration of the tests. A great deal of time, money, and energy can be wasted if the purpose of the testing program is not clearly defined in advance. Programs sometimes fail because, after the tests are administered, the school finds it does not have the test information it had hoped for. More often than not, such failures occur because the ultimate purposes of testing were not clarified in the initial planning.

There are a variety of purposes a testing program might serve. Generally, it can and should perform more than one function. However, a testing program should not attempt to do so many things that none of them are done adequately. The purposes most important to the school should be given first consideration and the others left for partial exploration or for later development.

One common purpose of testing programs is to provide the teacher with an

understanding of her students' abilities and achievements, so that she may plan her instruction accordingly. When a teacher enters her classroom at the beginning of the year, she finds an array of faces—the boys and girls who are to share learning experiences under her throughout the school year. She can start with her first lesson plan, but how will she know whether or not her students can learn, have already learned, or will be learning what she is trying to teach?

There are many standardized tests that can help the teacher by telling her how much she might expect of her students on the basis of their general ability for school work. A measure of scholastic aptitude may warn her not to expect Johnny to come out at the head of the class, or to make some special provision for Susan because she is likely to grasp so quickly what is being taught that she may become bored. Other tests can provide her with some indication as to what her students already know in broad subject matter areas, such as English, social studies, science, and mathematics. On the basis of the results of such tests, she may decide to spend less time on some things because her students have already mastered them, or to give special attention to other work that seems to be causing special difficulty.

At the end of the year, most teachers want to know how much they and their students have accomplished. Sometimes they have followed their usual instructional procedures; other times they have experimented with a new teaching technique. In any case, what is the result? Here again standardized tests can provide an answer. Many tests are available for measuring the outcomes of instruction at the end of the year. Some are in broad areas while others cover specific subjects, such as algebra, French, chemistry, American history, etc.

The results of a testing program can also provide valuable data for counselling students on appropriate long-range educational and vocational goals. Objective data on their general ability and on their strengths and weaknesses in academic work, combined with information on classroom performance, personality characteristics, interests, and goals can serve as a basis for helping the student make important decisions about what he should plan for the future. Unrealistic goals can be discouraged and possibilities not considered can be brought to light.

For the student, then, a testing program can be a valuable aid in self-appraisal. The results can tell him how he compares with his fellow students, in what subjects he is particularly strong and in what ones he needs to do more work, and what the chances are that he will succeed in his chosen vocation. Thus, if he knows that success in algebra has been found closely related to success in engineering work and he falls below the average for this subject, he will also know that he must either work hard on algebra or re-examine his goal.

For the administrator, the testing program may provide group comparisons that can be helpful in evaluating how well the school as a whole is functioning. Are his students doing as well as students in other schools of a similar type? Is he selecting or attracting students of equally high caliber? Is the school now attracting a brighter or less capable group than it has in the past? Are there subjects in which his students are not doing as well as they should in terms of their general ability? These are just a few of the questions most administrators raise at one time or another and a testing program can provide some of the answers.

Parents too may profit from a testing program. Often they set goals for their children that are too high or that require proficiency in subjects in

which their youngsters do least well. Just as frequently, parents in some cultural groups do not recognize the possibilities that may be open to their children. For example, many extremely capable boys and girls do not go to college. Sometimes this happens because no one in their family or among their friends has gone to college, and thus the possibility that they might go does not occur to them or their parents. They lose a valuable experience and society does not have the benefit of the talents that higher education might have developed.

These, then, are some of the purposes that are typical of high school testing programs.

Another characteristic that should be typical of a testing program is that its purposes are clear to those who participate in it. Teachers, counselors, students, and parents should understand why the school has a testing program and how they themselves may expect to benefit from its results. Like everything else, a testing program can flourish to full bloom only if it is in a warm and accepting environment.

A teacher may spend many hours preparing to administer tests and still more time scoring the papers. This can only represent an annoyance when she has no idea what good this work will do anyone. On the other hand, it can be a challenging experience, if she knows that when all the scores are in she will be able to function better as a teacher.

Students have some peculiar ideas about tests. They take them, of course, because they are not in a position to refuse to do so. Most often, however, they think of tests as hurdles and barriers, rather than as a means of finding out where they are and where they might go. This can lead to tension which may affect test performance and it certainly results in not making use of helpful information.

Parents too may build up some unhealthy attitudes toward a testing program if they do not fully understand its function. They may reflect some of their childrens' attitudes and may in addition feel it is a needless expense on the part of the school.

Once the purposes of the testing program have been defined and they have been made clear to all concerned, there still remains the task of choosing the tests that will be suitable for these purposes. The selection of tests must be based on the objectives of the testing program. Each test should be examined in detail to see what it measures and that the interpretative materials that accompany it will yield the kind of information the school needs and wants.

Let us say, for example, that a school has decided it would like some evidence of the scholastic aptitude of its students. There are many good tests that provide this type of information, but the use to be made of the results will be a deciding factor in the final choice. If the purpose of obtaining this information is merely to have a measure of the group as a whole, a short instrument yielding a single score might be chosen. If, on the other hand, these tests are being administered for the placement and guidance of the individual student, a more comprehensive test with scores for different types of abilities is indicated.

In the case of achievement tests, it is especially important to study the content and the approach of the test. Does it cover the material that is being taught? Does it emphasize knowledge of facts or does it call for skill in understanding and interpreting material? What abilities does the curriculum emphasize? It is not always possible to match a test perfectly to what is being taught in a particular school. Most achievement tests cover the type of material taught in many schools and in order to serve many schools, they sometimes do not include all that is taught in an individual

school. Thus, it may be necessary to supplement standardized tests with locally prepared examinations covering special phases of a subject.

I shall not go into the technical aspects of a test that should also be considered. The importance of reliability, validity, and other measurement statistics has, I am sure, been called to your attention time and again, in the literature and in discussions on testing.

Another characteristic that should be typical of a testing program is some provision for training those who are to administer and score the tests. Standardized tests must be administered and scored according to the procedures outlined by the author, if the results are to be valid. The precision required does not usually come with the first reading of the manual. It is for this reason that many schools set aside some time before the testing program, for the discussion of these procedures by the people who will administer the program. They might administer the test to each other, to see what problems the students might face and thus be prepared to handle questions that may come up during the actual testing period. Trial scoring will provide some clues to the amount of time that needs to be set aside for this purpose and will suggest the most efficient way of handling this activity in terms of the staff and physical facilities of the school.

The number of tests used in a program is not directly related to its quality. A testing program may be based on the use of one or two instruments and be far superior to one that employs several. If the use of one or two tests is well planned, the result will be more rewarding than in the case in which many instruments are selected but few yield pertinent information, and the results of still fewer are actually used.

A record system should also be typical of a testing program, so that these data may not only be preserved but also be readily available. Such records should include not only current test information, but all previous test data as well. Further, they should not be limited to test scores alone, but should include other information about the students' personal, social, and academic background. These data are necessary for a full interpretation of test results and should therefore be combined with them.

While results may be recorded, they may not necessarily be in a form that will make them meaningful to all who should use them. Certainly the records should be meaningful to teachers, counselors, and administrators. Usually, however, they would become too cumbersome if they were recorded in a form which would also be meaningful to the student. Interpretive materials for students have been prepared for some tests and many schools are developing materials oriented to their own programs.

It is becoming more and more typical not to rely completely on "national" norms for the interpretation of test results. Many schools feel that while "national" norms are helpful they do not provide all the information they need to make the proper interpretation of their test results. Thus, they are building up their own normative data. Some schools are going further and joining with others that are similar in educational approach, geographic location, or composition of student body in the preparation of normative data based on larger homogeneous groups.

This year, more than 20,000 Catholic high school students will be tested in 11 Western states. The participants in this testing program include the archdioceses of San Francisco, Los Angeles, and Portland, the dioceses of Salt Lake City, and San Diego, and the Jesuit high school students of the Northwest. The over-all purpose of pooling testing efforts is expressed by this excerpt from an announcement sent to the high schools by one of the archdioceses:

Perhaps the most important benefits we will obtain from this program will be the "local norms" which will be developed for our archdiocese. Since our population differs in so many ways from that of other sections of the country, no existing norms are really suitable for evaluating the performance of our students or the effectiveness of our educational efforts. With our own norms we will be able to determine the ability level and pattern of our own students, and to judge their performance in the light of that ability. In the school reports and the report for the archdiocese as a whole, we will be given a comparison of our students with those in all kinds of schools throughout the country. Later, when sufficient data are accumulated, Educational Testing Service will also furnish us with norms for the Catholic secondary schools in the western region.

All of the schools participating in this program will administer at least two tests in common: the ACE Psychological Examination for High School Students and the Cooperative English Test. These tests will provide information on basic abilities and skills which both school people and measurement specialists agree is essential for the guidance and placement of students and is useful for administrative evaluation purposes. The ACE Psychological Examination for High School Students is a measure of scholastic aptitude that yields an L-score which is related to success in school work requiring linguistic ability, a Q-score which is related to success in work requiring quantitative thinking, and a Total Score. The Cooperative English Test measures skills that all students will need regardless of whether they plan to go to college or to terminate their education at the end of high school. It measures mechanics and effectiveness of expression and reading comprehension.

Beyond these two tests, the schools are planning their programs to meet their specific measurement needs. The plan of one archdiocese is described as follows in its announcement:

We have decided to spread our testing program over five years. Each year we will administer a test of scholastic aptitude which differentiates between the two basic kinds of learning ability—linguistic and quantitative; and tests in one subject-matter area. Since most of the other Catholic school systems which have adopted this plan are beginning in the field of English, we will also begin with that subject.

There are some implications in this statement of plans that I should like to mention. It is to be a five year program—a continuing program. Specifying a period of time implies another characteristic of a testing program which has not yet been discussed. That is, there should be a periodic review of the program to see whether it is still meeting measurement needs. A testing program should not remain static, but rather it should change with changes in curriculum and in student population.

Each of these programs has been planned by the administrators and the testing committees representative of the secondary schools of the archdiocese. Thus, those who will be participating in the program are familiar with its purposes, including the students for whom interpretative materials are being prepared.

There is one further characteristic I should like to think will be increasingly typical of testing programs. This is the sharing of testing experiences in discussions and in writing. Such exchange of ideas is always rewarding and can lead to the development of techniques for solving common measurement problems. It is perhaps unnecessary to mention this characteristic to you since we are assembled this afternoon for just this purpose.

NEEDS OF ADMINISTRATORS

(Chairman: Rev. Alfred J. Junk, Principal, Bishop Noll High School,
Hammond, Ind.)

WHAT DOES PUBLIC RELATIONS MEAN TO YOU?

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If you subscribe to the notion that a stupid question gets a stupid answer, you may also have the feeling that an ungrammatical question deserves no answer at all! But language is a dynamic thing, and usage ultimately is the decisive factor in the matter of correctness. (Public relations, despite its plural form, has become singular, for the term connotes a collection of things taken as a whole, hence as a unit. Usage has made it so.)

Just how has usage brought this about? In the past two decades the United States has become increasingly conscious of this thing we now call public relations. Needless to say, it is not a recent invention. Not even *Pravda* makes the claim that a fugitive-comrade from the czar's secret police really originated public relations 'way back in the nineteenth century. The Politburo itself recognizes the fact that public relations existed from the very beginning of human society. The phenomenon of public relations, then, is ancient—only the term is new.

Why all the to-do then? If public relations, no matter what it was called, has always been a part of the human scene, what is the contemporary fuss all about? Let us answer these questions with another question: if people have always lived in social contact with each other, why all the contemporary concern with sociology? Another question would serve as well: if man's nature is basically the same as it was five thousand years ago, why all the current interest in psychology?

Understand, now, the foregoing is not intended to equate public relations with sociology or with psychology (although there are elements of both sciences in the art of public relations). Rather the intention is to indicate that in modern times institutions and even individuals have become increasingly aware of the desirability—yes, the necessity—of being well oriented with the community, of being on the best terms with the public. The art of effecting this rapprochement has come to be called *public relations*, and though the art is many-sided, its purpose is single. So it is, then, that the concept is now singular.

WHAT DOES PUBLIC RELATIONS MEAN TO YOU?

Being an art rather than a science, public relations defies precise definition. Perhaps the clearest understanding of what the term signifies will come from two tabulations: first, those things which public relations *is not*; second, those things which public relations *is*.

Public relations is NOT—

PROPAGANDA . . .

PRESS-AGENTRY . . .

PUBLICITY merely . . .

What public relations is can probably best be expressed in the classic terms of Aristotelian causes.

Public relations IS—

PUBLICS (material cause) . . .

PUBLICISTS (efficient cause) . . .

PREFERENCE (formal cause) . . .

PRESTIGE (final cause).

Alliterative lists are all very well, but let us see exactly what they mean. Public relations, we have said, is *not* propaganda, press-agentry, or mere publicity. Why not? Because all three terms imply that if public relations were those things, it would be merely a cover-up, a glossy veneer, concealing the truth. If an institution cannot stand to have the whole truth known about it, then internal reform, not public relations is the first necessity. The grimly ironic aspect of such a situation, however, is that an institution with something to conceal does nevertheless have public relations—usually very bad public relations!

So we discover that public relations is not a univocal term. As we observed before, the phenomenon of public relations has always existed in human society. An institution always creates certain impressions on the public which deals with it and observes it. This type of public relations is properly plural in meaning as well as in form; but the art of public relations whereby these impressions are made favorable is singular.

Thus we find that public relations—the term we are discussing here—not only is not propaganda, press-agentry, or mere publicity, but it is *not* this type of plural public relations which exist for every institution by the mere fact of its existence in a community. Or, to put it differently, we may say that public relations (singular) has for its purpose the development of *good* public relations (plural)!

Now, at last, we come to the realization that the modern preoccupation with public relations goes beyond the creation of a technical-sounding jargon to identify but not necessarily to explain things which have always existed. We see that modern public relations is something new—it is a conscious and conscientious attempt to fill a specific need. And when the attempt is successful, public relations is indeed an art.

Now, we have already indicated, if inconclusively, what public relations is, but a thorough understanding demands analysis. Aristotle gives us useful tools in his scheme of causes. We might prefer a straight-forward definition, but none such presents itself. The standard definitions which come to mind are generally inconclusive; all of them tend to confuse plural public relations and singular relations by failing to distinguish the situation from the art. Let us avoid this pitfall by employing the causal analysis.

1. *The material cause of public relations is PUBLICS.*

No institution—certainly no university—deals, except on rare occasions, with the whole public. An institution really deals with several segments of the

general public. Its public-relations mission, therefore, is to affect the minds and wills of the individuals constituting these segments of the general public.

The segments of the general public—in other words, the publics—of a high school are several. The most obvious ones are these: The student body, the faculty and staff, the alumni, the parents of students, the business and professional leaders of the community, the donors, the potential donors, the neighbors, the pastors of the area.

All these together do not constitute the general public. Many of these overlap. Yet these are the groups to whom the high school addresses itself and with whom it has good or bad public relations (plural).

2. *The efficient cause of public relations is PUBLICISTS.*

Who are the publicists of a high school? The really effective publicists—the true efficient cause of public relations—are those persons in the high school who have contact with members of any of the publics listed above.

You are the publicist of the high school!

3. *The formal cause of public relations is PREFERENCE.*

The individuals who make up the several publics of a high school are constantly being sought after. Their good will is highly prized by every kind of organization. The immediate purpose of a high school public relations program is to convince and persuade the individual that the high school is worthy of his interest.

4. *The final cause of public relations is PRESTIGE.*

The dictionary definition of *prestige* is “power to command admiration,” or “ascendancy derived from general admiration or esteem,” or “commanding position in men’s minds.” Regardless of which definition we use, prestige based on public service is properly the end of public relations.

Why prestige? Is it not enough that we know ourselves how good a job we are doing? The answer is a flat no.

We need prestige, which ultimately is nothing more or less than a public appreciation of our achievements, for a variety of purposes. Even a partial list is impressive: To raise funds for continuation, expansion, and improvement; to attract good students in suitable numbers; to obtain and hold additional faculty members of high quality; to maintain high morale within the high school family.

All these are eminently worthy purposes. None can be served adequately without the steady development of prestige through a soundly conceived and an efficiently executed public relations program. The execution of the program is in your hands!

WHAT DOES PUBLIC RELATIONS MEAN TO YOU?

If prestige is the final cause, *you* are the efficient cause of public relations. *You* are the publicist. If you have never thought of yourself just that way before, consider yourself in terms of these statements. Whether you have intended it or not, you have been generating public relations (plural)—good or bad public relations—from the very day you joined the high school family.

As the efficient cause of public relations, you are the most important publicist of the high school. Though the publicity you are constantly giving the high school may be termed informal, it is of the greatest possible significance. If you take this to be an overstatement, consider this: are you more inclined

to buy a Chevrolet because you are advised to do so in a two-page, full-color advertisement in the *Saturday Evening Post*? or because a friend of yours tells you that his Chevrolet is the best car he ever owned? For precisely the same reason, your high school gains far more prestige in the long run as a result of what you say and do and of what report others give of your words and actions than as a result of all your purchased advertising, brochures, and formal publicity combined.

The reason is simple: the most effective publicity is invariably the informal, word-of-mouth report. If the report is good, your prestige is increased; if the report is bad, your whole formal public relations program is for naught. The report on your school is precisely as good or as bad as you make it.

WHAT DOES PUBLIC RELATIONS MEAN TO YOU?

On the basis of the foregoing you may have a question of your own to ask: why do we need a public relations program at all? For precisely the same reason that you need a principal or a librarian—to perform certain special services.

We noted before that the personnel involved in formal public relations work are functionaries—i.e., purveyors of services to the rest of the high school. These, then, are the services performed by the public relations program of a high school:

- I. Fund raising
- II. Public information
- III. Promotional literature
- IV. Special events
- V. Alumni activities (in cooperation with the alumni association)

Publicity—and YOU!

All too often the terms, *public relations* and *publicity*, are taken to be synonymous. Actually publicity is that branch of public relations which deals with securing public awareness of services the high school renders to the community. The principal objective of the publicity office of a public relations department is to place favorable stories about the high school in periodicals of all types, especially the metropolitan and local newspapers in the community in which the high school is located.

The effective use of the news media—not only the newspapers but the radio, the trade publications, and television—is the direct responsibility of the high school's publicity office, but the director of publicity cannot invent news! All he can do is to function as the middleman between the news-source—YOU—and the news medium. As you can see, then, you are not only the all-important informal publicist, the efficient cause of public relations, but you are in a sense a formal publicist, too, for without the information you alone can supply, the director of publicity is powerless to do what he is supposed to do: "secure public awareness of services the high school renders to the community." You are the one who performs these services; the director of publicity only reports them.

Now, then, you may object that you have no desire to publicize yourself. To this we will object that you are guilty of false modesty. If you *are* the high school and if the high school derives specific benefits from favorable publicity, then you have a real obligation to publicize your professional activities.

If, on the other hand, you object that you have reported certain matters to the publicity office before and that you did not subsequently see any report in

the newspapers, you may well feel that your efforts have been wasted. If you do feel this way, may we offer you a few words of explanation?

Rarely if ever does the director of publicity pass judgment on the newsworthiness of a story you give him. Even though he may have doubts about the kind of reception the story will receive from a metropolitan news editor, he will prepare and distribute a news release once you have supplied him the facts. The decision on its newsworthiness is necessarily the newspaper editor's.

How does the editor make his decision? Usually by judging the timeliness and interest of the material. Put yourself in the editor's place for a moment—always remembering that he is probably profoundly disinterested in education in general and in your high school in particular—put yourself in his place, and then ask yourself if the story in question can compete on grounds of timeliness and interest with the stories that were printed.

What *is* news, then? To be specific, we would invite you to scan the list below for suggestions as to what has made, does make, and will make news—i.e., publicity releases acceptable to newspapers:

Speeches or papers *to be given* at conventions or meetings (six to eight paragraphs giving the highlights of your remarks several days *before* the actual address are far more likely to be used by the newspapers than the mere fact that you will speak; and a release containing quotations *after* you speak is rarely regarded as newsworthy by editors.)

Quotable comments on current issues

Participation in civic activities

New courses or new teaching methods

Research—especially scientific discoveries

Participation in professional affairs—election to offices

Unusual items about students

This list may suggest many other items even more suitable. If you believe that you have an item that is newsworthy, call the director of publicity immediately and discuss it with him. Please do not be shy!

Now, there are occasions when the director of publicity is excluded from the process—when the newspaper reporter will interview you either personally or by telephone. Once again, may we offer some advice?

Usually a newspaper reporter is an intelligent, hard-working person with just as much pride in his profession as you have in yours. Invariably, he is only a functionary with no responsibility for the editorial policy of the newspaper he represents. He deserves to be treated accordingly. To be specific again, we suggest that you keep these admonitions in mind as you speak to him:

1. Be brief and explicit; do not hedge.
2. Do not create the impression that you know journalism as well as he does.
3. Give him dramatic statements for direct quotation.
4. Be courteous, never condescending.
5. Stick to the point.
6. Help to make the interview as simple and short as a full report of the facts will warrant.
7. Never ask the reporter to submit his story to you before it goes in the paper. If you do not trust him, do not submit to the interview in the first place.

Radio and Television

Unless we question the educative force of radio and television, we must regard these two miracles of modern science as virtually unused media of communications for Catholic educational use. No matter where your high school is, there is at least one radio station willing to give you broadcast time. There is probably no better way of demonstrating your educational philosophy and methods than by broadcasting to the radio audience. Television, the newer and more exciting medium, offers even greater opportunities to the Catholic high school educator, for by action of the FCC in 1952 there is scarcely a community of any size in the United States which does not have available a reserved channel for educational use. 245 such channels are now designated. Although there are but 4 educational television stations now on the air (Houston, Los Angeles, East Lansing, and Pittsburgh), there are many other stations in the blueprint stage. Is there such an embryonic educational television station in your area? If so, what are you doing about bringing it into existence? By law, you have equal access to any educational television station which comes on the air in your area. Are you going to avail yourself of this opportunity?

Promotional Literature

One of the principal responsibilities of a public relations program is the production of promotional literature, notably brochures to serve certain specific purposes. These brochures may be divided into four principal categories:

1. Brochures for procurement of students;
2. Brochures for information;
3. Brochures for fund-raising;
4. Brochures for special purposes.

These four types of promotional writing are necessary adjuncts of an effective, formal public relations program. They inform, explain, and "sell." They tend to meet competition through effective, yet dignified, advertising methods. Above all, they conform to the truth. Failing that, they fail everything!

WHAT CAN PUBLIC RELATIONS MEAN TO YOU?

The formal public relations program described above is a relatively modest program of an urban Catholic university, and yet it would obviously be far beyond the economic resources of the Catholic high school. Every function performed by the public relations department at Loyola University can be performed on a smaller scale at your own institution through the assignment of specific duties on a part-time basis to members of your faculty. That is, one person could spend his time doing publicity work; another, radio and television work; a third, the lecture bureau, etc. All these public relations functions should be coordinated by the principal or assistant principal of your school.

HOW EFFICIENT AN EFFICIENT CAUSE ARE YOU?

What grade would you give yourself in the art of public relations? Before you decide, run through the following checklist—it may prove helpful.

In Your Dealings With Students—

1. Are you invariably fair, generous, cheerful, and courteous?
2. How many students do you know by name?
3. Are you accessible to students?
4. Are you punctual in keeping appointments?
5. Do you ever air personal grievances against your school or your co-workers before the students?

6. Have you availed yourself of every opportunity to help students outside the classroom—in academic matters? in social matters? in personal matters?
7. Have you made every possible effort to be as effective a teacher as you can be?
8. Have you ever chaperoned a student social affair?
9. Do you ever attend a basketball game or a play sponsored by your school?

In Your Dealings With Alumni—

1. Do you always keep in mind that your present students are future alumni?
2. Do you always remember that alumni are former students— and potentially the best friends of the school?
3. Do you make any effort to keep in touch with alumni?
4. Are you conscientious about writing letters of recommendation for former students who give you as a reference?
5. Have you ever failed to answer a letter from a former student?
6. If you are an alumnus of the school at which you are teaching, are you active in the affairs of the alumni association?
7. Are you accessible and courteous to former students when they return to the school for a visit?

In Your Dealing With Parents of Students—

1. Do you ever attend affairs involving parents of students given by the school?
2. Are you accessible and courteous to the parent who occasionally visits you in your office?
3. Do you ignore telephone calls from parents?
4. Do you welcome parent-visitors to your classroom?

In Your Dealings With the Community—

1. Are you an active member of your parish?
2. Do you take part in any civic organizations?
3. Do you vote at every election?
4. Do you avoid public appearances outside the school?
5. When you make public appearances, do you keep in mind that you are identified with your school whether you intend to be or not?
6. Do you ever speak with pride of your school when you are away?

How good *are you* in the art of public relations?

A FINAL WORD

How often have you paused to consider that less than a half-century ago the Catholic Church in the United States was someone else's foreign mission? It was only yesterday that the American Catholic, in all probability, was an immigrant on the lower economic, educational, and social level—a member of a persecuted or at least ignored minority. It is no wonder then that Catholics had an inferiority complex, a belligerent, defensive attitude about being Catholics.

But times have changed. Largely through your work in Catholic education and that of your predecessors the Catholic Church in America has become the principal material pillar of the world Church. You were the instrument whereby the economic, educational, social, and spiritual level of Catholics in America was raised. There is no longer any need for an inferiority complex or a defensive attitude. It is not sufficient that you acknowledge privately that you have done a fine job. It is your responsibility to make your achievement known to the American public. The time has come, in short, to take the offensive—to be affirmative. Now is the time to practice the art of public relations for all it is worth.

DEVELOPING AN ADEQUATE GUIDANCE PROGRAM

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The purpose of this paper is not to develop a specific guidance program to be lifted out of the context and put to work in this or that school. Such would be asinine. A guidance program is determined largely by the needs of the students attending the school; hence there is no such thing as a typical guidance program. Rather the purpose of this paper embraces the philosophy of planning an adequate program and of planning the essential elements that an adequate program of guidance entails: namely, the general nature and organization, the guidance staff, and the procedures and techniques, particularly counseling.

I. THE PHILOSOPHY OF GUIDANCE

Guidance in general, but more specifically counseling, is important to all human relations because its purpose is to increase a person's self-understanding and reasonable self-control.¹ It is essentially Catholic for within its scope rests the core and purpose of the Church's function as teacher; namely, the sacredness of the individual. Weber states that

The experience of the Church from the earliest times down through the centuries has afforded her a wealth of information in the guidance of pupils from which she may draw inspiration and practice. The eternal value of the human soul, the place of the individual in society, and the dignity of labor represent the essentials of her philosophy pertaining to child development. By virtue of the Catholic educator's philosophy, the child . . . occupies the center of interest.²

This is further emphasized by the Church's teaching that the subject of Christian education is man whole and entire, soul united to body in the unity of nature, with all the faculties . . . such as right reason and revelation show him to be; man, fallen but redeemed and restored, though without the preternatural privileges of bodily immortality or perfect control of appetite.³

Thus the Church as teacher is avidly interested in guidance, since guidance is so intimately bound up with education and the educative process. It is the purpose of the Church as well as the purpose of guidance to help the child, as Brother Damian states, to grow and

advance in wisdom (mentally), in age (physically), in grace (spiritually), with God (religious), and men (socially). The Catholic school and Catholic guidance is to produce a perfectly integrated personality.⁴

¹ Charles A. Curran, *Counseling in Catholic Life and Education* (New York: The Macmillan Company, 1952), p. 1.

² Sister Mary Jane Frances Weber, O.P., "Present and Proposed Guidance Practices in Four-Year Catholic High Schools of the United States" (Unpublished doctor's dissertation, University of Wisconsin, Madison, Wisconsin, 1943), p. 68.

³ Pope Pius XI, "Christian Education of Youth," *The Five Great Encyclicals* (New York: The Paulist Press, 1939), p. 54.

⁴ Brother Damian, F.S.C., "A Guidance Program for Our Secondary Schools." *Proceedings of the Fifth Annual Educational Conference of the Brothers of the Christian Schools*, V (July, August, 1943), p. 20.

Too frequently guidance involving the solutions to youth's problems has been incidental and haphazard.⁵ However, this lack of a workable synthesis is gradually being replaced by wholesome efforts toward organization, based essentially on the principles of psychology, the principles of human growth and development, and a study of the background of youth's problems.

In any population, regardless of race, color, country or creed, youth are said to be those who are in the various stages of transition from dependency of childhood to membership in the adult community as workers, parents, and citizens.⁶ The American Youth Commission⁷ has defined youth as that period of transition extending from twelve to twenty-one years of age. But regardless of its limits, the period of youth is that during which the individual is given to experimenting with life. The spirit of youth is adventurous, molding and stamping the man-to-be. Like a huge pendulum swinging between the extremes of confidence and diffidence, between boldness and shyness, between excessive love and excessive fear, youth is the age of "looking forward," of planning, of dreaming. Powers are expanding, opportunity seems assured, and the romance of existence is undimmed.

But despite this sanguine outlook, the period of youth is one of conflict and uncertainty. Youth must cope with difficulties the cause of which he is sometimes completely ignorant. He must build up ideals which will motivate toward approved future conduct. He must build up and strengthen habits that will function fruitfully in later life. He must meet new and violent temptations. All these tasks leave youth quite baffled and uncertain. He begins to find himself in a world that is substituting money for morals. Salacious pictures in both newspapers and magazines as well as immoral and improper shows cater to immodesty and uncontrolled emotions. In this maelstrom of unwholesome environment, youth must undergo a rapid change in physical development, must achieve self-direction in a world that has little if any direction to offer. Without intelligent direction and guidance, youth suffers from feelings of inferiority and insecurity.⁸ Always there is what Allers⁹ has described as a clash between the "will to power" and the "will to community," a struggle between two instinctive tendencies now forcibly exerting themselves. Youth's new interests and ambitions are blindly pursued or often frustrated by willing but ignorant, sometimes thoughtless, parents and teachers. Youth travels a maze of doubts, worries, and fears, resulting in varying degrees of emotional instability and lack of volitional control. To whatever phase of life he turns, youth discovers he has needs that must be fulfilled.

Doane¹⁰ has pointed out that "statements of the needs and problems of youth vary as widely as the philosophies of those presenting them and as the means by which statements are formulated." From this, it can be concluded that the definition of need will vary. A modern dictionary presents the psychological definition of need as "any requirement of an organism, native or acquired, which prompts to action and is experienced as a desire."¹¹ This definition implies that every desire is a need.

⁵ Weber, *op. cit.*, p. 68.

⁶ American Council on Education, *Youth and the Future: The General Report of the American Youth Commission* (Washington: American Council on Education, 1942), p. 106.

⁷ *Loc. cit.*

⁸ Raphael C. McCarthy, S.J., *Safeguarding Mental Health* (New York: The Bruce Publishing Company, 1937), pp. 79-80.

⁹ Rudolf Allers, *The Psychology of Character* (New York: Sheed and Ward, 1939), pp. 28-93.

¹⁰ Donald C. Doane, *The Needs of Youth: An Evaluation for Curriculum Purposes*. Contributions to Education No. 848 (New York: Teachers College, Columbia University, 1942), p. 1.

¹¹ William A. Neilson et al., editors, *Webster's New International Dictionary of the English Language* (Springfield: G. & C. Merriam Company, 1939), p. 1636.

From a Catholic viewpoint,¹² a need may be defined as that which is necessary for an individual to reach an ultimate end, an end which is predicated not by society, not by ones' own personal views but by a philosophy of life based on the correct concept of the nature, origin, and destiny of the child. This philosophy which views education as an "actualizing of potentialities" does not exclude from its tenets the Catholic doctrine of the fall of man; thus reaching no false conclusions, such as knowledge is virtue and ignorance, vice. A need concerns the whole man, not only his intellectual needs. Symonds¹³ states that "one cannot create attitudes in school by mere informational instruction; . . . emotional factors are important leading to formation of attitudes." Hartshorne¹⁴ further implies that . . . one may do the correct thing without knowing that he ought to and he may neglect to do the right thing even when he knows he ought to. Basically then, a need is that which is necessary for an individual to reach an end, immediate or ultimate, as long as it is commensurate with one's nature, origin, and destiny. As such a need cannot be synonymous with desire, because all actual needs are not necessarily desired, and all desires are not *ipso facto* needs.

The philosophy of need, perhaps, is the crux of the problem of human behavior. In a systematic study of person, personality, and character, concentrated attention on knowledge and action has a logical, psychological, and moral justification.¹⁵ However, students of personality, *i.e.*, human behavior, are continually perplexed by the slight relationship existing between what individuals do and what they know. This dissimilarity between knowing what to do and doing it is the basis for a philosophy of guidance planning and may be explained in terms of four knowledges: the influence of a bewildering environment, a disturbed viewpoint in the midst of disintegration, the range of differences existing among individual youths, and the effect of failure. All these can raise havoc in youth's moral, social, emotional, and even physical life. These reasons and perhaps many others related to them, such as a lack of a hierarchy of values, emotional immaturity, force or strength of temptations, seeming lack of will power, use or abuse of actual grace, warrant the necessity of supplying ways and means to help youth meet them. A comment on these four knowledges is apropos.

A Bewildering Environment. The complexity and bewilderment that surround youth today is somewhat appalling. Rainey has described the condition as follows:

The chaotic situation in world affairs with war selected as the only means of settling differences; national problems of unemployment, wretched housing and poverty amidst plenty; a country in which the most frequent age of criminals is nineteen; a demonstrable lack of intelligent life planning: these are some of the problems.¹⁶

Consider for a moment the precarious position of youth. Home, play group, neighborhood, church and school impinge upon his developing and doubting mind. He grows into a situation into which he, by virtue of his training, tries to fit. Frequently, before he experiences to its fullest extent his spirit

¹² William J. McGucken, S.J., *The Philosophy of Catholic Education* (New York: The America Press, 1944), pp. 1-23.

¹³ Percival M. Symonds, "A Social Attitudes Questionnaire," *Journal of Educational Psychology*, 16 (March, 1925), 316-22.

¹⁴ Hugh Hartshorne and Mark A. May, *Studies in Service and Self-Control* (New York: The Macmillan Company, 1929), p. 36.

¹⁵ Willard C. Olson, "Personality," *Encyclopedia of Educational Research* (New York: The Macmillan Company, 1941), pp. 785-94.

¹⁶ Homer P. Rainey, *How Fare American Youth* (New York: D. Appleton-Century Company, Inc., 1938), p. 159.

of individuality, before he meets the issue of self-mastery and self-regulation, he wakes up to find himself a mature adult with habits formed. As a college freshman wrote:

I am still wandering around in this maze of conflicting training, wondering what I will be like if I become molded to an acceptable pattern. My life has become without aim, without a goal to work forward to, a little without meaning. At present I have decided to step back into my shell and out of the conflict of codes and desires and personalities that seem to make up society.¹⁷

This thought echoes the thoughts of many youths who in their adolescent and post-adolescent years find themselves bewildered, many yearning for that aid and help which will get them over the difficulties and into a way of living that has meaning, despite the diversity of life that surrounds them.

Prevalent Disintegration. In the life of many people, as is attested by conscious introspection, there is a lack of integration. Especially is this true of youth, who lack that wholeness in point of view that makes for integrated personalities. It is this want of wholeness that made St. Paul assert that his own actions bewildered him. Commenting on this lack of integrity, Ryan states that

. . . because of the effects of Original and Actual sin, youth is a creature of dis-integrity. His powers are weakened through being at odds with another: swayed by concupiscence or wrath, his intellect is imprudent, his will malicious. His unsteady mind can arrive at truth only by painful efforts at concentration. His gaze does not pierce deeply; he plumbs the truth only by experiment and painful reasoning. . . . One of his greatest difficulties is that his sense and his reasoning, his imagination and his intellect, do not work interpenetratively: he can know a general truth but fail to see that it applies or is manifested in this or that case; or he can appreciate somewhat this or that particular problem without seeing that it admits or destroys a whole working theory.¹⁸

Truly, then, to acquire integrity in the midst of disintegrity, youth must be guided. This fact alone would warrant or justify the establishment of a guidance program.

Individual Differences. In the field of education, the slogan "equal opportunity for all" has emphasized the psychological factor of individual differences. Kelly states:

The causes of individual differences as listed by psychologists are heredity, environment, training, and effort of will. . . . Just how important a factor each of these causes is and for what each is responsible has never been fully or accurately determined. . . . However, so far as the school is concerned, the real problem is providing proper environment and training and motivating the will to learn.¹⁹

Although the effect of each of these factors has not been determined, the exercise of will effort seems the most important for without it the others—heredity, environment, and training—regardless how high their standard,

¹⁷ Paul H. Landis, *Adolescence and Youth* (New York: McGraw-Hill Book Company, Inc., 1945), p. 154.

¹⁸ John J. Ryan, *The Idea of a Catholic College* (New York: Sheed and Ward, 1945), pp. 20-21.

¹⁹ William A. Kelly, *Educational Psychology* (third edition) (Milwaukee: The Bruce Publishing Company, 1945), pp. 230-31.

cannot function toward the proper, ultimate and immutable end that is man's. In fact, only the well trained person, and this includes training to will power, can adjust himself to an environment which today because of its complexity has become a factor rather difficult at times to control. Furthermore, a workable guidance program can do much to assist youth in a moral way. Hartshorne and May²⁰ have stated that "knowledge of what is wisest (right) is an essential matter for intelligent control even when one chooses to do the direct opposite. It is important to develop the habit to make moral judgments." Drawn because of his social nature into a maelstrom of confused society, youth must have moral guidance. Peach has pointed out that in adolescence

there is that awkwardness, the anxiety, the bewilderment, of the young person who must face alone the many new disturbing problems which arise from within and from without, from his own developing body with its consciousness of perplexing change, and from the world which has no answer even for problems of its own.²¹

Failure. As has been indicated previously,²² feelings of inferiority and insecurity are common to the adolescent age. These feelings can vitally inhibit wholesome development along educational lines.²³ Interested as it is in the causes of failure and the means of remedying these causes, a guidance program is emphatically justified. Allers²⁴ has pointed out that one of the three major causes of inefficiency in life is lack of preparation—which by inference emphasizes the fact that youth must be aided in his attempt to formulate plans for realizing his capacities and must be assisted in making decisions and adjustments which promote his fulfillment of his need for accomplishment.

II. THE CONSTITUENTS OF A GUIDANCE PROGRAM

There are two fields of thought concerning guidance.²⁵ One considers guidance a necessary part of the educative process; the other views guidance as something extraneous, something added to education. The former viewpoint is most prominent in present-day guidance literature.²⁶ Eells has defined guidance as follows:

Guidance, as applied to the secondary school, should be thought of as an organized service designed to give systematic aid to pupils in making adjustments to various types of problems which they must meet—educational, vocational, health, moral, social, civic, and personal.²⁷

To set up such organized service is the purpose of the following suggested recommendations, which in turn are the results of analyzing the work done

²⁰ Hartshorne and May, *op. cit.*, p. 29.

²¹ Mother Mary Loyola Peach, O.S.U., "An Evaluation of the Measurable Effects of Group Discussion of Adolescent Problems Upon Attitudes of Ninth-Grade Girls" (Unpublished master's thesis, Fordham University, New York City, 1944), pp. 7-8.

²² McCarthy, *op. cit.*, pp. 79-80.

²³ William C. Reavis, *Pupil Adjustment in Junior and Senior High Schools* (New York: D.C. Heath and Company, 1926), pp. 105-111.

²⁴ Allers, *op. cit.*, p. 214.

²⁵ D. Welty Lefever, Archie M. Turrell, Henry I. Weitzel, *Principles and Techniques of Guidance* (New York: The Ronald Press Company, 1941), pp. 15-16.

²⁶ Ruth Strang, *Personnel Development and Guidance in Colleges and Secondary Schools* (New York: Harper and Brothers, 1934), pp. 32-46.

²⁷ Walter C. Eells, coordinator, *Educational Temperatures: Evaluative Criteria* (Washington: Cooperative Study of Secondary School Standards, 1940), p. 63.

in guidance in the secondary level, a study of the needs of youth, and a limited amount of experience.

General Nature and Organization. 1. Construct a guidance program that is commensurate with a Catholic philosophy of education, embracing as it does the whole man; therefore, the program must include guidance in the areas of health, education, vocation, social life and morals. Some areas naturally receive more emphasis than others, depending upon the needs of the student personnel.

2. The program must be synthesized. Within the whole program of guidance, the teaching, extracurricular and the administrative phases of the school should be integrated. For this purpose a guidance committee should be established, composed of the principal, who acts as chairman and director of the program, and of as many faculty members as there are either class sponsors or homeroom teachers. The authority and function of each committee member should be definite, applicable, and delimited. The principal directs; the faculty members coordinate. With the exception of the principal, all committee members function also as teachers, as counselors, as interviewers, depending upon the qualifications, personal and general, that each possesses.

3. The guidance program should be administered from a positive viewpoint. Guidance must be provided for every pupil. A youth should not get into difficulty before he receives individual consideration. And this principle applies equally to teaching, to counseling, and to interviewing. As Allen states:

Guidance is to serve not merely problem children but all children, particularly the ablest persons. Its aim is to strengthen the individual most at the points where he is already strongest.²⁸

4. A few of the committee members, those chosen because of personal qualifications, should be trained as specialists, especially in the area of counseling. Otherwise, more harm than good is done. In Father Bunn's opinion, training the counselor professionally and scientifically is an absolute necessity.

The counselor's attitude and resources should include a thorough knowledge of adolescent psychology, not only a theoretical one . . . but a knowledge that bears insight into the problem. . . . Only a scientific study of youth furnishes an objective picture to help us understand him. . . . Scientific knowledge evaluated by human experience is the best tool for the counselor. During adolescence the self-concept of the youth is being developed more definitely than at any other time in his life. The process of integration is only happening; it is not completed. . . . The youth consciously gives expression to certain attitudes in his association with others, but this is no sign that he actually possesses these attitudes, for they may be expressed in the form of a genuine wish or they may be expressed merely to impress. The counselor must seek the youth's motives; these motives are evident in scientific studies. By careful observation and proper questioning the counselor can find them.²⁹

5. It might be further suggested that the faculty members of the guidance committee should also be the teachers of religion, for as Brother Damian

²⁸ Richard D. Allen, *Organization and Supervision of Guidance in Public Education* (New York: Inor Publishing Company, 1937), p. xiv.

²⁹ Edward B. Bunn, S.J., "Student Guidance in the Catholic College," *Bulletin of the National Catholic Educational Association, Report of the Proceedings and Addresses of the Thirty-seventh Meeting*, 37 (August, 1940), 339-340.

points out "the homeroom teacher or class sponsor, in his role as teacher of religion, is in an excellent position to do effective group guidance and individual counseling."³⁰

Procedures in Guidance. 1. The guidance committee should draw up a coordinated program of testing, based on the needs and aims of the school. The program should include tests in intelligence, achievement, special aptitudes, interest scales, and the like; these latter being used best for diagnosis and prognosis. There should be careful attention to detail in the administration of these tests primarily for the sake of validity and reliability of raw scores. Above all the tests should be properly interpreted, for it is in interpretation and not in administration that data toward the solution to pupil maladjustment rest.

2. The committee should draw up a series of topics based on a study of youth's problems, which topics could be readily handled through a group guidance course held once or twice a week supplanting or augmenting the religious classes of those days. These topics formulated by the guidance committee could be arranged in lesson plans and coordinated for the various grade levels so that there is little repetition, except in instances where emphasis is demanded. The teaching of these lesson plans is best delegated to the religion teacher.

3. Except in the cases of health, education and certain aspects of vocation, the counseling should be administered on an "open door" policy; that is, offering the service but leaving the students free to use it as they see fit. This is especially true with respect to personal, moral, and social problems. However, counseling in terms of arranging course schedules, individual testing, general health of students, and the like should be arranged for all students, but even here in particular circumstances the student should be permitted to choose his counselor. Counseling should be as broad as the size of the faculty permits. Allen has stated that

. . . not until an adviser has interviewed a large number of boys . . . both successful and unsuccessful ones, and permitted them to tell him what they believe to be their problems will there be obtained a true appreciation of the difficulties which confront normal young people.³¹

Care should be taken that the counselor meets, in his role as teacher, as many of the pupils as possible. Then too, each counselor should be relieved of some of his teaching load. Allen has suggested that

. . . each counselor should be relieved of one-fifth of the average teaching load for each group, from two to three hundred pupils. This time should be devoted to individual counseling. Personnel records and research may be carried out during the so-called "free period" when most teachers correct papers.³²

4. The office records should be complete, not only to have permanent data available for future research, but also to aid the counselor understand the background, the personality, the health, and the ability of the students. Records serve as a live source of information for teacher, principal and counselor. Properly interpreted, they are real means of counseling efficiently and wisely.³³

³⁰ Brother Damian, *op. cit.*, p. 23.

³¹ Allen, *op. cit.*, p. 142.

³² *Ibid.*, p. 137.

³³ Brother Damian, *op. cit.*, p. 23.

Health Guidance Service. 1. A complete physical examination program, especially for new and transfer students is recommended in order to eliminate failure, incorrigibility, and personality maladjustments that are the effects of ill health. These defects hinder the learning process.

2. It is further suggested that a definite attack in terms of policies for a varied and organized service of hygiene measures be established, especially with references to such items as intramural programs, physical education programs, and above all, individual remedial work. Investigation into the local or civic services for health would be a lead-way toward a solution.

3. All the health services can be carried out directly through the school administration or by means of the group guidance course or counseling.

Educational Guidance Service. 1. Through the testing program and the interview, the guidance committee should arrange to contact all students, especially those most needing such assistance, in order to eliminate waste of time and money in choice of classes and placement in courses which are within the capacity of the student. In the interviews, as much of the boy's background as could possibly influence his scholastic endeavors should be recorded for future use.

2. From an administrative point of view, there should be some method established (the "pink-slip" method, for instance) whereby students are informed in plenty of time, regularly and periodically, as to whether or not they are doing passing work. This warning works psychologically upon the student and acts as a powerful motive for better learning and academic progress, if administered correctly.

3. Conference periods with teachers to help overcome scholastic failure should be definitely fostered. This service, perhaps, could be linked with homeroom service in some way, since homeroom service is an excellent channel through which students learn of their difficulties. It also constitutes an excellent opportunity for teachers to learn much about their students' home and environmental difficulties which affect scholastic endeavors.

4. Some of the lesson plans to be constructed for the group guidance course should include such items as: ways and means of establishing proper perspectives toward failure, what failure really is, what causes failure, how failure can be overcome. In addition to these points there should also be lesson plans on how to study, how to take notes, how to prepare for examinations, how to read, how to use the library, and the like. These latter items if not included in the group guidance courses could be handled through the various subject-matter courses.

Vocational Guidance Service. 1. Vocation problems afford a wealth of material for use in the group guidance courses. Some topics recommended are: general vocational information, suggestions, advice and encouragement; how to overcome doubts and indecisions concerning one's vocation; the requirements, studies, training cost, and ability needed for the various vocations; a list of colleges, their offerings, and the field or fields in which they specialize; the entrance requirements, general and specific, for the various colleges that the students of the school generally attend and for which students are fitted financially to attend; the development of self-confidence in one's ability to enter a vocational field; how to overcome to a certain degree the uncertainty of the future; discouragement and how to defeat it; conquering dislike for school and college training; how to learn one's qualifications; how to talk over sensibly with parents one's vocational plans in order to overcome their opposition to a chosen field; a list of the scholarship opportunities

afforded by local, civic or school, authorities; how to prepare oneself specifically for his chosen vocation. All of these are items suggested by the students who participated in various youth surveys. Further analysis of the verbatim statements of these youths will suggest still more possible topics for the group guidance course.

2. In addition to attacking the problem of conveying vocational information through the group guidance method, the counselors should set up definite plans to handle those personal problems of any student who seeks direction. The counselors should have on hand at least a list of, and if possible, the actual books and catalogues, where students can look up information. The counselors too can work through the librarian and establish certain "vocation nooks" in the library where students may browse for information. The "Vocation Week" or "Vocation Month" should have a thoroughly unified program, with all members of the guidance committee sharing in the responsibility. More planned vocational units and use of educational devices, including the library, speakers, assemblies, are recommended.

3. The guidance committee should establish a placement bureau in order to keep all students, especially seniors, aware of the local opportunities for jobs. Requests should not be the only basis for carrying out such services; action should be more positive, especially toward those students that show promise, intellectually and morally, and more so in reference to the quality of leadership, since Catholic leadership is so woefully lacking.³⁴ Pride concerning the school's product should constitute a sufficiently strong motive to actualize such a plan.

Social Guidance Service. Lesson plans should be established for social guidance through the orientation course covering such items as: the purpose of extracurricular activities; the need of man for society, and society for man; the purpose of dating; how to overcome bashfulness and timidity; table manners, courtesy; how to carry out certain social functions and obligations; the doubts, worries and difficulties of social living—how to defeat them, and the like. Many items could be given incidentally through subject-matter courses.

Moral Guidance Service. 1. Offering students opportunities to receive the sacraments under school auspices should be fostered; however, in all cases and under all circumstances, the students should be left free to make or not make use of these opportunities. As St. John Don Bosco has stated: "Those who want to receive the sacraments are free to do so, no one is forced to: it is the master's (teacher's) job to win the unwilling boy to the sacraments."³⁵

2. At the beginning of the year and depending upon the physical plant, size of the school and local opportunities, retreats should be organized. It is suggested that they be held three times a year: at the opening of school, at the close of school and at the end of the Lenten period, preceding the Easter vacation. The latter should be a retreat of three days, while the other two occasions should be one day retreats. The arrangement of the retreat program should be in the hands of the guidance committee, the conferences being based on the needs of the school holding the retreat.

3. To augment the formation of religious attitudes still further, outside speakers, generally priests and outstanding laymen, should give about twelve conferences a year; three for each grade level.

³⁴ Emily R. Scanlon, "Catholic Colleges and Catholic Leaders," *America*, 77 (May 17, 1947), 177-180.

³⁵ Henri Gheon, *The Secret of Saint John Bosco* (New York: Sheed and Ward, 1936), p. 161.

4. Since so many students in the present studies of today consider their religion classes dull and uninteresting, the guidance committee should supervise regularly and frequently the teaching of the religion courses. Too many teachers of religion fail in their responsibilities. Perhaps the blame can be laid upon ignorance or even upon lack of preparation. It is evident that a correct notion of religion is prerequisite to the teaching of religion. It may be that many teachers of religion have a rather warped view of their subject. All teachers of religion hope, and sometimes it is simply a hope divorced from wholesome effort, that living religion simply flows from being subjected to religion. Nothing is more adverse to truth, observation, and correct psychology. Dispensing knowledge alone, without the added inspiration to practice, is futile and hopeless. Knowledge is not virtue, nor is ignorance vice. Teachers of religion often think that students will transfer to later life the knowledge and practices of religion which have been presented to them. However, such transfer is not automatic; the personal will effort of the student is necessary.

We are born to be, if we please, rational creatures, but it is use and exercise that makes us so, and we are indeed so no further than industry and application has carried us.³⁶

Teachers of religion must work on the principle that the pupil must be made to see for himself the good in religious living, to envision God as Somebody to be loved, cherished, respected, and obeyed and not merely a Promulgator of "Thou Shalt Not's." Knowledge of religion, broadly speaking, is essential to love and service; but the manner in which that knowledge is attained, that is, the teaching method employed, the content studied, and the teacher using both, will to a great extent determine the love and service that will follow. Religion, therefore, to be interesting, to be fruitful, must have method in its presentation.

For a religion class, the organization of content and the system used in teaching it must be comprehensive enough to include all that a boy at a particular level needs to know about his faith and the practice of it. The content must be practical because "faith without works is dead." Likewise it must be attractive and be considered by the student as something desirable. All conduct, good and evil, is based upon some value that is imagined by the student as "good" for him at the moment. The child, to live morally, must realize religion as the highest value and consequently have the highest motives for proper conduct. Other motives, such as patriotism, civic values, business values, and the like, must not be destroyed but must be harmoniously blended with morality issues.

At present, we suffer . . . much from our inner-sideness, not to say inner discord . . . if from no other point of view but that of mental health, it must be insisted that there be no multiplicity of complexes, but a harmonious integration and merging of life ideals. Only thus do we form mentally healthy men of character and internal solidity, who have at their disposal the whole force of their life ideals for every important decision whether they have to make such decisions as human beings, as citizens, as members of a profession, or in any other capacity.³⁷

If the youth is to become an excellent Christian, an excellent gentleman, and an excellent all-round man, he needs an ideal. None fits this ideal better

³⁶ John Locke, "Essay on Understanding," quoted in Paul Monroe, *A Textbook in the History of Education* (New York: the Macmillan Company, 1909), p. 519.

³⁷ John Lindworsky, S.J., *The Training of the Will* (Milwaukee: The Bruce Publishing Company, 1929), pp. 154-55.

than Christ Himself. However, in order to set up the ideal of Christ and to stamp it on the minds of students, teachers must instruct in the practice of principles. They should point out continually that religion is not a matter of feeling which, like the wind, comes and goes; but rather that religion is a matter of reason and will. It is a sad fact but a true one that many students trained in Catholic schools are moral failures in adult life.²⁸ Why? Simply because these students have attempted to live according to feeling, according to the "tone of the day," until their characters become mere shadows boxing vigorously with every whim and fancy of the moment. They never learned to practice principles. In many Catholic schools religion is a matter of routine: daily Masses, common morning prayers, extra prayers on special occasions, and the like, without ever a thought that this routine does not necessarily make practicing Catholics. The thought and motives behind the inauguration of such routine are good; the exercises performed in themselves are excellent, but they do not constitute the core of religious training. The core of religious training consists in the formation of correct volitional habits, an end which will never be reached by mere routine. Routine results in nothing but mechanical habits, which are meritless, lifeless, and which afford no weapons for life. Future members of the Mystical Body must learn Christ through practice of principles so they can constantly say to themselves and even to others: "I do what I should, whether I like it or not."

5. There are numerous items or units for lesson plans for moral guidance in the orientation course. Some of these possible units are: equality of men regardless of race, creed, or color; school progress and its relation to morality; how to overcome feelings of inferiority, fear of not succeeding; how sickness in oneself or in the family is the hand of God; the "blues" and how to overcome them; how physical defects can but should not mar one's confidence in himself; how to face and solve family difficulties; the development of confidence in oneself as long as that confidence is based on the help of God; and the like.

6. Counselors should be available to give advice and direction with reference to personal moral difficulties of the students. However, great care should be utilized in not forcing oneself upon a student. Sympathy and willingness to listen and not being shocked is the keynote for counselors to follow. It would be more appropriate to follow the sound advice of St. John Don Bosco who said to his instructors:

Give yourself whole and entire with no reservations whatever—all your time and strength and experience and knowledge, all your heart, all your joy . . . Do not preach fear until you have preached love. Hence the necessity for limitless patience and sympathy and simplicity. Do not treat souls from above; take them where they are—on the very level of the earth if it must be so; listen to them, win their confidence, tame them as you would tame a wild bird. Draw the sting of the evil in them by cultivating and bringing to life whatever tiny spark of good is still hidden within them. Teach them to spread and strengthen their spiritual wings; teach them to fly in that new air; without hurting them, without their even feeling it, break the strands of the net that trammels their flight. Once they know the upward flight, how could they ever wish to sink back again to earth . . .²⁹

²⁸ Ernest R. Hull, S.J., *Collapses in Adult Life* (St. Louis: B. Herder Book Company, 1941) pp. 1-10.

²⁹ Gheon, *op. cit.*, p. 146.

7. Concerning counseling on sex matters, which is a problem that all studies of youth have emphasized, it must be remembered that knowledge is not the solution. What the child of today seeks is not information so much as a way, a technique to fight the disturbing elements that appear in his very sensitive imagination and in his ever dangerous environment. The answer to his problem should be in terms of change of attitude, a set of principles and not in terms of stark facts. Those who would give pure facts

. . . grievously err . . . in ignoring the experiences of facts, from which it is clear that, particularly in young people, evil practices are the effect not so much of ignorance of intellect as a weakness of will exposed to dangerous occasions, and unsupported by the means of grace

. . . if some private instruction is found necessary and opportune from those who hold from God the commission to teach and who have the grace of state, every precaution must be taken.⁴⁰

It goes without saying that it is a matter of ethics for counselors giving moral advice to keep unreservedly to themselves all matters discussed in individual counseling. Any personal and intimate knowledge of the boy and his difficulties should never be placed among the other data in official records.

As a final recommendation, let it be said that there would be less need of guidance if our schools would concentrate on high standards, the maintenance of wholesome constructive discipline, and less mimicry of every new fancy frill that the thoughts of Rousseau and our ultra-progressives offer. Perhaps the youth of today would have less to cope with if there had not been the installing of relative values and relative judgments in our philosophies of education. We have the truth; need we feel ashamed to demand all those elements necessary to reach it?

⁴⁰ Pope Pius XI, *op. cit.*, p. 56.

CONSULTANT'S REMARKS

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Guidance is essentially "Catholic" both in tradition and purpose. Our aims have been well expressed by St. Thomas Aquinas in his remarkable comments on the virtue of "counsel," and by Pope Pius XI in his encyclical on the *Christian Education of Youth*. Guidance in the Catholic school seeks the successful adjustment of the "whole" man—morally, personally, educationally, and vocationally—to the challenge and problems of living as citizens of two worlds, earth and heaven.

Catholic schools should utilize all the accepted techniques and practices of modern student personnel work, while adding that extra *something* which can only flow from a philosophy of life and education based on belief in God as taught from the tenets of our true faith. For instance, in the area of vocational guidance, there should be a specifically Christian approach to our direction. We must assist our graduates to first make vital contact with society at a point where they can inject Christ's life into the social organism. Catholic school counselors should not just steer students into avocations that offer the best material advancement, pay the most, or best fit predictions of aptitude tests; rather, we must consider foremost the careers where they can do their utmost to restore society to Christ, and where they can fulfill their whole nature. A "job" takes on deeper meaning for the Catholic guidance worker when he realizes that a man's occupation is the watershed down which life's graces flow—since the average man's waking hours are largely spent at his work, the greater portion of actual graces will come on or through that job. Therefore, much care must be taken in occupational selection, so that one's work or working environment does not block that grace.

Because of the growth of the high school population, and the consequent disadvantages of the departmental system in preventing the close contact of student and teacher, the guidance counselor is needed to serve as the link for both, and with the home. The tremendous growth of curriculum and occupational offerings, therefore, demand a trained specialist. Finally, the complex problems of adolescents arising from the pace and extent of our modern civilization require some available counselor with a background in adolescent psychology and guidance courses. A shortage of personnel will naturally prevent full-time guidance directors in many Catholic high schools. However, the issue is so vital that this is no excuse for not providing part-time counselors. Teachers, with some guidance training, could be allowed two free periods to operate under a class advisor system. More religious especially should be urged by superiors to study for graduate degrees in guidance, or at least to take the basic courses. Much good could then be accomplished, in turn, by in-service courses during the school or summer vacation season within the community itself.

With this training will come a greater use of referral agencies operated by the diocese, state, or city. Excellent testing and advisement services, many of them free, will then be utilized for the benefit of our Catholic youth. States will eventually require organized guidance services in the schools, to say nothing of accrediting agencies. Let us not give token acknowledgment to this need, but let us lead the American school system by our farsighted student personnel programs.

NEEDS OF TEACHERS

(Chairman: Sister Mary Xavier, O.P., Supervisor, Sinsinawa Secondary Schools, Chicago, Ill.)

WHAT POSITION SHOULD CATHOLIC EDUCATORS TAKE ON CURRENT ISSUES AND DEVELOPMENTS IN TEACHER EDUCATION?

URBAN H. FLEEGE, STAFF ASSOCIATE, NCEA, WASHINGTON, D. C.

During the past year many of us have become more keenly aware of developments in the field of teacher education. We now find ourselves confronted with the question, "Should we cooperate with the New Council on Accreditation for Teacher Education, or should we oppose this movement?" At the present time in Catholic education we have advocates on both sides of the issue. There are a number of highly respected Catholic educators who are convinced that we should oppose the new movement, or at least refrain from cooperating with the New Council on Accreditation for Teacher Education. They are of the opinion that the National Commission on Accrediting, which was set up several years ago to bring order out of chaos in the accrediting field, is opposed to the New Council's taking over accrediting activities in the field of teacher preparation. While this was the position of the National Commission on Accrediting a couple of years ago, it no longer represents the position of the National Commission.

The National Commission now envisions a very definite and active role on the part of professional organizations engaged in accrediting. Insofar as the National Commission's assistant executive secretary reflects the policy of the Commission, it can be firmly stated that the National Commission is not now opposed to the New Council for Accreditation of Teacher Education. It is not opposed to the New Council's undertaking the accreditation of teacher education programs, beginning July 1 of this year, provided the New Council functions within the policies prescribed by the National Commission. In general, this means that the New Council will (where the regional accrediting associations are equipped to serve as the coordinating body for institution-wide accrediting) nominate teacher education representatives for evaluating the teacher education programs in an institution. The New Council on Accreditation for Teacher Education has agreed to comply with this request. As a matter of fact, this policy has been in operation for over a year with the Middle States Association and within the last year has been put in effect in the Western Regional Accrediting Association.

There are likewise a number of us who feel just as confident that the only position for Catholic educators to take at the present time is to cooperate in every way possible with the New Council on Accreditation for Teacher Education. We believe we should cooperate with all educational organizations active in revamping teacher education.

In determining which position seems wiser for Catholic education in the long run, we have to answer for ourselves these questions: "What is the aim of the National Council on Accreditation for Teacher Education?"

"Granted their objective, does the NCATE provide the best means to this end?" "What roles will allied organizations (those backing the NCATE) play in the teacher education field?" "Why are the chief state school officers, the state certification officers, the National School Boards Association, the National Commission on Teacher Education and Professional Standards, and the NEA interested in the success of this new movement?"

There are some who argue that because the NEA and some of the other groups just mentioned are so vitally interested in backing the NCATE, that in itself is sufficient reason for being skeptical of the New Council. I cannot go along with this conclusion; I submit, however, that the philosophical complexion of some of the forces backing the NCATE reminds one of the necessity of being cautious. All the more reason, I conclude, for being active *within* the movement so that our interests in teacher education can be safeguarded. It seems to me if Catholic education is to remain in the midstream of American education, we have no choice but to participate and to participate actively and intelligently. We have too much at stake in teacher education to remain aloof while others chart the future course of teacher preparation programs, certification standards, and accreditation criteria. The question is: Can we do ourselves more good ultimately by working from within, or by shouting protests from without?

We quite frankly face the fact that some of these organizations do not share our philosophy of education. They may even differ with us as to the role of certification in teacher education; they may even differ with us as to what constitutes the best preparation of a teacher. Be that as it may, the day is now upon us when a new pattern of teacher education is being developed. Leaders in the field of teacher education on the national level and elsewhere are quite aware that we have moved out of the normal school stage of teacher preparation; that the day of narrow certification requirements with emphasis on methodology courses is past; that the old type teacher's college program had many deficiencies; that the unwarranted accumulation of many so-called education courses lacking real intellectual content did more harm than good to teacher education.

There is a wholesome unrest stirring within many of the secular educators interested in improving teacher preparation and raising standards in the teaching profession. Many of these leaders are now insisting on a broad liberal education as basic in the preparation of a teacher. They are keenly aware that many of the old school, particularly in teacher's colleges, do not accept this new point of view. They are also aware of those on the other side of the issue, namely, those who believe that anyone with a liberal arts education can teach effectively.

Most of the leaders behind this new movement are not approaching the issue of how best to professionalize teaching with an ax to grind. They impress your speaker as sincerely interested in discovering adequate solutions to problems confronting the designers of tomorrow's pattern in teacher education. They want to find the best ways of raising standards and of developing improved programs for preparing teachers.

If we in Catholic education choose to let our parochial attitudes dominate our thinking, if we refrain from participating in the various encouraging movements in the field of teacher education, we will be depriving ourselves of an unparalleled opportunity for influencing the future of American education. Instead of viewing the present movement as a danger to the future of Catholic education, I rather look at the present state of unrest in teacher education as an unusual opportunity for infiltrating our educational con-

cepts into the whole fabric of teacher education in America. If we have anything of particular value to contribute to the improvement of teacher preparation in America, and I think we have, we now have the opportunity to come forward. Policies are currently being formed; criteria are being reshaped and developed. If we prefer to withhold our influence and our voice in this important movement, we are likely to be in a disadvantageous and unsatisfactory position later on once the policies are developed and the criteria determined.

It seems to me that the educational bodies behind this new movement are of sufficient strength to carry it forward regardless of whether we go along with this movement or not. In other words, it seems to me that we cannot block the movement. "If we can't lick them," as someone has said, then "let's join them." But I for one do not see why it is necessary to lick them. I believe they are willing to discuss our points of view in a fair manner.

All of us are interested in the quality of all our teachers. We are interested in the quality of education which will be given in all of the schools of America; consequently, our interest in the type of preparation which these future teachers of our future children will receive. We must not forget that 56 percent of our Catholic children are receiving their education at the hands of teachers in the public schools. We as Catholics, therefore, even though we maintain our own school system and have a right to prepare our own teachers as we best see fit, are likewise interested in this movement as it affects the teachers in our public schools.

There are some who complain that Catholic education is inadequately represented on the 21-member committee controlling the New Council—that we have only one representative, Sister Augustine of Alverno College; that we would always be a minority voice and that consequently, we would be merely wasting our time; that we would be outvoted on important issues in which we might have a different point of view. If we examine the past performance of accrediting organizations, we find that they do not determine their pattern of action according to a majority-minority vote; they function in accord with a general consensus of opinion; if a minority opinion is expressed on a contemplated policy, the policy is not adopted.

What lies ahead if we decide to withhold our cooperation from the New Council? Because of the serious shortage of teachers and the mounting avalanche of children confronting us, we would, without doubt, be able to continue as we are now doing for a number of years. But sooner or later would come the reckoning. The shortage of teachers will not block the new movement; if we look at the record of what has happened in the field of teacher education and certification, we find that during years of greatest teacher shortage, the greatest progress has been made in raising the standards of the teaching profession. It seems to me that the educational organizations backing the NCATE are sufficiently strong to put teeth into the policies which will be formulated (with or without benefit of our counsel).

Plans call for certification officers, chief state school officers, and state school boards to unite in a policy of giving preferential treatment to those teacher candidates who receive their preparation in institutions having the stamp of approval of the NCATE. Refusing to go along with the NCATE could in the long run handicap those who choose to obtain their teacher education in a Catholic institution. An aloof attitude could result in indirectly blackballing our teacher graduates. If we want to prepare more and

more of our young people for service in our public schools, as an unusually fruitful means of permeating American society, we must not lose sight of this consideration.

There are also some who have not made up their minds as to which policy is the wiser; they prefer to wait and see. Certainly, there is reason for adopting such an attitude. On the other hand, the present offers a peculiarly salutary opportunity for influencing policy in its initial stages. This past week, I had a rather lengthy session with Earl Armstrong, the new executive secretary of the NCATE. I asked him what he regarded as his main job for this first year. He stated that it consisted primarily of developing policy and of studying the criteria of the AACTE with a view toward their revision. This will be done, no doubt, by *ad hoc* committees to be appointed by the 21-member committee upon the recommendation of the executive secretary. It would be well if we could be in on this ground-floor operation.

I would not want to give the impression that the AACTE criteria, that current practices on the part of certification officers, or that the present certification requirements in the various states meet with our complete approval or are entirely satisfactory. The New Council aims at elevating teaching as a profession through the improvement of teacher preparation programs, certification requirements and practices. As a means to this end, new policies and criteria will be developed as a way of helping evaluate and upgrade teacher preparation.

We must not lose sight, however, of the fact that the state does have a right in education and that this right does extend to the certification of teachers. The state exists for the good of the citizens which compose it. Part of that good is connected with the quality of the teachers of the state. We would be in an awkward position, indeed, if we were to oppose the right of the state to certify teachers. In general, I believe that most certification officers have been quite understanding in certifying teachers in Catholic institutions. (There are a couple of states which prove to be the exception). Would we not encourage this understanding attitude by working along with our secular brethren in trying to solve the many problems that confront us in the field of teacher education?

Many leaders in the field of teacher education and professional standards are not concerned with the question of how much preparation should be given to the professional courses; they are rather interested in what type of program best produces a good teacher. What competencies characterize the good teacher? In approaching the problem from this point of view, we are more likely to steer clear of the traditional conflict between the professional-minded educator and those labeled the "liberal-arts-minded." In approaching the problem from this point of view, Earl Armstrong analyzed it this way: "The first thing that a competent teacher has to be is a well-educated, a liberally educated person. Secondly, we have to ask ourselves what is it that a teacher has to have over and above what a well-educated person has to have? And here, we come up with certain general professional specifics which characterize all teachers. A teacher has to understand the psychology of the learning process; a teacher has to understand how the child develops; a teacher has to understand how forces in society function; he must understand these things so clearly that he can illustrate them by many examples and thus lead the child to see them in their application to his own life. Thirdly, the teacher needs certain preparation in his specific field of teaching. If he is going to teach in high school, he has to understand the psychology of the adolescent. If he is going to teach science and mathematics, he must be well grounded in this subject matter. If he is going

to teach kindergarten, or adolescents, he needs certain specific preparation. It would seem, therefore, that a well prepared teacher is one who has a broad general education, certain general professional education, and finally, certain specific education which prepares him for his particular teaching field." I find nothing in this point of view with which to quarrel.

There is another question frequently asked by those who are not sure of this movement, namely, "How flexible will the new standards be once they are developed?" According to the opinions of NCATE leaders, an institution will be evaluated in the light of its objectives in teacher education. If an institution wants to experiment with a new type of program, there should be no reason why this institution should not be accredited. Some will object that the graduates of such a program will have difficulty being certified. If the present construction of the 21-member committee continues, there should be no serious difficulty in getting a more flexible interpretation of state requirements on the part of certification officers; not only that, there should be a wholesome development of more flexible requirements on the part of each state; there should be a greater recognition of those difficult-to-measure competencies and qualifications which distinguish the good teacher, the natural-born teacher, from the one less competent. There should be an elimination of such certification practices which require a good teacher to continue taking uninteresting courses merely to comply with certain certification requirements.

In summary, therefore, while many difficulties lie ahead in the development of this program, the possibilities for improving teacher preparation and certification seem to outweigh quite definitely the disadvantages. Consequently, I would urge active participation on the part of Catholic educators in every organization, committee, and group concerned with the raising of professional standards and the improvement of teacher education. On the school level this means an active interest in local TEPS committees. On the higher level it means an active participation in those organizations concerned with teacher education. On all levels it means getting in on the ground floor in a movement which on the one hand could develop into a source of many difficulties later on if we remain aloof, while on the other, offers us an unusual opportunity for influence and leadership in a most significant area of American education.

WHAT IS NEXT IN TEACHER EDUCATION

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As we consider "What is Next in Teacher Education," we naturally turn our thoughts to other years and recall those great Catholic educators like Bishop Thomas Conaty, Bishop James O'Dowd and Monsignor George Johnson. We are reminded of their power, their influence, their inspirations in contributing with other unnamed leaders to the flowering of Catholic education, which is now ours. Could those who have preceded us, the pioneer members of our religious communities have ever pictured the advancements which have taken place in the Catholic educational system of today? "The Church in America is as strong as the parochial school system" is no longer a trite saying; it has become a reality.

One is tempted to recall the history of the growth and development of the Catholic secondary school system from its isolated academy, or small parish high schools of the first quarter of a century to the opening of central high schools, and the organization of archdiocesan systems of education. Trained Catholic superintendents have unified and reorganized our schools in keeping with the needs of a different age and the demands of an ever changing social structure. The upgrading, improving, and strengthening of our secondary schools has definitely made remarkable strides during the last two decades. The professional training of our faculty and administrators have played no small part in giving to our Catholic people schools in which they take great pride, schools which their material sacrifices and continued devotion have made possible.

Yet, we are only on the dawn of a new era, which without a doubt will see Catholic education make even more noteworthy advancement and continue to give to our generations and future generations men and women steeped in Catholic thought and action who will take their place as leaders in a world that stands in wait of men and women of Christian character.

Whenever forces demand change; whenever pressures seem to be upon us to reconsider our present, we automatically and often unknowingly, resist. We are inclined to think at first we cannot meet these increasing requirements, especially in training teachers. Yet we do. Can you go back that far in your community when radical changes had to be made to comply with canon law to give to novices the proper spiritual formation? With the then crying teacher shortage, many thought it could not be done—but it was. Long since have those educators responsible for the two-year normal school which accompanied our novitiate training come to realize that the meager learning and methodology which was offered at that time could not possibly prepare teachers successfully and efficiently to guide and train students to meet here and now the complexities of modern life.

During these years of growth in Catholic education, and especially in teacher education, we have had leaders with vision who have worked with us and directed us to evaluate carefully our thinking and planning that we be not carried away with change. Three of the principles they stressed

influenced the type of Catholic educational system which is now ours. They were, first, "Do not ape the public schools." Yes, public schools have worth-while practices that we may apply to education, but these practices may be incorporated only if they are in keeping with our Catholic philosophy of education. Second, "Do not be carried away by frills and fads in education." Traditional education can adapt itself to the changing needs of society. Third, "Make Catholic schools more Catholic." And we have. Note the Catholic series of social studies, of literature, and the improved textbooks for the teaching of religion. All these have contributed effectively to the upgrading of Catholic education.

We must grow in a deepening appreciation of the profession to which we have completely dedicated our lives. Otherwise, we will not be able to meet the changes that are calling us now. Those of you who have already solved to some extent the problems I am about to consider, I hope will share your practices with us in the discussion period that follows, and to the others that are in the process of meeting the changes, I hope will come encouragement from our considerations and exchange of ideas.

REORGANIZATION OF SECONDARY TEACHING REQUIREMENTS

The training of our high school teachers is undergoing at this time reorganization at both the regional and the local levels. Without a doubt we live and teach in what might be considered one of the most critical periods in education—critical because of the problems that confront us; critical because of the continued and better evaluations of both the educational process and the educational product. No one is attacked and held more responsible for what is wrong in the schools today than those who train teachers. This is your concern today. What changes does this transitional period involve for those of you who are secondary teachers, and what are its implications to Catholic education are the questions I intend to try to answer.

The three most pressing problems confronting teacher education are: (1) the upgrading of the teacher profession by advocating an increase in the requirements for credentials; (2) the reorganization of accrediting agencies; and (3) the meeting of these demands in time when there is a critical shortage of qualified teachers.¹

NATIONAL COMMISSION ON TEACHER EDUCATION

The leadership for this program is under the direction of the National Commission on Teacher Education and Professional Standards. This powerful and effective organization, which was established in 1946, has commissions in every one of the forty-eight states. The membership has for its purpose in keeping with the democratic technique to include active members from every group: the teacher in the classroom, administrators, representatives of teacher education institutions, professional organizations, and the state departments of education.

Perhaps never in the history of education did more cooperative planning go into the preparing of teachers. It is a continuous process which involves the classroom teacher of experience, the beginning teacher, the administrator, and the college faculty responsible for teacher-training.²

Their purpose—the upgrading of the profession or the making a *profession of teaching*—is an ideal; one that we agree is most important; one that is a challenge; and one which we as Catholic educators dedicated to such a life will accept. They are confident that in working out the program with all those

concerned, they will give to our children better teachers, and the profession will reach a status which is needed if education is to be the influence desired. Every religious, every secondary teacher here plays an important part in making teaching a profession.

You must realize this program was organized and in operation before the present attacks on education came to the fore. So the commission does not have for its mission the rationalization of educational methods. Dismiss that idea from your mind.

To return for a moment to the power and the growth of this National Commission; just to show you its influence:

In 1940 only nine states required four years college as preparation for elementary teaching;

In 1946 fifteen states required four years college for the elementary teaching.

By 1953 twenty-seven states required four years college for the elementary teaching.³

Progress is apparently slow in requiring a four year college degree for every teacher in every state. Will it take another seven years to influence the other twenty-one states to enforce the completion of a college education before one can teach in an elementary school? This commission has been at least successful in enforcing minimum requirements in every state. Whether the completion of four years of college is a basic criterion for good teaching is another question.

With the increase in requirements has come an increase in salaries. Strange or perhaps not strange is the fact that teacher shortage is less acute, and there is less turnover in those areas where college graduation has been a long time requirement. Good salaries accompany the *college graduate* who enters the teaching profession.

The commission has not been as influential in increasing the requirements for secondary teachers. Whether it will or not is yet to be determined. Conscious of its power, I am confident, even with the shortage we are about to face the number of states asking for five year preparation will increase. At present only four states (Arizona, California, New York and Washington) demand a fifth year for a high school teacher. Two states, Washington and Indiana, will not issue a permanent certificate until a post-graduate year is completed. Courses can be completed while teaching.⁴ California has required four years for the elementary teacher and five years for the secondary teacher for over twenty years.

The requirements for administrators have been increased also.⁵ This is as it should be. Trained administrators provide better schools. Since this is not our immediate problem, I will omit the statistics. Many important and immediate problems are ours. Administrators will enter the picture further on.

This National Commission on Teacher Education and Professional Standards has hardly come to California. Four years before the commission came into existence, some educators seeing the handwriting on the wall, or, should I say, experiencing a "felt need," organized the California Council on Teacher Education.⁶ This council had the same purpose in mind, and has contributed greatly to our teacher education development. I have noted that those who have been active leaders in the formation and development of the policies of the California Council on Teacher Education are taking leadership in this National Commission. I refer especially to Dr. Lucien Kinney from Stanford

University, who gave the opening address at the first general session at Miami Beach, Florida, in June, when he spoke on "Teacher Certification: The Quest for New Bases." I would say that those policies and procedures that have been worked out democratically, if we could use the word, are becoming part of this commission. Just read through the reports and articles in the different issues of *The Journal of Teacher Education*, and you will note the contributions of those active in the California council.⁷

This is a very important factor, for if the National Commission carries out at every local level the policies of the California Council, Catholic educators will be represented and this fact is a concern to many. Some Catholic educators were invited to be charter members of the California Council, and had an opportunity to participate in the formation of the programs that followed. Every accredited Catholic college in California sends two delegates to the semi-annual meeting. Sisters and priests are active members of the different committees; committee meetings are held at Catholic colleges. The State Department of Education with the representatives of all other approved colleges in the state work together in what are called "grass root" study groups in different sections of the state in between the semi-annual meetings. Catholic college people are appointed to their executive committees, that is, the Planning Committee and the Board of Directors. They have come to know and appreciate better the place of Catholic education. I mention this because you will be or are part of those state commissions, organized by the National Commission on Teacher Education, and unless for some other reason, Catholic educators should have nothing to fear in the power of this group.

REGIONAL ACCREDITING AGENCIES

Now, I would like to consider with you the proposed policy for accreditation—for such is really the heart of the matter. All our immediate problems are involved in meeting accreditation standards, that is, our selective policies, our liberal arts program, our professional courses, and our practice teaching. The using of your schools for teacher training, the development of a strong corps of master teachers, the conducting of experimental studies, internship training, the recruitment program, are phases of this total teacher training program which should be of vital interest to you, our secondary teachers.

Accreditation—Self Evaluation. For many years all colleges in California have had to be accredited by the regional agency, and the State Department of Education. Visitations by committees varied in importance and approach. To offset the errors, in the fall of 1951 a Joint Committee was developed, made up of representatives of the Western State College Association and the State Department of Education, who drew up accrediting criteria.⁸ These criteria were brought to the California Council and every one concerned had an opportunity to suggest changes; and they did. A seminar at Stanford University under Dr. Kinney refined these schedules until they reached the present printed form.⁹ Several religious, doing graduate work, participated in their development. Nothing has contributed to the enrichment and development of our colleges like the self-evaluation these schedules require.¹⁰ They make a good two year faculty study in each department. You are ready for visitation when the committees arrive, and that is every five years. None of your national organizations could ask more. I feel confident that all Catholic colleges will welcome these procedures be your accrediting done by the national or regional group. Such strengthens Catholic college education everywhere, and that is what we want. Know your objectives, keep your objectives, follow your objectives in your program and let them be in keeping with the Catholic philosophy of education. This is what accrediting agencies want.

LIBERAL ARTS

The liberal arts program, which characterizes our Catholic college offerings, is really in vogue. Teacher training at the moment requires a general education background. You are acquainted with the many varied experimental programs which are being carried out. They tend to integrate the individual through more extensive courses in keeping with the particular objectives of each college as opposed to the separate two unit or credit hour courses. The college faculty must function as creative artists in bringing about desired learning, for the preparation of future teachers must be part of the total college program in a liberal arts college. Many of the goals and objectives set down by the National Commission are in keeping with the purpose of our liberal arts offerings. They are already part of our Catholic college program, and are as follows:

1. To understand the heritage of the ages as found in Western civilization.
2. To appreciate our cultural heritage as found in literature, art, music.
3. To understand the place of science and technology in man's continuing conquest of nature.
4. To understand social institutions and the place of family living.
5. To acquire knowledge and skills in directing the learning process.
6. To understand human nature, especially child development, found in our psychology and biology courses.¹¹

This liberal arts background accompanied by limited professional training develops those desired competencies expected in a teacher today.¹²

1. Satisfactory level of scholarship and intelligence.
2. High degree of emotional stability and flexibility.
3. High level of physical vigor and well being.
4. High degree of skill in using democratic procedures.
5. Satisfactory cultural level, revealing poise and personal grooming.
6. High level of understanding of the learning processes.
7. Ability to prepare appropriate materials.
8. Ability to teach reading at whatever level the teacher works and in whatever learning areas.
9. Ability to share experiences with children, colleagues, and parents.

Let us leave the schedules of self-evaluation. This brief picture will give you an idea of their value. We would like to consider other attitudes prevalent in the training of high school teachers, such as professional training.

PROFESSIONAL TRAINING

Professional Courses. But what is our thinking towards professional training or educational courses? Is there truth to Bestor's accusations? We have to look at this logically and objectively. This is where we as Catholic educators have an opportunity to carry on some very worth-while experimental work. Let us evaluate this problem of professional education, by posing questions and offering brief answers. You can challenge them later. Remember, though, the basic pattern of required studies gives us teachers trained in the liberal arts.

The achievement of certification at the professional level for teaching requires mainly two things: (1) four years of thorough college education in an institution that is fully capable of providing education of an university quality; (2) professional education that lifts the training in methods or skills beyond the level of the technician to the level of professional competence.¹³

Question One. Would a liberal arts education with certain majors be sufficient to give our students a good high school teacher?

Yes, if teachers were born not made. There are some people who naturally have the art of teaching. They, too, would be better teachers if they had a few *good* educational courses. Those are the alert minds that would acquire much through observation and working with a superior master teacher. They are rare. Not enough such individuals exist.

Question Two. Why are so many educational courses required? Are they for the secondary teachers?

Something is the matter with those programs that require units of work instead of areas of work. What we need are more teachers trained in broad major fields, rather than isolated major subjects. Less educational courses will then be required. Suggested courses are stated, but it is up to the individual college to incorporate these into as few courses as possible. Approved institutions are responsible for the training of good and efficient teachers within the framework of legal requirements. The cluster of broad problems and issues are intimately related to the certification process, yet certification is a mere formality based upon the recommendation of the accredited college. As Dr. Kinney stated in his report at Miami Beach,

. . . in this country we hold to the point of view that the colleges must be kept free from outside control, political or otherwise, and be held responsible for developing their own programs. It is the privilege and duty of each college to develop the program uniquely suited to its own student body, staff, resources, and aims. Only in this way can we have great institutions. It is appropriate to define, through standards for certification and accreditation, the product desired from the college programs. It is not appropriate to prescribe the pattern to produce it.¹⁴

Pressure forces exist in our state, and I am sure you have them in yours. One such group brought about the requirements of audio-visual education. Yet, we do not make our regular students take a course. We include it in our curriculum course, and offer no extra units. This is true of mental hygiene, and several other suggested areas that must be covered.¹⁵

Too, if this commission functions in your state according to the pattern we are following, college educators are members of the different committees that revise credential requirements, so you will have a voice. Before these proposed changes become legalized, they must be submitted to every interested group in the state.¹⁶ Revisions are again made in the light of these findings. It takes a few years, but what is time in such important matters! The typical procedure for revision of credential requirements is as follows:

1. Appointment of a representative state-wide committee by the Superintendent of Public Instruction consisting of school administrators, classroom teachers, and representatives from appropriate professional associations, teacher-education institutions, and the State Department of Education.
2. Assignment to the committee of the responsibility of establishing a factual basis for the revision of credential requirements by finding answers to these questions: (a) what are the relevant functions which the teachers perform in California public schools? (b) What qualifications (knowledge, skills, abilities, etc.) do teachers need to perform successfully the services authorized by the credential under study? (c) What training and/or experience most readily develops the kind of competences needed? (d) How can credential requirements be formulated to insure the development of the required degree of competence?

3. Dissemination throughout the state of the recommendations of the committee for evaluation, criticism, suggestions, and concurrence.

Question Three. Are not educational courses repetitious?

Yes, they can be and often are. They sometimes are as Lynd so gracefully labels them, "oceans of piffle." But they need *not be*, and they should not be in our Catholic colleges. This is where the evaluation schedules, or self-study are important. They bring faculty members of one department together. Thus they have an opportunity to draw lines of demarcation of what should be given and not given in certain courses. The educational courses, if well planned, should by the very nature of their content, contain the greatest means of developing the objective of the liberal arts program. If educational courses are added to the curriculum requirements, two units at a time without any thought of their inter-relationship, certainly they will be repetitious. If you find faculty members who will not meet the necessary change, of course you will find repetition. Not to delay on the question, which is a "burning one," and yet to assure some positive thinking, I would say every Catholic educator could prevent this accusation from being made of his department if he:

1. Had a sufficient faculty with doctoral training, who could bring to class the studies, experiments, and findings in that phase of education in which each was teaching. Such teachers do not follow a textbook or require a class to follow a book, but they direct their students to the best research.
2. Demanded a syllabus with extended bibliographies as guides for his students; saw that the Catholic philosophy of education was incorporated into the teaching.
3. Insisted, if possible, that faculty were trained in different graduate schools; many schools of thought enrich experiences.
4. Made constructive follow-up surveys of students that have completed training. This would have to be done with care, as findings contradict findings.
5. Conducted seminars, especially in philosophy and psychology. Greater depth could be developed. The type of approach and the purpose of seminars provide experience in learning.

The educational professor who brings a broad liberal arts background to his courses should have acquired an integrated mind that could easily point out relationships to other fields and especially to the needs of teachers in directing minds in contemporary society.

Question Four. What courses should be included in pre-service training and what courses should be included in in-service training?

This is a problem. And it will take much research to answer it. The type of research that will be of any real value should best be done in those religious communities having colleges with education departments. Courses that are theoretical have little value to the beginning student teacher. Think as you may, our students bring pragmatic minds to class. They want "know-hows." Theory must be immediately related to practice in the educational courses. That is why field work and observation must accompany so many of our courses if they are to be meaningful. This is the phase that needs much re-thinking and definite related planning." Students need direction in observation and participation. More master teachers on every level are necessary. Group conferences must accompany this program. Well worked out sequence of courses will enrich future teacher experiences. Through this provision for

laboratory experiences accompanied by an internship program we can better meet demands in this period of teacher shortage. These laboratory experiences should provide learning which would develop:

1. Skills in working with children, such as: achieving rapport with children, securing self-discipline in the classroom, motivating the learning of school subjects, leading discussions of children, securing participation of children in group life, diagnosing behavior symptoms, stimulating children's interest and curiosity.
2. Understanding of children with unusual quantities of behavior difficulties and alertness to special behavior problems beyond the reach of the classroom setting which should be referred to other agencies in the community.
3. Understanding of children who have normal behavior patterns and knowledge of how to solve childhood behavior disturbances when principles of growth and development seem to point the way.
4. Appreciation of the worth of each pupil.

Bestor in his condemnation of modern education courses claims that we have crippled teachers, so that they cannot go on their own. They need to read a book or take a course to learn how to open a window. I fear where too many education courses are required, especially in the elementary field, we do not develop the confidence necessary so that new teachers can rise to the occasion without assistance. The liberal arts training makes you free and thus gives you the necessary confidence. That is why the young women graduates of our Catholic liberal arts colleges are preferred today by so many public school administrators. Sometimes when one hears the stupid experiences suggested for future teachers, one questions whether these educators realize that these young people ever lived before they enrolled for teacher training, that they ever had participated in cocurricular activities, that they themselves ever had a first day at school. Instead of going along with these advocated ideas we as Catholic educators in reorganizing our own high school programs can do much to shorten our present training period, enrich the program, and thus give us more superior teachers. These are suggestions we might consider:

1. Know what makes a good teacher. Follow some of the suggested competencies that have been prepared through experimental studies. Or, make up your own list of competencies built upon the objectives of Catholic education. Evaluate your entire program frequently with your training teachers to see how you are reaching the desired goals.
2. Assign for the training of secondary teachers those high schools with the physical facilities that make possible observation, participation, and practice teaching. Even establish a year internship program. This program should be planned with your college faculty, principal, and master teachers. See that student teachers have the type of laboratory or field experiences that assist in development of a superior teacher. Cooperative planning and evaluating is essential. This is a long time program and will answer many of our problems. It is in line with the experiments being carried out with Ford Foundation funds¹⁸ throughout the country.
3. Educate, train, and develop master teachers in every religious community.¹⁹ The day of the supervisor is over. We are not advocating the non-teaching supervisor, but the master teacher who works with groups of teachers. This is the hour of directors of programs, who work with community coordinators in different fields. This is the weakest link,

yet the greatest need in our secondary program. Just the acceptance of the idea with the realization of its possibilities will give to Catholic secondary education a larger number of educational leaders. Do not just appoint such teachers if you follow or plan to follow this or a comparable program; educate them. Give them at least a good master's degree training.²⁰

Three other facets of professional training which are very closely related to what has been said, must be considered: (1) The granting of novitiate credits; (2) The offering of theological courses; (3) The educating of administrators.

Novitiate Credits. The novitiate is for spiritual formation and that is *all* important. Credit should not be expected. Should you think otherwise because you require a year's training for postulants and a year following the canonical novitiate before taking vows, then follow the same program required for colleges. No watered down courses should be allowed. The granting of two units for reading in the refectory will not meet these suggestions. Teachers with the same training as on your college faculty should teach these young women. We owe them the best. The young girls who come to our novitiate today are the product of our schools and they, too, want the best. They are to train our future students. The philosophy and theology offered in the novitiate should be comparable to that required in our colleges. Credit could then be given for these courses. The same tests required for admission to college should be required of the young religious. They should later be able to take our sophomore comprehensives and graduate record examinations. Such programs can be worked out with even less loss of time both in communities having accredited colleges and with communities which want approval of novitiate training programs from accredited colleges. There must be agreement among all colleges—no shopping around should be tolerated. Dioceses need uniform policies approved by diocesan superintendents. A well planned coordinated program as found in many colleges would upgrade and even shorten the granting of degrees to our young sisters. Remember, too, many of the competencies demanded of teachers belong to religious by the very nature of their novitiate training, so we would not have to spend time in developing them in professional courses.

Theology Courses. If the sisters followed the same courses in philosophy and theology required for graduation of lay students, they should have a rich background. High school teachers need more courses. This is where diocesan superintendents could require teachers' certificates in theology for secondary teachers as the state requires certificates for secular subjects. Many programs of a superior type are being offered throughout the country. Are enough high school teachers taking advantage? They should be required to enroll as part of their in-service training.

Educated Administrators. Perhaps this is our greatest weakness. You know the problems involved and I will not enumerate them. But we have arrived in Catholic education where those directing our schools or any other phase of educational work must have advanced training according to the needs of their responsibility, not to just the accumulating of college units. Our schools will never be able effectively to cope with the complexity of modern life until we have more administrators who are trained leaders and know how to direct the in-service training of their faculties. This is an imperative need. In-service training is where educational leaders will concentrate their efforts for the next five years.

Since priests are becoming more and more active in our schools, this training in the administrative field must be required of them. If they have edu-

cational courses in the seminary, which would be a very fine idea that they might understand to some degree the demands being made on the teachers, let these courses be of the same stature as in any other college. If they are to administer our high schools, then they should take graduate work in education after ordination.

Recruitment Programs. Now I have come to what might be considered the topic of the moment—recruitment of graduates to meet the critical shortage of teachers. Here, too, I think Catholic educators can do more than our co-workers in public schools. This is an apostolate that will pay dividends in many ways if we as college teachers plan our programs with our high school religious. To state the problem, we face approximately one million additional pupils who will enroll each year in the classrooms of the United States until 1960. We will need to take care of this enrollment—our colleges must provide 25,000 to 30,000 trained teachers; taxpayers must erect the same number of classrooms. This does not take care of the teachers needed to replace those who will withdraw from the profession, retire, or die. By 1960 the total enrollment in the high school will have doubled the enrollment of 1950. For the next 15 to 20 years the continuing increasing enrollments will challenge the best thinking and planning of our educational leaders.

Now to help alleviate this shortage and attract young people to the profession, I will develop briefly a few possibilities. First, before I do, you must recall that it is a proven fact that good teacher preparation programs enroll more students, that states where requirements are high have the better salaries, and in those sections of the country where requirements are high and salaries above average, there is less turnover within the profession.²¹

Further, it is both desirable and necessary that the teaching profession upgrade itself. Constant and continuous re-evaluation is necessary so that the profession can take the initiative in holding its own members to high professional, ethical, and moral standards, and in screening those who are incompetent from its membership.

The dignity and welfare of the teaching profession rest within each of its members—with the feeling, the attitude, and the point of view concerning himself and his work. These count most in finding and educating the teachers of tomorrow and in making teaching a profession today.²²

Surveys have shown that young enthusiastic devoted teachers, who have not become bitter or cynical with the years, have been responsible for attracting young people to the teaching profession within the public school system. Good teachers inspire idealistic youth to follow them either as public school teachers or religious, for youth is idealistic and desires to serve. Our growing communities must of necessity place their well prepared young religious in high school today. They do not always "come up through the grades." With direction these young religious can do more than others to interest our young women in the great apostolate of education, for youth attracts youth. Let us capitalize on this factor. Do not worry about immaturity of young religious. That should not be a problem, for the training programs previously described are bound to develop a spiritual and intellectual maturity that should not be tarnished by emotional immaturity.

Again, recruitment needs "high power" organization, not just casual chance suggestions. Colleges could invite seniors to visit their public schools used as training schools; faculty members and successful young teachers could talk to high school students; attractive brochures could be printed and distributed.

High school clubs comparable to PTA which are so successful could be organized and will be where real leadership with initiative is available. Scholarships could be offered. Many of the techniques used for encouraging religious vocations could be utilized. Without a doubt the choice of the teaching profession is only the first step to choosing the religious life. This is the experience that some students need to have to realize that God is calling them to a higher life. Some of these things are being done in an indifferent or passive manner, but what is needed is a consistent program with long time planning.

Public Relations. What does this mean to our schools? In this era of such unbiased attacks on public education we must develop a cautiousness that none of our faculty will become involved with parents who are making comparisons between the two educational systems. And this can easily become an issue. Too, faculty meetings should be devoted to the consideration of some of the misconceptions found in educational terminology such as the three R's, the fundamentals, progressive education, pragmatism, authority, discipline, democracy, social studies, moral and spiritual values, and innumerable other words that are thrown around in this age of "words" rather than ideas. Clarification on our part would eliminate the prejudices that other educators believe. Active participation in comparable organizations such as the English Association, the Mathematics and Science Association, build up better spirit and real understanding more than anything else. We are making great strides in this regard. Another phase of education that will make Catholic educators better understood is with our immediate public—the parent. Many forms of parent-teacher conferences are now replacing the Mothers' Club and the PTA, which are really "money-raising organizations."

Evenings when parents are invited to discussions giving the philosophy behind Catholic education termed in their language or an explanation of why and what you expect in home work, or discussions on how to understand the adolescent, or the grading policies, cocurricular activities, and school regulations would bring parents closer to our educational system. Their sacrifices have made Catholic education possible and they love to be able to meet and work with our teaching religious for whom they have such great respect and appreciation.

These are some of the challenges which are ours in making teaching a profession. Never did we have such potentialities to realize them. What a glorious heritage we can leave to those who follow us. Even greater horizons will be theirs, for the future of the Church in America continues to remain in the hands of the teaching religious who form the minds and hearts of our youth. Catholic education has truly come of age.

1. See *The Certification of Teachers*, Official Report of the Miami Beach Conference, June 24-27, 1953.
2. Lucien B. Kinney, "Teacher Certification—The Quest for New Bases," *The Certification of Teachers Report, 1953*, p.21.
3. T. M. Stinnett, "Current Practices and Issues," *op. cit.* p.6.
4. Ralph W. McDonald, "The Certification of Teachers," *op. cit.*, pp.36-37.
5. *Ibid.*, p.7.
6. *Ibid.*, p.7.
7. James C. Stone, "What's Happening in Teacher Education?" *The Journal of Teacher Education*, June, 1953, p.155.
8. *The Journal of Teacher Education*, September, 1950, to March, 1954.

9. James C. Stone, "What's Happening in Teacher Education?" *The Journal of Teacher Education*, June, 1953, p.155. Rev. Hugh M. Duce, S.J., Province Director of Education, is a member of this Joint Committee of seven who drew up the evaluative criteria, or schedules, as they are called.
10. *Ibid*, p.156. These schedules which were developed cooperatively are serving as a guide to the other states. They are to be used in an experimental approach for the next three years in evaluating the accredited colleges in California.
11. Copies of these schedules can be secured from the California Teachers Association, 610 Sutter Street, San Francisco, California.
12. Francis S. Chase, "Next Steps in the Improvement of Teacher Education," *op. cit.*, June, 1953, p.87.
13. R. E. Jagers, "Teacher Certification and the Professionalization of Teaching," *op. cit.*, June 1953 Report, pp. 58 and 59. Taken from Lucien B. Kinney's Report published by the California Teacher Association (San Francisco). *The Measurement of a Good Teacher*.
14. *Ibid.*, "Measurement of a Good Teacher is Explained," p.13.
15. Ralph McDonald, *op. cit.*, p.35.
16. Kinney, *op. cit.*, p.16.
17. A survey of some of the general education programs is to be found in *The Journal of Teacher Education*, June, 1953, pp. 122-124; also a survey of some of the better practices in the cooperative development of teacher education and certification, pp. 114-117.
18. The *Newsletter* of the Cooperative Bureau for Teachers (January, 1954) records many of the Ford Foundation's experiments on teacher education which are concerned with liberal education programs and internship programs. They include:
 - The Harrard Programs for Teacher Education
 - The University of Louisville Pilot Study
 - The Cornell Experiment in Teacher Education
 - The Master of Arts Program at Wesleyan University
 - The Master of Arts in Teaching Program at Peabody
 - Internship at the University of Minnesota
 - Internship at the Dartmouth College
 These are excellent guides for experimental programs to be carried out by Catholic colleges and universities.
19. An excellent description of the principles and practices underlying an effective program of teacher education is to be found in *The Journal of Teacher Education*, September, 1953, pp. 228-229. This guide would be ideal for any training school or college desiring to evaluate its teacher training program and facilities.
20. James C. Stone, "Certification for Public School Service," *California Research Bulletin*, No. 64, C.S.A., May, 1953, pp. 17-18.
21. Lucien B. Kinney, "A Great Profession Comes of Age," published by Commission on Teacher Education and Professional Standards, Bulletin No. 2, 1953 (CTA), p.7.
22. Helen Heffernan, Report from a Committee on "Growth and Development in Teacher Education."

THE COMMUNITY SUPERVISOR LOOKS AT RELIGIOUS TEACHER EDUCATION WITH REFERENCE TO THE NATIONAL COMMISSION ON TEACHER EDUCATION AND PROFESSIONAL STANDARDS

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When I look at the trends that are before us in the education of teachers, I am confused and somewhat at a loss concerning what to say. First, it is impossible to predict what the additional requirements will be in the education of teachers, and secondly, how far they will coincide with, or diverge from, the true aims and objectives of a good training program. I have attended regional and national meetings of the Commission on Teacher Education and Professional Standards, and I came away with vague notions concerning the future possibilities in teacher education. I have also read much of the current literature on the question, and two things were always clear: first, that the Commission aims to raise the level of the teaching profession; secondly, that it wishes to be a service organization for all types of schools and to help those schools become better. Both of these aims are most commendable.

The program we shall get for the training of teachers will emanate from the philosophy of education to which the Commission subscribes. If it is loyal to our American tradition and conforms to the ideals set down in our founding document, the Declaration of Independence, we must get a program consistent with the Christian philosophy of life perpetuated in America by our traditional practice in education. Only under these conditions can all types of good schools hope to gain the recognition, encouragement, and protection which official approval from an accrediting agency brings. Right here, however, is where our feelings of trepidation set in. Many of the large and influential institutions of learning and teacher education are impregnated with principles of secularism, technical efficiency, and professional proficiency, while they neglect the cultural, spiritual, and moral values in education. The teachers they have trained too frequently share these narrow aims, and they are the leaders in educational policies today. Under these conditions we are apt to get standards which will be injurious to our time-honored practice in education.

We are vitally interested in the best teacher-training program that human ingenuity can devise. We want to provide the most competent and proficient teachers for our schools, but we cannot do so by following a program which is deficient because it does not take into consideration the true nature of man and does not apply the processes by which he is really educated; which overemphasizes the material aspect of his being to the neglect of the cultural, intellectual, moral, and spiritual needs.

It is not my purpose to outline what we know to be a good program for the education of teachers. Suffice it to say that teachers must cultivate within themselves a high degree of learning with its natural complement, the ability to teach. A good teacher is an artist with an artist's ability to work on raw material; that is, to work with children whose faculties of body and mind are undeveloped, but have great capacities for the acquisition of

knowledge and unlimited powers of analysis and synthesis in the problems of life when properly cultivated according to the eternal principles of true wisdom. The child is not merely an organism to be taught a few tricks according to a common pattern by which it will grope its way through life, but a human being traveling intelligently and courageously through the complicated labyrinth of life, who, by cooperation with the Grace of God, is destined to arrive at his heavenly home when this earthly life is finished. To do all this, the teacher in our Catholic schools must have the skill of an artist and the zeal of an apostle. Every teacher education program which disturbs this order of values, or even detracts from it, is not acceptable to us.

This brings me to the very crux of the problem in teacher education. Among educators today the thought is frequently expressed that teacher training is at the crossroads. There are many reasons for this. In the first place, the secular philosophy of education which prevails in many of the schools of learning that train teachers is one of the causes for this confusion. As was mentioned above, man is considered merely an automaton to be taught a few tricks by which he is expected to pick his way through life. The real nature of man, with his unique powers of intellection and volition, is almost entirely neglected. These powers of soul are cultivated and strengthened by a deliberate effort at exercising them in the real and profitable branches of knowledge. Because some schools do not develop the mental faculties of youth through self-activity, they are being severely criticized, and the teachers receive a large share of the blame.

Another reason for teacher education's being at the crossroads today is the rising tide of delinquency among youth. I do not imply by this observation that the schools alone are responsible for all the juvenile delinquency, but this condition among youth takes us right back to the nature of man and brings into clear focus the disordered state of his nature disturbed by original sin. It is the aim of every good education to reestablish, as far as possible, the original order and harmony among the powers of man; to attempt to do this, sound principles of morality and spiritual values must be taught on all levels of instruction. The framers of policy for the public schools want spiritual and moral values (and such values must be taught if the program is to be complete), but they do not know how to get them into the schools. On these vital issues much confusion prevails in the minds of those who are in the position to determine policy in education. A long time will pass before the confusion concerning moral and spiritual values to be taught in the public schools is dissipated.

A third reason for saying that teacher education is at the crossroads comes from the rapidly increasing school population and the insufficient supply of teachers. The children are here. They must go to school, and teachers must be supplied to instruct them. Some persons choose teaching because of the service they can thereby render to humanity. There are others who attempt teaching because of the personal gratification they expect to find in the work, and also for the financial compensation they may derive from it. However, personal satisfaction in teaching is difficult to realize because of the nature of the work, and the salary is neither commensurate with the effort entailed, nor equal to that received in other occupations. These conditions keep many good teachers out of the classrooms in favor of more remunerative occupations. It is thought by many leaders in education, therefore, that by raising the standards of the teaching profession the job will be done better, and the salaries will rise to the level of those in the other professions. There is no objection to better financial compensation to

the teacher in his noble profession; neither is there opposition to the best standards that can be devised; but the teacher-education program must be consistent with what is right and true, for without right standards no amount of money can produce enough good teachers for America's schools.

And the last reason I shall give for teacher education's being at the cross-roads is the pressure exerted by "minority groups" in the making of policy for the certification of teachers and the accreditation of schools. In one of the meetings I attended, reference was made to the "dictatorship of minorities." No particular group was mentioned, and I was unable to get a clear statement on the matter; but I wonder whether or not the Catholic school system may have been in the mind of the speaker as one of those groups. Let me say very clearly that the Catholic school system has no intention of imposing its way in education on other systems, and never will do so. However, leaders in Catholic education have pointed out deficiencies in educational policy, in no unmistakable terms, to protect America's schools from the secularism and anti-intellectualism which threaten them. Such forthright speaking is the right and the duty of every citizen of the United States.

I am in hopeful anticipation of seeing a wholesome trend in the policy-making Commission for Teacher Education and Professional Standards in which it will officially recognize the diversity in education in America, and by which it will be a service organization with the noble purpose of helping all schools, both public and private, become better. With such a policy we are in accord, and we shall contribute our share of cooperation to it. However, since we do not stand for the same ideals in education, it can happen that a program of teacher education may be set up which will be detrimental to our Catholic schools, and which will tend to eliminate them from official approval by the state school officers.

This brings me to the very heart of the problem: The community supervisor looks at teacher education and professional standards with all their implications. In addressing myself to this task, I ask myself two questions: first, "Why do we want to meet the standards of teacher education and gain accreditation for our Catholic schools?" and secondly, "What should be our course of action should the standards become injurious to our philosophy of education?"

In answer to the first question: "Why do we want our schools accredited?" I wish to make the following observations:

1. The Catholic school always has been and always will be an integral part of the American way in education, and it must be officially recognized by the accrediting agencies. The approval must be genuine, not merely a halfhearted toleration.

2. By being accredited the Catholic school is in a better position to do its task of teaching youth, and to bring its wholesome influence in American education. The very composition and continued existence of our nation needs this influence in education.

3. The Catholic school is *not* divisive, as is sometimes stated by those who do not know what it is and what it stands for. It does not create dissension and discord in American life and education. It strives to bring together what secularism puts asunder, namely, religion and learning, God and man. The Catholic school stands for the right order of values. It does not strive to destroy those schools which do not conform to the Christian philosophy of education, but it endeavors to correct them. It can render this service best to American education when its own schools are officially recognized by the accrediting agency.

4. The Catholic school serves about 10% of all the school children in this country, and has the same task to do that every other good school does; that is, work for the perpetuation of the American heritage through the Christian education of youth. It will attain this end more surely by being an official part of the unique way in education in the United States through accreditation.

5. The Catholic school is universally recognized as a good school. Proof thereof is seen in that it has not been subjected to untoward criticism by the public.

6. In so far as accrediting standards have been consistent with what is right and true, and the Catholic schools have endeavored to meet them, they have profited much by doing so. Many teaching congregations have been forced to give their teachers a more complete education and professional training. Teaching conditions in the classrooms have improved; for example, class groups have been limited to the approved number of pupils, and the hours of teaching reduced to the number commonly accepted by school people. In many cases, too, the school plant has been improved to meet good standards. I believe it is correct to say that our Catholic schools are better because they endeavored to meet the requirements of accreditation.

7. Accreditation gives legal existence to a school and permits it to do its work with official approval and protection. About 50% of the states require authorization by charter, license, or certificate to establish and maintain nonprofit, nonpublic schools. Such legislation is necessary to guarantee quality, thus protecting the student and the public from inferior or fraudulent schools. Wherever a Catholic school is located, it should have the bona fide certificate of approval which prevails in that place.

I have given some reasons why our Catholic schools should be approved by the accrediting agencies. Since the Catholic school must go all the way in the education of youth, and since we may get conditions in a teacher-training program and new standards for accreditation which we cannot meet without serious detriment to our schools, I ask the second question: "What should be our course of action if the new standards are injurious to our way in education?" I do not know the complete answers to the difficulties which may arise. I believe that each may be solved by a sincere discussion of the problem by all parties concerned on the local level. However, here are some recommendations:

1. The religious teaching congregations should give all their teachers a good education—that is, a liberal education—before they are assigned to the classrooms. A good education for every teacher is the heart of the problem to raise the standards of the teaching profession. Without the acquisition of real and profitable knowledge and its natural complement, the ability to think correctly, it is impossible to teach well.

The number of semester hours in the professional courses in the department of education is no criterion of one's ability to teach well. Theoretically, this raises the standard of the profession, but it does not necessarily improve the process of teaching youth. At this point let me cite the case of a teacher from a state normal school who presented a wonderful record from the professional point of view—56 semester hours in education—but did not know the commonly used multiplication tables. It seems to me that it will be in the area of the professional training that we will run into most difficulties with the new teacher-education standards.

2. Permit only competent and proficient teachers in the classrooms of our Catholic schools. Competence is not determined by the standards of the

teacher-training institutions alone, but by the actual observance of the act of teaching by the supervisor. The Commission on Teacher Education and Professional Standards expects to devise some instrument by which competent and proficient teachers may be discovered; but there are so many variable and intangible factors involved in teaching youth, that a long time will pass before a reliable testing device will be fabricated.

3. See to it that our Catholic schools are good schools from every point of view; that they continue to impress the public favorably by the teaching job that they do. Parents want their children taught the fundamentals of real and profitable knowledge, and they are in the best position to know how and what is done at school by the comments made in the home by their children. The proof of a good school is seen in what it actually does for children, not in the diploma of accreditation which hangs in the principal's office.

4. The members of the teaching congregations are in education solely for the good they can do for the children of America. They solemnly pledged themselves to this work for life; they expect no personal financial compensation for it. These factors make the Catholic school what it is. The unselfish devotedness to education of the religious teachers is often lost sight of by those who would find fault with the Catholic school. Unreserved dedication to the profession is an almost indispensable requisite. I do not mean to substitute devotedness to teaching for competency; but with both of these qualities combined, a high degree of proficiency will be found in the teacher.

5. Accreditation, in itself, is not sufficient proof of a good school any more than a certificate from a normal school is proof of a good teacher. When accreditation becomes an end in itself, it renders a distinct disservice to the school and to its pupils. Frequently it happens that pupils holding a diploma from an accredited school, by the very fact believe themselves enlightened. To make matters worse for them, they are admitted to schools of higher learning on the merits of a transcript from an accredited school, while actually they are not capable of doing, with success, the tasks of higher learning.

6. In the training program for the teachers in our schools, the Catholic philosophy of education must exercise the central place of influence. Our teachers must also be informed concerning other theories and practices in education, but they cannot waste a lot of time following a standard which requires that teachers be immersed for many hours in the Deweyite intellectual chaos before they are considered fit to indoctrinate the youth of America. I am willing to jeopardize accreditation rather than subject our Catholic school teachers to the rising tide of secularism and anti-intellectualism in American education.

7. The burden of keeping the standards within the limits of what is right and true, and of providing the proper professional education for teachers in the Catholic schools, rests with the Catholic colleges and their departments of education. On the other hand, teachers educated in the Catholic colleges will contribute much to advance the cause of teacher training by making the Catholic schools all that they should be for the youth of America: centers of learning and virtue, and shrines of devotion, dedicated to the love of God and service to humanity.

8. Let us keep ourselves informed on the trends in teacher education; let us keep faith with the National Commission on Teacher Education and Professional Standards and the local departments thereof. Let us take an active part in their meetings, and make our position in education very clear

to them. Let us get all the inspiration we can from them to make our schools better. In our turn, let us use every opportunity to help the public schools become better. The Catholic schools and the public schools are working for young America, and they will do their job best by working together. On the local levels this harmony very often prevails. On the level of policy making and consequent standards for accrediting schools, the aim should be, not the obliteration of all differences, but unity in diversity. Unity amid diversity has been the source of glory and strength for America from the very beginning. Let us have that policy in American education.

NEEDS OF PUPILS

(Chairman: Sister M. Hyacinth, O.S.F., Alvernia High School, Chicago, Ill.)

THE NEED FOR DEVELOPING IN THE PUPIL AN AWARENESS OF HIS ROLE IN THE MYSTICAL BODY

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A group of men sat in the smoker of a pullman as the train wormed its way through the outskirts of one of our larger industrial cities. The view was ugly and depressing. The tenements were filthy and crowded, hardly as comfortable as one of the barns in which the cattle were stabled just a few miles beyond the approaches of the city. One of the men in the smoker couldn't stand it any longer. He reached over abruptly and pulled down the shade, as though hoping to blot out even the memory of the unpleasant scene.

"Why did you do that?" one of his companions asked.

"Well, I just can't stand to look at all that misery and suffering. It depresses me," he said. "And besides, there's nothing that I can do about it."

"But there is something that you can do about it," the other gentleman replied. "You can at least keep the shade up." The doctrine of the Mystical Body will awaken in our students an awareness of the social reality of the human race. It should put them in touch with the stark reality of the present-day world. A Christian cannot live in isolation. The first step to saving the world is to know the world.

A Christian, if he is faithful to his vocation, cannot be an "eye shutter." He must be a witness to the truth, the truth about God and the truth about man, even the truth about man's misery and infidelity. "As my Father sent me, I also send you," Christ told the apostles. God the Father did not send Christ to embrace merely the beautiful aspects of life, but also the sordid side of man, his suffering and misery. He came for the lost sheep of Israel; He came to give sight to the blind, to cleanse the rotting flesh of the lepers, to bring the dead back to life; He came to preach the Gospel to the poor. By association with the disinherited and the despised, the orphaned and diseased members of mankind, He bore witness to the stark reality of sin and the effects of sin. By suffering a cruel persecution, by enduring injustice to the point of torture and death, He redeemed mankind. Christ bore witness and He promised His Apostles that they would have to bear witness in the same way. They could not afford to be eye shutters. They had to face up to the reality of human misery by carrying that human burden around with them in order to redeem the world. "I have come to cast fire on the earth; I am not come to bring peace but the sword." These are fighting words; they are Christian words.

The Christian witness is called to testify in behalf of the truth at every turn. He must be ready to choose between reality and falsehood, between

being and non-being. If he does not choose, he does not bear testimony: he is not in line with the Gospel, he is not in line with Christ. The moment he chooses, he puts himself in opposition to the prevalent ideas, the common beliefs, the accepted maxims, the vested interests. Speak out the Christian truth on the dignity of the human person, be he Jew or Gentile, white or black, and you stir up feelings, prejudices, you set the daughter-in-law against the mother-in-law, you set the son against the father. "If they have persecuted me, they shall also persecute you. If the world hates you, know you that it hath hated me before."

The doctrine of the Mystical Body demands that we share with mankind its unhappiness, its insecurity, its misery. Are our students made sufficiently aware of their stake in the fate of the human race—that part of the human race for which God makes the present generation of students responsible?

To give testimony to the Christian truth is not easy. It requires not an occasional platitude, not a superficial gesture in the direction of truth. It requires what few people are willing to give—a total giving, a total surrender to the reality that is God and God's world. "Thou shalt love the Lord thy God with thy whole soul, thy whole mind, thy whole will, and all thy strength. Thou shalt love thy neighbor as thyself." This is an exacting, all embracing, unequivocal surrender of self in favor of the great realities of life, the great values of life. To translate this into twentieth century language, it does not mean nailing the crucifix on the wall as an ornament, but bleeding with the people who are denied adequate housing, fair and equal opportunity to earn a living, a fair chance before the courts. Do these agonizing realities make us suffer, make us blush and make us fighting mad till we do something about it? Are we willing to join the picket lines of those who are trying to shame the world into doing something about it? If we would resemble Christ, we must resemble Him in the great drama of His life, His passion and death. He is daily betrayed and falsely accused and deprived of a fair trial and tortured and beaten into the dust in the persons of the underprivileged, in the persons of the segregated, discriminated peoples. And we do not have to go to China or Africa to see this happen. We need only visit our city slums. "Greater love no man has than that he give his life for his friend." While Christ is talking about giving one's life, we are afraid that property values might go down, that our social standing might suffer, that feelings might be hurt. In Roman times, in the time of St. Paul, two-thirds of the population were slaves, and I am sure that St. Paul felt powerless to uproot the institution of slavery, but he did strike that institution the death blow when he asked the slave owner Philemon to take his runaway slave back as a brother.

Christianity demands that we face up to the realities, that we be witnesses to the truth of universal brotherhood; and, therefore, that we suffer because our brother suffers when he is not given the equal opportunity to which he has the right. If our good Catholics on the south side of Chicago, or in any of our cities, merely shared their neighborhoods, not to mention their roofs, with their segregated brethren, the housing problem would be improved overnight. The explosive area of tension would be turned into a haven of peace and order. Is Christianity to be found only in Friendship House? Their mission is the Christian mission: they are witnesses to the truth of Christ. Love your neighbor, be a friend, whoever he might be—a negro, a Mexican, a Communist.

The doctrine of the Mystical Body could and should be a powerful motive force to help bring the best out of our students. Generosity is a natural

quality of youth. The fact of our responsibility as a brother of Christ to the great needs of humanity would provide a powerful stimulation to heroic deeds.

What are the arms of a Christian? They are neither ruse nor rudeness. The arm of the Christian is the sword of the spirit, the sword of truth. The Christian cannot afford to conform, to stay on the sidelines, to offer passive acceptance when the truth of Christianity is at stake. And the Christian Gospel is denied when we refuse to *assume our responsibilities as a brother of Christ*, when we stare injustice in the face without raising a voice or lifting a finger, when we shirk combat and redress. "Blessed are the poor in spirit" was said of those who have liberated themselves from the burdens of privilege, possessions and security when misery is stalking in the streets or lurking in the alleys. "Blessed are those who hunger and thirst after justice" was said of him who finds his true place next to his neighbor, who makes room for his neighbor, who brings him into his close association, who makes the world advance along with him. The free man can stretch his hands out to all men and enhance their dignity by his friendly embrace. The greatness of the Christian consists in that he loves the truth to the point of living it. "By this shall all men know that you are my disciples, if you have love one for another."

The tragedy of our day is that the world is full of "nice" Christians, comfortable Christians, possessive Christians, conforming Christians, more preoccupied with keeping than with giving, more with holding on to the past than with hoping for the future. Christianity has lost its fire, its soul, its real meaning as the Gospel of love which is never tired of proclaiming to the world the great dignity of each son of God. The treason that the Christians have committed with respect to the Christian truth is not a treason that will inspire hate or fear, but a treason that has cut the heart out of the act—the total gift.

"Thou shalt love the Lord thy God with thy whole mind, and soul and strength." There are lots of Catholics who would not think of missing Mass on Sunday or eating flesh meat on Friday, and yet who will not hesitate to betray the cause of Christ in the person of the Negro, in the person of the Jew, in the person of the "foreigner." This attitude strongly reminds one of another attitude—that of the Pharisees—and we all know the bitter words Christ spoke to them. They were the only unkind words on the lips of Christ; they were the only condemnations and judgments Christ passed in his life. The meek Christ, who had nothing but words of encouragement and sympathy for the sinner and the publican of His day, fulminated damnation on the smug, formalistic, legalistic Pharisee. Does he love his neighbor truly when he loves him on condition of total and comfortable agreement with his ideas and his habits, his social status? "He who saves his life, shall lose it," that is, the person who does not want to change or adjust to new environments, to new people, to greater horizons, the man who does not leave his own world of ideas and of social contacts is the loser in the long run. He is not enriched by the variety, the diversity, the beauty God has created. The human personality is enriched when it is confronted with the total reality and in a world that is moving at a terrific speed, a world that is shrinking because modern means of communication have brought us even closer together, a man cannot afford to stay in his own little corner without being the loser, without being out of step, without being left behind. The liberals of yesterday are the reactionaries of today if they do not learn to embrace the present reality.

What is the total gift required by the Christian commitment, if not for-

getting oneself in favor of our neighbor in whom we must discover another Christ, part of that mystical reality which is the human race, the whole human race under one head and with one life? Total gift means forgetting oneself in favor of our neighbor whoever he be and in whatever racial or social milieu he finds himself. Translated into twentieth century language, this could mean sharing our home with him if he is in need of shelter. Could this go so far as allowing people to move next to us even if there is a threat of mass exodus or a drop in real estate values? Could this mean fighting for public housing if real estate does not offer an adequate and prompt solution? Forgetting self in favor of our neighbor means offering him companionship when he is lonesome. Could this include bringing him to the theater or permitting him to belong to social clubs or frequenting the Stork Club if his economic standing is equal to it? Forgetting self in favor of our neighbor should mean above all helping the underprivileged to help himself by offering adequate educational facilities, by offering the kind of jobs in which he can better his condition instead of always having to apply for the menial tasks that the white man is not up to doing because they are too strenuous. Witnessing to the Christian truth is really taking seriously the FEPC program.

Students must learn true values. It is part of their education. Acquiring the Mystical Body "Mystique" will help them to appreciate true human values as well as to respect them. Christ came not to destroy, but to fulfill, to complete the natural order. All human and temporal values must be respected. This attitude would tend to give the students the proper spirituality to fit them for any apostolate in the days after school.

The Christian must be infinitely respectful of all human values. Christ took on the whole human nature. He became identified with all the human race. He needs to become incarnate in the whole human mass. The Christian leaven raises the dough, the whole mass of human values. The Son of Man is come not to destroy but to complete—to fulfill. Not one jot or tittle of the law shall be set aside. It all fits into the Christian pattern if it is a human value. Social reformers are often tempted to clean house, to start from scratch in building a new social order. This is where the Communist experiment is perhaps making its greatest mistake. The Christian cannot afford to wreck one society, or one order in order to build another. What the Christian is intent on doing is to breathe a new soul, a new spirit, into the existing order so that gradually the false structures will fall by their own weight and a new order will take over. The handicap is that the Christian may not see the fruits of his own labor. The advantage is that human values of inestimable value are preserved. Christianity has thus preserved the best elements of the Roman law, the moral advance of the Jewish people, the sense of social unity of the feudal system, the respect for the individual personality of the modern age. There are cultural patterns and racial traits that enrich the world of man. All this should be cherished and preserved. Man's tendency is to ridicule and to hold up to derision these characteristics. The Christian will show their wholesome contribution. In Europe I know, for example, the Negro Spiritual is considered America's most distinctive contribution to the culture of mankind. The love of nature in boy scouting is not without its debt to the Indian manner of life. These are just ready examples easy to see. The Christian's best chance of fruitful contact with the racial groups is precisely through the avenues of human values that they offer. Christianity must not come as an imposition, but as fulfillment—a completion. When we speak disparagingly of Protestant beliefs, we might accidentally condemn significant Christian values. The Christian must be respectful of human and Christian values wherever they can be found.

Furthermore, the search for God must not hinder the Christian's responsibilities in the temporal and human order. Improving the human lot, the physical well-being, the economic status of the underprivileged is not out of line with the Christian apostolate. "Whatever you do to the least of my brethren, be it merely a cup of water, shall not be without reward." These are Christ's own words. Angelism is all right for angels who do not need any housing, or clothing or food to keep alive. Man is composed of body and soul, and it may be necessary to bring Christ to the needy in terms of physical and economic improvement. We must be interested in the whole human reality, body and soul. This is not so much the temptation of the social worker as it is that of the Catholic apostle. In the hope of conversion he may forget the basic human needs of man. Moreover, we should be very anxious to get the data of the social workers, to learn from them the realities that they discover in human relations and human behavior so that we can work more fruitfully and realistically to alleviate the human ills of society. The vision of the social worker may not be complete enough to come to the best help of the slum area. They may advocate birth control, or they may have too great faith in mechanical and institutional improvements. We can help and broaden their approach. But we should welcome their help and their information as to the facts of the situation. The Church was not averse to canonizing Plato's and Aristotle's philosophy. The modern Christian must discover the value of modern sociological methods. If the Marxist philosophy has won such wide acceptance in the world, it was his indictment of industrial society that struck the sympathetic note in the heart of the oppressed masses. If you read the social encyclical of Pope Leo XIII, *Rerum Novarum*, next to the *Communist Manifesto* of Karl Marx, you might wonder who borrowed from whom. They tell the same story. They differ in the remedy they propose. Marx calls for a change of structure; Leo calls for a change of heart.

But the Mystical Body doctrine is most especially important for our American students because of the providential burden God has placed on this country in the present development of the world. America has been placed in a role of leadership in the world in which every American must participate. The Mystical Body doctrine is the underlying principle for world unity.

One final point: The world is fast *approaching a consciousness of its oneness, of its unity as a race*, and everybody's question is: Who shall unite the world? It is the divine mission of the Catholic people to unite the world under the kingship of Christ. Who shall unite the world? Will it be united under a regime of coercion? Or a regime of love? The Soviet system has no illusions about its mission to unite the world under its blood-red banner. It is pursuing this goal with relentless and brutal cunning. But the rest of the world is divided, uncertain, and what is still more alarming—hesitant and suspicious of the only alternative left which is the Church's mission to promote: unity through love, the Pax Christi. In the course of history coercion has never been found to be a satisfactory principle of unity; it is an external bond and lasts only as long as the coercion lasts. It is not ennobling because it imprisons man's highest faculty, that of his spiritual freedom. Love on the other hand, is man's dedication to an ideal, his free surrender to a goal greater than himself. It is the Church's mission because it was Christ's mission to unite the world, to bring it under the saving regime of God's love.

In this effort to unify the human race, America plays the most important role and this is providential. It is not only because of our technical

advance, it is not only because of the richness of this country, or the strategic position that we occupy in the geographic or economic picture of the world. I think that the whole world is watching this country to see if it is possible for people of all races to live amicably and freely together. This country is commonly called the melting pot of the world. The *whole* world in the near future will be a melting pot. All eyes are focused on America's treatment of minority groups in order to have hope in the future of the world. If it can be done here, it is possible on a world scale. Why do the Communists play up all our racial clashes and discriminatory practices? If our American people could only look beyond their back yard to see the eyes of the world hopefully looking in our direction, then I am sure that racial discrimination or economic discrimination would be on the wane. If our Catholics were fully aware of their unparalleled opportunity to lead in the unification of the world, they would hasten the advent of the Kingdom of God.

Why is it necessary to teach the Mystical Body to our students? Precisely because it is the doctrine, if lived in its social significance, that will make true Christian witnesses of us. If the world is to save itself from the quicksands of individualism and from the cold wastes of communism, then the doctrine of communionism must be lived and applied, the doctrine of the Mystical Body. The Mystical Body doctrine respects the *personality* of each individual because it needs each member exactly for the contribution he can and must make. The hand is not the body; the eye is not the body. But both the hand and the eye are necessary for the body. The doctrine of the Mystical Body respects the *unity* of the human race precisely because it emphasizes that each must live for all and in all. The bond of love must benefit the whole and benefit each member. It is the saving doctrine for the twentieth century, but it must be understood in the context of our social ills. We must not teach a Mystical Body in the vacuum. The Mystical Body is the present human race in agony for the unifying bond of divine life and divine love radiating from the head, Jesus Christ.

THE NEED FOR COUNSELING AND GUIDANCE TO DEVELOP THE STUDENT'S AWARENESS OF HIS ROLE IN THE MYSTICAL BODY OF CHRIST

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Once we have agreed upon the role of the student in the Mystical Body of Christ, certain procedures follow definitely to attain this end. We can possibly define this role as the full development of the student's faculties, spiritual, mental, and physical, so that he may in his present and future life be a reflection, a mirror of the Christ-man. Through baptism he had been prepared to accept the obligations implicit in his profession of faith, but it is only through his education that he can come to understand the implications of following Christ. Through formal instruction in religion classes together with the association and example of religious teachers, an adequate religious background is available. In secular subjects we find an equally ample reservoir of knowledge. Accordingly, there is no question that our students are supplied adequate information to prepare them for a full life.

However, the conflict between theory and practice has confounded educators for ages. Many theorists have endeavored to make education a workshop for life; others have denied the possibility and fallen upon the escape gap that reads, "Forget the fads; stick to the three R's." In our times progressive education ran its course. It had as its goal the formation of the man, and especially of the citizen. Its excesses caused its own death in spite of its very fine contributions of the activated program, the greater emphasis on initiative for the teacher and the pupil, and the encouragement toward leadership. These have been solid contributions toward resolving this conflict between theory and practice, but they fall far short of accomplishing their desired objective.

Our own concern goes even deeper than that of the secularist. We see in the products of our own schools such misconceptions of religious beliefs and so few who are practicing what we believe to have taught that in matters of the soul we have made no greater rapport between hearing and doing than we have in the development of the intellect. Since, with us, religion is of prime concern ours is the greater problem.

Admittedly we have not, and probably cannot under the present circumstances, fully reconcile education with living, yet modern techniques of guidance have given us tools that at the very least have been valuable in reaching this objective. We can look upon counseling as the connecting cord between school and society, a sort of buffer zone, which satisfies both the formalist who wishes no interference in teaching subject matter and the modernist who desires the natural development of personality through self-expression.

We recognize primarily that we train youth to find and fulfill his God-given role in the Mystical Body. First then we must help him to discover and appraise his talents in the light of the demands of each state in life. Not many generations ago talks on vocations meant pep talks toward joining the priesthood or religious life. Now, where it is not already an essential

part of the curriculum, it is the function of the guidance department to supply information on all states of life. Of all the states of life, marriage is destined to be the calling of most of our students, so it is our obligation to make available specialized information. This can best be accomplished in a marriage clinic sponsored and conducted by a priest. Such a program is a necessity in the senior year and with variations and omissions may have its place before that.

At the very least, we should have available, for counseling and for confessions, priests whose function it would be to give advice on problems as they arise. We forget that our high school students are facing for the first time situations of serious moral import. If we can teach them to seek their answer in prayer and the sacraments, we shall have set their footsteps on a safe pathway.

Second only to its function in adjusting problems that disturb the peace of soul, guidance must meet, anticipate and solve scholastic difficulties. Modern education has forced upon us, as into the public schools, youths who cannot and who will not learn. In this, our state laws of minimum age have been a mixed blessing. Dislocations are bound to occur. Just as the dissatisfied worker is the bane of his employers and fellow employees, so the misplaced student is the potential juvenile delinquent. He is in crying need of help. The vigilant teacher can spot the storm warnings, but generally he is too busy to offer the time needed. Counseling becomes a mission of mercy for these. A few minutes spent seeking causes of failure frequently reveal backgrounds of poor study habits, of personality conflict, and of appalling home conditions. The counselor cannot always help the student find the answer, but he can offer a willingness to listen—and this, by itself, is not infrequently one of the secrets to adjustment.

The counselor's concern with these slow learners must naturally lead him to plead their cause with those responsible for program planning. If we hope to prepare these youngsters to cope with life within their limited abilities, we must provide for them a curriculum of minimum essentials that will challenge but not defeat their efforts. This is meeting the problem at its roots, and unless we recognize that it is within the realm of the counselor's duties to influence school policy, much of his effort will be dissipated.

The third function of guidance is to help the youngster adjust to the world of work. Catholic schools have been slow to add courses of occupational and vocational information to their curriculum. Poorly qualified teachers and inadequate textbooks have been a partial excuse, but we have no legitimate reason for not offering a program that provides adequate testing, sufficient occupational information, and needed counseling.

Considerable progress has been made in the types and values of guidance tests. Most counselors have gone through the phase of a too great reliance on these tests, and have been forced to conclude that tests, like vitamin pills, make a poor diet but are a valuable aid. The U. S. Employment Service and other nonprofit organizations are available in many localities to provide testing and counseling services of a fairly adequate nature. They should not, however, replace the school-designed program that meets local conditions. Such a program should be set up on the premises that 1) only those tests will be given which will be used, 2) correcting time of the tests will not make too great a demand on the counselor, and 3) the tests will be inexpensive. The minimum essentials for a testing program should include intelligence, reading, interest and general aptitude tests. Psychological and specific aptitude tests can be of great help both in program planning and in choosing a vocation.

Testing is, as it were, just the sign posts giving very general directions; vocational information provides the detailed map of where and how to go. Large budgets are not necessary to purchase an adequate supply of up-to-date job information. Assembly and classroom programs can include movies, panels, and speakers supplying live vocational data. Government bureaus, vocational societies, and large firms can be constant sources of free and inexpensive material which quickly accumulate and build up occupational libraries of real value.

For the counselor certain source books are the sine qua non of his effective counseling. Among these are such books of college information as the American Council on Education's *American Colleges and Universities*, of vocational information as the *Dictionary of Occupational Titles* or the textbook *Occupational Information* by Baer and Roeber. Lists of available local scholarships, approved trade and technical schools, and college catalogues must be within reach at all times.

It has become a recognized fact that the formal presentation of vocational information is best achieved through career days, when successful trade, business and professional men and women are invited to address the students and answer their questions. Some counselors desire a program concentrated into one particular day; others would wish to engage a single speaker for a particular group on numerous occasions throughout the year. The first procedure runs the risk of presenting too much indigestible material at one time; the second interferes too frequently with the internal organization of the school. While both procedures have been successful, the current trend is toward the one general career day because of the possibility of creating an atmosphere conducive to vocational inquiry, the probability of obtaining excellent speakers since only one request is made, the ability to reach a greater number of students with pertinent subjects, and because of the facility for a follow-up of the talks in each classroom.

No more certain or profitable way of imparting valuable information has been found than through guidance nights for parents. There is no way conflict with P.T.A. meetings, since discussion of individual grades have no part in the program. Rather, the emphasis is on the needs of the pupils of a particular year. With freshmen the need might be adjustment to a new type of schooling, to study methods, to moral and physical problems pertinent to that year; for seniors, the need points toward different moral and physical problems, and toward educational, vocational and service choices. Often this information differs in no way from that given to the students but because it goes toward such interested persons, it is very effective.

All of the preceding—the testing, the supplying of information and the efforts to solve moral and scholastic problems—all these are pointless without the all-important interview. Some small assistance can be given in group counseling, limited always to the correlation of school to present and future, and always in a general way. The heart of any guidance program, however, is the personal, intimate contact of adviser and student. Here the counselor sits as priest, doctor, and lawyer. He knows the case history, the student's capabilities, aspirations and problems. He knows the financial background and other pertinent local circumstances. Like the partners in marriage, his position of trust gives him the power to do immense good or ill. If for his student he has only the objective of seeing the mirroring of Jesus Christ and the development of all God-given faculties, he will draw out his young applicant, will point to the pitfalls or advantages, and will lead him toward self-made decisions and conclusions.

This counseling, since it is the heart of the guidance program, makes the greatest demand on the time of the guidance director. Administrators have been slow to recognize this need and most of our Catholic schools begrudge the time so devoted. Whenever full-time counselors do function, they must be ready at all times to act as general substitutes. More cognizant of the need and possibilities for good, we would lend our counselors the assistance their work demands.

In a program as has been outlined here, we demand much of guidance. If we recognize the needs of our students and seek their development as participating members of the Mystical Body of Christ, then we must plan a program to meet these objectives. Certainly education gives the seed and supplies the fertile soil. We look to our guidance program to weed, cultivate, and nourish the young plants. A guidance program that would follow these outlines could meet the needs and aid in the formation of better Catholics and better Americans. Students so guided would be better prepared to fulfill their role in the Mystical Body of Christ.

THE NEED FOR CURRICULUM CHANGES TO DEVELOP AN AWARENESS OF THE ROLE OF THE CHRISTIAN IN THE MYSTICAL BODY

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In the last quarter of a century Catholic educators have written convincing articles and delivered stirring addresses concerning the need for a revision of the high school curriculum. Although the movement dates back in some form or other to the beginning of educational endeavor, it has never before reached the momentum that we experience at this time.

Inspiring writers such as Edward Leen plead for emphasis in education on the development of Christian personality, which requires integration of all the elements that bring about "a truly Christian temper of mind, will, and judgment." This, he advises, is to be accomplished when these elements are "deliberately planned and purposefully employed."

Cardinal Newman in his *Idea of a University* makes the following declaration: "All knowledge forms one whole, because its subject matter is one, for the universe in its length and breadth is so intimately knit together that one cannot separate portion from portion, and operation from operation except by a mental abstraction."

Pope Pius IX exhorted the bishops to exert the most watchful care in providing that our divine religion be the soul of the entire education of youth and that all branches of learning expand in the closest alliance with religion.

Pope Pius XI in *The Christian Education of Youth* states the idea even more emphatically. "It must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural—fallen from his original state but redeemed by Christ and restored to the supernatural condition of adopted son of God."

We can add to these the statements of our present Holy Father and the many prominent present-day educators who have written convincing and challenging articles and planned new curricula for schools under their direction.

Have we in general heeded these warnings and accepted the advice, in order to bring about this oneness in the curriculum? Or, in direct contrast, are we promoting a system of educational fragmentation with separate compartments for each subject segregated from every other subject, including religion? Is English by and large still being taught for English's sake and history for history's sake?

Our schools can boast of having graduated many intellectual, well informed, scholarly individuals who have occupied prominent places in the world of finance, politics, and education. They lead good lives, make every effort to avoid sin, and for the most part contribute their share to charitable organizations. But the names of those who have dedicated their talents, their fortunes, or their lives to the apostolate are not legion.

Is it because these Catholic men and women, confirmed Christians, do not recognize their obligation to take an active part in helping the members of the Mystical Body who are in need, materially, intellectually, spiritually? Or has our emphasis on the acquisition of segregated subject matter, together with our competitive system of grades and school activities, helped to kill the true Christian spirit of helpfulness and sharing?

Recently I attended a seminar in curriculum construction in a prominent state university and listened to a group of intelligent, serious-minded students discussing the works of noted educators in the field of curriculum, and futilely searching for a "core" or integrating factor to be used as the ground work on which to construct units of work. Needless to say they found none! It was during some such discussion in another university that a non-Catholic doctor of education remarked, "The whole educational world is looking for a core. You Catholics are the only ones who have one but you fail to use it." Our first impulse is to deny this statement, but if we accept it as a challenge and investigate the facts, we find much to be remedied before we can defend our curriculum.

The February issue of *The Clearing House* magazine published an article concerning the Verde Valley School in Arizona. The philosophy of the curriculum is stated in these words:

Ours is a storm-ridden world. Only as we learn to cooperate in the family, community, nation, and world can we advance. Unless we possess national security we cannot lead peaceful lives within our national boundaries. Unless we achieve cooperation between labor and management, between racial and religious groups, we cannot make real progress towards a peaceful world. Our nation has become great through the combined talents and skills of peoples of different racial origins who are not American citizens. When we speak disparagingly of foreigners, we speak disparagingly of ourselves. Today the world belongs to the peoples of all nations and to this world each one of us is responsible. None of us—however secure personally we may feel—can ignore degradation and unrest anywhere on this earth. We believe that these principles and responsibilities should be developed in the young while their minds are still flexible. The Verde Valley school has been specifically planned to stimulate this vision.

In the light of such attempts at truly Christian integration in secular schools, it would be well to examine our catalogs, the preambles to our parent-teacher associations, our student government, etc., and note how forceful are our declaration of essential truths:

1. Of our belief in the brotherhood of man
2. Of our understanding of the obligation of every Christian to do his part in assisting his fellowmen: spiritually, intellectually, physically, and materially

During the past year I met the student body president of a large high school and entered into a conversation concerning the work of the student body council. He mentioned taking care of school activities such as athletics and social events, of collecting funds and accounting for them, etc. I then asked if he ever did anything to promote the practice of the spiritual and corporal works of mercy.

"I don't know what you mean," was the reply.

"Aren't any of the boys in need of help scholastically or spiritually?" then I questioned.

His answer showed that immediately he thought in terms of admonitions and exhortations. "You can't tell high schools pupils anything. They feel they know it all."

"But only two of the spiritual works of mercy call for admonition and advice. The others entail a spirit of helpfulness in other ways. Did you ever think of the force of Christian friendship? Could you help some of them by becoming friends with them, letting them know you are interested, etc."

His answer gives reason for concern. "Oh! I guess we never *thought* of that!"

Why then do we hesitate? We have the core on which to base an integrated curriculum. We have been advised by prominent Catholic educators, and one might say almost commanded by saintly popes, to put it to work.

Perhaps it is because change is so painful, especially after a habit has been set. We find it much easier to continue in a pattern when we have gained momentum and have acquired vested interests. Then, too, there is a reverence and a warmth in the old that makes the new seem cold and forbidding and stimulates fear that the new will be worse than the old; that we shall lose what we have gained. It is well to remember, however, that the halo around the memory tends to make us adept at selective forgetting. There is a tendency to think that an integrated program means a watering down of subject matter, a lack of understanding of the usefulness of knowledge, etc. The results that have been obtained where integration is in process in even a few subjects belie this. Not only has there been a growth in attitudes toward reality and maturity, but the arousing of interests which are forceful enough to drive the students to books for purposeful reading has brought about a decided improvement in the reading grades without a remedial reading program.

In order to familiarize herself with the work already done in the field, every teacher should read the definitions of integration and the expositions of integrated curricula that have been formulated by experts in each field of subject matter on the secondary level, as well as in all activities connected with the school and its work. The proceedings of workshops which have been conducted at the Catholic University and elsewhere have been compiled and published. These can be easily procured.

A careful distinction should be made, however, between correlation and integration. Not all sections of subject matter labeled as units are truly integrated. To be so, a unit must, as Leen advises, "be purposefully planned and deliberately executed." This requires that some principle of Catholic philosophy must form the warp and woof of the entire unit, while the subject matter of the other fields of the curriculum supplement, support, and clarify this philosophy.

Personally, I like to think of intergration as the factor of coherence:

In the human body it can be compared to the connective tissue which permeates every part of the body and holds all organs in place, thereby permitting them to function for the good of the whole.

In the paragraph it is the tone or mood, such as languor, coolness, joy, or apprehension.

In the picture it is the atmosphere created by the artist in color and design, harmony or contrast, to depict tranquillity, peace, loveliness.

In a novel it is the theme, the impression the author wishes to make as he subtly directs the characters, incidents, and setting to bring about attitudes, appreciations, and convictions in the minds of his readers.

Some integrating general themes as the following will offer suggestions:

1. All created things reach their perfection and fulfill the purpose for which they were created through obedience to law.
2. Man's futile search for happiness when he employs the acquisition of wealth, the pursuit of pleasure, or the desire for honor, as ends in themselves. This study will inevitably lead to the doctrine of grace which is the beginning of true happiness on earth. It will culminate in a better understanding of religious who embrace a mode of life and take three vows that will make them more secure against the concupiscence of the flesh, the concupiscence of the eye, and the pride of life.
3. The doctrine of suffering, its necessity and justice inherent in satisfaction and reparation.

There is not sufficient time to give an example of an entire integrated unit; therefore, in an attempt to clarify what has already been said, we shall but glance at a few high lights of a unit integrating religion and history. Units that are stated as problems, or questions, are always more provocative of real thinking than those that are developed from statements.

Take, for example, the problem of Law vs. Liberty. The drama of Christianity from the fall to the redemption will provide the very soul of the history. (Adults, religious not excepted, would profit by spending a portion of every year contemplating true liberty, for many of us are still bound, in a greater or lesser degree, by the idea that laws restrain and rules fence us in.) It seems safe to say there are few of our seniors graduating from twelve years of Catholic schooling who are convinced even in a small way that sin is the only real slavery and that the virtue of conformity to God's will is the only true freedom.

Under the direction of the teacher, the pupils will be given the opportunity to examine their own attitude and that of other people concerning laws. They will ultimately arrive at the decision that universally the attitude is the same: laws restrict. The problem for the unit is then stated: "Do laws restrict?"

If the curriculum calls for a study of the commandments and old world history, the class can begin the study of the first disobedience in the Garden of Eden in order to understand the status of our first parents before and after the law was broken.

Subtly the teacher proceeds to set up the learning situation and direct the thinking through reading, study, and discussion, thereby enabling the students to make their judgments on facts and arrive at their own convictions. The early history of man after the fall, his slavery to concupiscence and his struggle to learn the truth and possess the good, will provide food for contemplation and stirring evidence of man's loss of freedom and integrity. This section also brings in a study of God's mercy and love in providing the means for man to rise above his slavery; namely, the promise of a Redeemer and the giving of the commandments.

The approach will be positive. The first three commandments will be studied for the purpose of appreciating ways in which these laws free us in our worship of the true God and prevent our falling into idolatry, etc. What is commanded and forbidden by each will be the evidence. The last seven commandments will be examined in order to investigate ways in which these laws free us and our fellow men in our relationships to each other.

The same theme of "Do laws restrict?" will be the cohering factor and the motivation for the study of Greek and Roman history. The question arises, "Why did the Greeks, who were proud of their laws of liberty, maintain slaves?" The entire structure of Greek society—thought, manners, customs.

ideals, and mythology—will be illumined and studied in the light of Christian revelation, with a view to ascertain reasons for the beliefs held. The work of the apostles, Peter, Paul, and John, bringing the truth which was to free these peoples, provides excellent opportunity to integrate church history to aid in the solution of the problem. English, art, music can also be integrated.

The type of integration and the manner in which it operates will differ with the kind of faculty, the size of the school, and the needs of the community. To be effective, the program must be planned and directed by every member of the faculty. Its success will depend on the understanding and sympathy each teacher has for it and the degree to which he himself has become an integrated personality. Full-blown Christianity will not be effected by curriculum changes in themselves, by new orientation courses, by the employment of guidance experts, etc. The deep and integral change necessary to bring about real Christian students can only be wrought through the personalities of the faculty who themselves are working to be saints and leaven. If this statement is not recognized as true, we fall into the error of thinking the hammer can build the house and the boards assemble themselves into walls. The truth is: "Unless the Lord (through the faculty) build the house, he labors in vain who builds it."

A workable integrated program can be set up by dividing the work of the four years in religion into areas of subject matter and having the faculty decide on an appropriate theme for each division that will permeate every subject and every activity. This theme must be extensive in order to provide material for a number of areas of learning that can be organized into problem units. Each of these units, in turn, must be so planned and executed that it will support and clarify the philosophical principles expressed or implied in the main theme. When the program functions properly, any observer can feel the philosophy at work.

If a program of this type is impossible in some schools, as a beginning a small group of teachers could work together. Enthusiasm is contagious and fortunately the presence of one or two teachers armed with love and conviction is sufficient to kindle the spark that will take fire in both faculty and students.

It is evident that there is a definite contribution to be made by every subject in the curriculum in the formation of true Christian personalities.

Sociology, which might be called the science of the study of the Mystical Body, will be a required subject. Here the students can actively create mental unification in themselves and through thought and study, aided by grace, gain insight into the doctrine and philosophy of the two great laws of love of God and neighbor.

Languages serve their purpose in the art of communication with the past and present and promote unity among all peoples.

While studying the science of plants and animals, or the geography of the region in which they live, the students will be led to an appreciation of God's providence in equipping them with the means of arriving at their perfection and of fulfilling the purpose for which they were created. They will explore the wonders of all creation and come to an understanding of the agreement of religion and science.

Through a family-life program, home economics can be geared to a real understanding of the nature and dignity of the family and the mystery that is the Christian family. The Christian home can be seen as a sanctuary, with modern conveniences and materials its servant.

Business education should be planned and imparted so as to develop a desire to serve society in the transactions necessary to carry on its affairs. It must be seen that human necessity cannot ethically be made the occasion for profit of individuals or firms, that the result of business deals must be reckoned on real values, personal as well as material.

Mathematics, as does science, unfolds the wonder of God's order and system in the universe. It is a necessary function of general education and its study gives the student a competence in life situations which cannot be overlooked.

Through the integrated English classes, the students are led to contemplate life in its widest possibilities through literature, to build up standards of literary criticism, to use their powers of thinking logically and creatively, and to sharpen their powers of speaking and writing on problems that are real to them.

It must be clearly understood, of course, that religious principles are not effective when they are dragged in or presented in the form of sermonettes.

The various subject matter fields are the good earth wherein the seed of life flowers and bears fruit. They are the workshops of religion, the opportunity to test whether or not the teaching of religion has been effective through the pragmatic criteria of practical success and understanding. What we need in the curriculum is not more courses but more spirit and life. We need a unification of separate learnings through the integrating bond of religion. This is a practical solution and a quite possible one, if the teachers are themselves leading integrated lives, where their religious norms influence every decision in life and the peace and love of Christ reach out to all who come within their spheres. When so integrated, the faculty will have the inner sight to sense relationships and so plan procedures that students are led to discover the applications for themselves. Such teachers will be alive to the social implication of each course taught and will bring the students to such realizations. It is not so much "change" as a revision that is needed in the curriculum. We need to see again—to see God and His love in all creation.

I quote from Thomas Merton's *Bread in the Wilderness*:

Creation has been given to man as a clean window through which the light of God could shine into men's souls. Sun and moon, night and day, rain, the sea, the crops, the flowering tree, all these things were transparent. They spoke to man not of themselves only but of Him Who made them. Nature was symbolic. But the progressive degradation of man after the fall led the Gentiles further and further from this truth. Nature became opaque. The nations were no longer able to penetrate the meaning of the world they lived in. Instead of seeing the sun a witness to the power of God, they thought the sun was God. . . . Thus the beautiful living things which were all about us on this earth and which were the windows of heaven to every man became infected with original sin. . . . The corruption of cosmic symbolism can be understood by a simple comparison. It was like what happens to a window when a room ceases to receive light from the outside. As long as it is daylight, we see through our window-pane. When night comes, we can still see through it, if there is no light inside our room. When our lights go on then we only see ourselves and our own room reflected in the pane. Adam in Eden could see through creation as through a window. God shone through the windowpane as bright as the light of the sun. Abraham and the patriarchs and David and the holy men of Israel could see through the window as one looks out from a darkened room and sees the moon and stars. But the Gentiles had begun to

forget the sky, and to light lamps of their own, and presently it seemed to them that the reflection of their own room in the window was the "world beyond."

To help restore all things to their pristine splendor is the work of teachers who endeavor to show creation whole and entire to their students through the window of an integrated curriculum. Such is the important work to which popes and educators, our students' needs and our own social consciousness call us. The Lord, through His dedicated teachers, will build the integrated curriculum and the labor will not be in vain for those who build it.

SCHOOL SUPERINTENDENTS' DEPARTMENT

PROCEEDINGS

FIRST MEETING

November 17, 18, and 19, 1953

The annual meeting of the Department of Superintendents, National Catholic Educational Association, was formally opened by the President, Rev. James N. Brown, Ph.D., at a banquet at the Sheraton Park Hotel, Washington, D. C., at 7:00 P.M., Tuesday, November 17. At the banquet the superintendents were the hosts of eighty-six members of the American hierarchy, with His Excellency, the Most Rev. Edward F. Hoban, President General, NCEA, presiding. The principal address was delivered by the President, Father Brown, who spoke on "The Diocesan Superintendency—Past and Present." After reviewing the history of the department, Father Brown presented the problems that challenge the superintendents of today. Their Excellencies, Archbishop Hoban and Bishop Matthew F. Brady, Chairman of the Education Department, NCWC, responded to the invitation of the toastmaster, the Very Rev. Msgr. Thomas J. Quigley, with words of congratulation to the Association on the occasion of its golden anniversary.

At the business meeting on Wednesday morning, November 18, Father Brown announced the appointment of the following committees: Nominations—Fathers Hoflich, Flaherty, and Sweeney; Resolutions—Fathers Egging, Martin, and Ulrich; Membership—Monsignors Deady, Schuster and Bradley and Father O'Connell. Monsignor McManus reported that there had been a splendid response to the recent survey conducted throughout the nation regarding enrollments, class size, lay teachers, etc. Monsignor Quigley spoke briefly on the National Catholic Music Educators Association, inviting the superintendents to form diocesan units.

His Excellency, the Most Rev. Joseph M. Marling, presided at the morning session. Two papers were given on the subject of what the religious communities and the diocesan superintendents expect of one another. Mother M. Evelyn, O.P., Sinsinawa, Wisconsin, in her paper, "What Religious Communities of Teachers Expect of Diocesan Superintendents," emphasized that the sisters look to the superintendent for a type of leadership and guidance that is truly professional but at the same time friendly and understanding. The speaker appealed to the superintendents to study means of recruiting qualified lay teachers and to find ways and means of alleviating those situations which are bound to be a serious detriment to the sisters' physical well-being.

In the second paper, "What Diocesan Superintendents Expect of Religious Communities of Teachers," Monsignor Pitt discussed four expectations of the superintendents: 1) that the communities supply all the teachers that can reasonably be expected; 2) that these teachers be good religious and

adequately prepared teachers; 3) that the teachers understand the problems of their diocese and parish and that they cooperate in helping to solve these problems.

Three of the superintendents commented on the papers. Father Roche said that he felt that superintendents frequently failed in giving the sisters proper administrative leadership. Sometimes administrative policies are not made sufficiently clear to teachers. The superintendent's responsibility demands that he issue an administrative manual, subject to revision from time to time. Whereas Mother Evelyn recommended the practice of holding annual diocesan institutes, Father Roche preferred the smaller and more frequent meetings along such subject-matter lines. He also said that the superintendents should be instrumental in raising teachers' salaries, in obtaining health and hospital care, and in providing opportunities for spiritual guidance.

Father Maloney re-emphasized the contribution of the religious communities to Catholic education in America. He expressed the fear that the large, influential dioceses may be setting professional standards so high that they are doing a disservice to smaller dioceses. He also stressed the importance of the sisters' having an understanding of local diocesan and parochial problems and of accommodating themselves to the spirit, tradition, and situations of the diocese.

Brother Charles Henry, F.S.C., made a plea to the superintendents that they give their continued support so that communities will not be pressured into taking new schools and classrooms until they have an adequately trained faculty. Brother urged that superintendents do all they can to secure adequate salaries for religious teachers—adequate for living, training, and caring for the aged; to devise means of having dioceses share part of the expense of teacher training; and to make available greater opportunities for college training.

At the early afternoon session His Excellency, the Most Rev. William P. O'Connor, Bishop of Madison, presided, and the Rt. Rev. Msgr. D. F. Cunningham, the Chicago Superintendent, was moderator. The address was given by Miss Mary M. Condon, Superintendent of Public Instruction, State of Montana. Speaking on the vital problem of "Improving Cooperation between Public School Authorities and the Diocesan Superintendent of Schools," Miss Condon outlined some of the existing misunderstandings both on the part of public school administrators and on the part of Catholic school administrators. As a solution to these misunderstandings, Miss Condon suggested that the Catholic superintendents should strive to establish better rapport with the public schools by getting better acquainted with the state school officials and by talking over their problems with them. Points of agreement should be emphasized.

Four of the superintendents were called upon to comment on Miss Condon's paper. Father Barth remarked that the present trouble in Kansas was undoubtedly due in part to the lack of contact between State officials and the Catholic school representatives. Monsignor Bezou complained about lack of reciprocity among the states in the matter of teacher education standards. Monsignor Goebel referred to the unjust situation in Wisconsin where it is impossible for teachers in Catholic schools to receive a teacher's certificate. Monsignor Leary expressed his agreement with the necessity for the superintendents to maintain personal contacts with the public school officers.

His Excellency, the Most Rev. Richard O. Gerow, presided at the late afternoon session and Monsignor Bradley of Santa Fe was moderator. An

address, "Improving Cooperation between Diocesan Superintendents and Civic and Business Organizations," was delivered by the Very Rev. Msgr. John J. Voight, New York Superintendent. Assuming that relations with these groups can be improved, the speaker identified eight groups with whom the superintendent deals and recommended the importance of good public relations with the people who speak for these varied groups. Regardless of what the final decision may be, the main concern must be that "their experience with us should leave them with a better idea of our school system and a better idea of what we are trying to accomplish." Monsignor Voight stressed the necessity of receiving all ideas and suggestions courteously and in good faith. Policies for teachers to follow on the local level should be developed by superintendents.

Monsignor Cassidy recalled how difficult it is to deal with those who seem to exploit children and yet how important it is to deal even with these people in a friendly spirit. Father MacEachin emphasized the need of improving relations with big business and industry, men who frequently assume that education given by priests and nuns is impractical and unrealistic. Some industrialists believe that the clergy are definitely anti-management. There is a great need in our schools for occupational guidance. Father Ulrich remarked that a similarity of policies of the city and diocesan superintendents greatly facilitates the work of the superintendents in dealing with civic and business organizations.

A panel discussion on the topic "Problems We Face" was held on Thursday morning. His Excellency, the Most Rev. Joseph McShea, presided, and Monsignor Holbel was moderator of the discussion. The panelists, Monsignor Deady, Father Egging, Sister Clara Francis, Monsignor Ryan, and Father Hoflich, discussed the twofold problem:

1. Enrollment pressures, i.e., more applicants than accommodations;
2. Teacher shortage, both religious and lay.

Asked whether enrollments should be limited, the panelists agreed that it is imperative to limit enrollments to 45 or 50. Monsignor Ryan said that in Cincinnati, if first grade classes were limited to 50, only 356 out of the 9,000 enrolled would have been eliminated.

In response to the question—What criteria should be used in limiting enrollments, Monsignor Deady said it should be left to local authority; Monsignor Ryan suggested that after registration in May one should select the fifty oldest of those registered; others recommended that only the children of bona fide Catholics be accepted; Father McDowell recommended that a survey of available space be made and, if possible, transport children from one parish to another.

Father McCormick suggested split shifts with a promise of additional classrooms. Father Roche disagreed with this arrangement from the standpoint of overwork for teachers and said it would be better to have a sister and a lay teacher alternate for periods of 1½ to 2 hours during the course of a double-shift day.

On the question of the ratio of lay to religious teachers, there seemed to be agreement that there should be no national ratio. The majority agreed that the teacher shortage would continue. Monsignor Deady dissented by saying that the teacher shortage was a temporary situation. Prejudice against lay teachers by some religious and pastors was deplored. Ways and means of overcoming the prejudice were pursued. Monsignor Elwell insisted that it was better for a child to be in a Catholic school under a

lay teacher than to be in a public school. Brother Charles Henry said that lay teachers are well received by the brothers, if they are well qualified. Monsignor McManus called the superintendents' attention to the fact that one million baptized Catholic children are receiving no religious instruction and said that sisters must be released for catechetical instruction. Father Conway pointed to the necessity for more religious vocations.

In regard to the recruitment of lay teachers Father Hoffich explained the program of the St. Louis Archdiocese. Besides a twofold recruitment program in parishes and in the colleges and universities, scholarships are granted prospective teachers and special summer courses are given for college graduates who lack the necessary credits in education.

Father Egging made a plea for fact sheets on Catholic education to counteract the insidious bulletins sent out by anti-Catholic organizations.

Monsignor Ryan disagreed with a statement that the superintendents should strive to obtain raises in teachers' salaries. He felt that this was not the job of the superintendent.

It was moved, seconded, and passed that this department request the Catholic Library Association to give an opinion on the alleged communist-slanted articles in the World Book Encyclopedias.

At the luncheon meeting on Thursday, Dr. Herold C. Hunt, Eliot Professor, Graduate School of Education, Harvard University, addressed the superintendents on the subject, "Evaluating the Kellogg Foundation Project for the School Superintendency." Financed by a grant of three and a half million dollars, an extensive study of the work of the superintendent is being carried on in eight centers in various parts of the country.

The Resolutions Committee submitted the following resolutions:

Whereas, the Superintendents' Department of the National Catholic Educational Association is meeting in plenary annual convocation at the Sheraton Park Hotel in Washington, D.C., on November 17, 18, and 19, 1953, and

Whereas, this body of Catholic educators and school administrators are grateful to all who have contributed to the excellent program of these days:

1. Be it resolved, that sincere sentiments of appreciation be extended to His Excellency, the Most Rev. Patrick A. O'Boyle, Archbishop of Washington, for his hospitality afforded the delegates attending this meeting;

2. Be it resolved that sincere appreciation be conveyed to the Rt. Rev. Msgr. Frederick G. Hochwalt, Secretary General of the National Catholic Educational Association, the Very Rev. Msgr. William E. McManus, and their esteemed associates in the national office, for their outstanding professional service and leadership and particularly for their pre-eminence in interpreting Catholic education for us and to the public;

3. Be it resolved, that our congratulations be extended to the Very Rev. Msgr. William E. McManus on the occasion of his elevation to the ranks of papal chamberlain;

4. Be it resolved, that our congratulations be extended to His Excellency, the Most Rev. Bryan J. McEntegart, D.D., LL.D., on the occasion of his appointment as Rector of the Catholic University of America.

5. Be it resolved, that our sincere thanks be offered to the Rev. James N. Brown, Superintendent of Schools of the Archdiocese of San Francisco, for his fine representation as our honored president and outstanding presentation of the history of the office of diocesan superintendent, and to every speaker and commentator for their contributions to the program, in particular for the scholarly research papers of the Rev. James N. Brown,

Mother M. Evelyn, O.P., Rt. Rev. Msgr. Felix N. Pitt, Miss Mary M. Condon, Very Rev. Msgr. John J. Voight, and Dr. Herold C. Hunt.

6. Be it resolved, that our esteem be expressed to our two distinguished past Presidents General of the association, the Most Rev. Joseph E. Ritter, S.T.D., and the Most Rev. Francis P. Keough, D.D.

7. Be it resolved, that the importance of public relations in Catholic education and the techniques for bringing about improvements, which was the theme of this three-day meeting, continue to be the concern of every diocesan superintendent and that this Superintendents' Department continue to recommend that improvements be made wherever possible.

8. Be it resolved, that the secretary general be instructed to send a copy of the resolutions to all whose names appeared in the aforementioned resolutions.

It was moved, seconded, and passed that the resolutions be accepted.

The Nominating Committee proposed the following names:

President: Very Rev. Msgr. Thomas J. Quigley

Vice-President: Rt. Rev. Msgr. Carl J. Ryan

Secretary: Rev. Laurence R. Gardner

For the General Executive Board:

Rev. Robert J. Maher, '55

For the Departmental Executive Committee:

Rt. Rev. Wm. T. Bradley, '54

Rev. James N. Brown, '58 (ex officio)

There being no nominations from the floor, the secretary was instructed to cast a ballot for the persons proposed by the Nominating Committee.

Father Brown expressed his thanks to the department for its support and cooperation during his presidency.

It was moved, seconded, and passed that the meeting be adjourned.

DAVID C. FULLMER,
Secretary

ADDENDUM

At three o'clock on Thursday afternoon, November 19, at the Catholic University of America a joint convocation was held, marking the inauguration of the Most Rev. Bryan J. McEntegart as Rector of the Catholic University of America and the semi-centennial convocation of the National Catholic Educational Association. During the ceremonies the Honorable Dwight D. Eisenhower, President of the United States, was given the honorary degree, Doctor of Laws. Citations for the Most Rev. Francis P. Keough and the Most Rev. Joseph E. Ritter, past presidents of the NCEA, were read by the Rt. Rev. Msgr. Frederick G. Hochwalt, Secretary General of the NCEA, and presented by the Most Rev. Edward F. Hoban, President of the NCEA.

DAVID C. FULLMER,
Secretary

SECOND MEETING

The Superintendents held their annual dinner at the Conrad Hilton Hotel in Chicago on Tuesday, April 20, 1954. Dr. G. H. Reavis, Educational Counselor,

Field Enterprises, Inc., Chicago, Ill., addressed the Superintendents on "An Educational Platform."

The Superintendents joined in a session on "The Application of the Philosophy of Education," sponsored by the American Catholic Philosophical Association and the NCEA, on Wednesday evening, April 21, 1954.

LAURENCE R. GARDNER,
Secretary

ADDRESSES

THE SUPERINTENDENT — PAST AND PRESENT

REV. JAMES N. BROWN, ARCHDIOCESAN SUPERINTENDENT OF
SCHOOLS, SAN FRANCISCO, CALIF.

Fifty years ago there was established the National Catholic Educational Association, a jubilee which is being marked tonight by the Superintendents' Department of that Association. The Association was, and is, a voluntary one made up of Catholic educators. But no such organization could be conceived or brought into being without the approval, the interest and the blessing of the bishops. It is therefore with great pride and joy that the Superintendents' Department of the National Catholic Educational Association marks this jubilee by paying homage to their bishops. Indeed, the Bishops of the United States do high honor to the Superintendents' Department by joining in this observance.

This is not the time or the place to compare the various jewels in the crown of the Church in America. It will not be amiss, however, to behold especially the brilliance of one of those jewels tonight, for certainly the Catholic school system in the United States is one of the glorious jewels in that crown. Bishops, clergy, religious and laity alike can look with pride upon the Catholic educational system which they have built under God and in turn thank Almighty God for the blessings which have come through it to our country and our Church.

Catholic education in the United States, as well we know, had very humble beginnings. The zeal of bishops, pastors and religious to keep children close to the bosom of Holy Mother the Church and to give them a true education in the necessary branches of learning moved them to the establishment of schools. From the very earliest days of our history, and long before the establishment of our nation as we know it, Catholic schools were beginning to appear in Catholic communities throughout the colonies. A slow but persistent growth continued after the Revolutionary War and throughout the remaining years of the 18th century. The early part of the 19th century witnessed the same steady growth but shortly thereafter certain conditions set the stage for widespread expansion. One of these conditions was the large number of immigrants from Catholic countries. Another was the decision on the part of a large number of bishops that if the faith was to be preserved while giving Catholic children their needed education, Catholics would have to build and maintain their own schools. As Monsignor Mahoney says, after the 1840's "the expansion of parochial schools was little short of miraculous."

With the increased number of schools there developed the obvious need for adequate supervision and administration. The first actual attempt at some type of supervision and over-all administration was that established in Philadelphia in 1852 by Bishop Neumann. Here the bishop set up a Board of Education and empowered the Board to "recommend a general plan of instruction for all parochial schools." The Civil War interfered with further de-

velopments of this nature until in 1879 the Bishop of Fort Wayne established a Diocesan School Board "to assist and encourage Catholic education and to raise it to a standard of perfection in the same way that efforts are being expended to enhance the public schools." This board was also endowed with powers of general control and supervision of school matters. It dealt with the qualifications of teachers, courses of studies and the selection of textbooks.

The Third Plenary Council of Baltimore gave considerable impetus to the movement toward diocesan supervision of schools and especially to the problem of providing qualified teachers. The legislation of this Council which pertained to the supervision of schools was influenced largely by the decrees of the Provincial Council of Cincinnati. The educational decrees of this Provincial Council dealt mainly with the setting up of boards of education.

In their attempts to assure themselves of the excellence of Catholic education, bishops were quick to realize that boards to be effective need executive officers. Hence we find the beginnings of the office of superintendent of schools. To be sure, this individual was not at first called a superintendent of schools. His job, however, showed signs of developing into the office which now bears that title. Before the turn of the century several bishops had appointed supervisory officers, a development which has continued to the present day so that now practically every archdiocese and diocese in the country has a superintendent of schools to act as the executive officer of the school board, the delegate of the ordinary and the over-all administrator and supervisor of the diocesan system. In the early days of the office, it was expected that the superintendent visit schools, prepare a school report, and report to the board or the bishop on needed improvements in academic matters as well as in those pertaining to the physical plant.

It is in looking through the proceedings of the National Catholic Educational Association and in following the deliberations of the Superintendents' Department that we find the developing pattern of the present-day superintendents' office and function. Many here present will remember the superintendents' meetings of years gone by and will perhaps remember the large meeting room in Caldwell Hall which so often housed the superintendents gathered to discuss common problems and to hear the informative report of Dr. George Johnson. It was in and around that same hall and often enough in the classes of the same beloved teacher that many of us here present began the professional training which led to the superintendent's desk. Dr. Johnson's depth of appreciation of a wide variety of educational problems curricular, supervisory and administrative has in no small way influenced the organization of present-day Catholic school administration and supervision on the diocesan level. This influence was exerted through the classroom, through publications and not the least, through his efforts as Secretary General of the National Catholic Educational Association. We have been singularly blessed in that the heroic stature of this great figure casts its long shadow into the present through the influence of many of his fellow students. Not the least of these are the present Secretary General, Monsignor Frederick Hochwalt, and his able assistant, Monsignor William McManus. It is perhaps pertinent to mention here that the Superintendents' Section of the Parish School Department of the National Catholic Educational Association was established in 1907 and that this section was organized "for the purpose of preparing and discussing papers and the exchange of ideas on subjects pertaining to the general and special work of superintending and

supervising parish schools." This is the group which now has its own department in the NCEA and which tonight begins its annual superintendents' conference.

But what of the superintendent today? He is first and foremost the delegate of the ordinary in all matters educational. The bishop, it goes without saying, is the one upon whose head rests the canonical obligation and divinely appointed duty to supervise the education of the young of his diocese. Obviously he cannot interest himself day after day in the minutiae of school administration and supervision, in the examination of textbooks and the direction of curriculum study. He cannot be at every teachers' meeting or at conferences aimed at professional improvement. He, therefore, must have a competent and respected delegate. That person is normally the superintendent of schools.

It would be as tiresome to me as it would be boring to you to itemize the hundred and one functions of a superintendent of schools in a modern American Catholic diocese. Moreover, the story would be a twice-told tale to all of us here.

If you will indulge me then, I should like to highlight what I consider to be the three really important aspects of the superintendent's work today. These three aspects, I believe, of the superintendent's work must be our lodestone for the direction of our efforts today and tomorrow and the day after tomorrow. The Catholic educational system shows promise of a tremendous increase in the decades ahead. The three functions which I am about to describe are, I think, of vital importance if Catholic education and the Catholic system of schools are to take their proper place in our community.

The first function of the superintendent is to provide educational leadership. It is to him that pastors, principals, teachers, parents must turn for the proper interpretation of the Catholic philosophy of education. It is to him that we must refer problems of teacher education and professional improvement. He must assume the over-all leadership in the diocese for the perfecting of the curriculum, for the proper development of supervisory techniques and testing programs. In short, he must be able to stand up among educators anywhere and show forth the fact that the schools, the teachers, the pupils entrusted to him are receiving the leadership which they need, for without true leadership based on professional "know-how," the system of schools will lose its tone, its quality, its standards. Time and again popes and bishops have demanded that Catholic schools be not one whit inferior to other American schools. The quality of educational leadership given by the superintendent in the name of his ordinary will be the measure of whether Catholic schools are up to the standard, if not above it, of the schools of a given community.

Lest we lose sight of the very soul of his leadership, let us say in no uncertain terms that the superintendent must be able to assure his bishop that the schools of the diocese are truly and in every sense Catholic schools, imbued with the spirit and love of Christ and committed to the philosophy that their duty is to cooperate with divine grace in forming Christ in those regenerated in baptism.

The second aspect of the superintendent's function which I wish to underline is his obligation to secure *responsible* administration and sound supervision for the schools of the diocese. It goes without saying that this cannot be accomplished unless the superintendent has the full backing of his bishop. One of the complaints often levelled at Catholic schools is that they are the victims of irresponsible administration and negligent supervision. Some

modern pedagogues (and some who are not pedagogues) will claim that the Catholic school cannot be responsibly administered because it is under the control of a pastor who has no professional training. This charge, to my knowledge, has been made in a courtroom. The charge is certainly for the most part untrue. It is the duty of the superintendent of schools in every diocese to make absolutely certain that such a charge may never be made against a school in his jurisdiction. It is the obligation of his office to be sure that each school takes proper account of providing a situation in which learning can take place. He must know that the proper amount of time is devoted to teaching and study, that classroom management and teaching methods are in accord with the best procedures. He must assure himself that the teaching-learning process is so supervised that it is constantly being improved. He must take steps to evaluate the teaching-learning process through an adequate testing program.

The two functions which I have mentioned above are broad and widely inclusive. They pertain, so to speak, to the internal operations of the school system. The next function which I shall mention and which is, I believe, of increasing importance is as it were *ad extra*.

This third and highly important duty of the superintendent is to plan and assume the responsibility for executing a broad program of public relations insofar as Catholic education and Catholic schools are concerned.

It is rather a startling fact to realize that in many of our communities, indeed, I think I'm safe in saying in the vast majority of our communities, when the words school or education are mentioned, it is taken for granted that reference is to public schools. In spite of the fact that the public school system in our country is much larger and deals with many more pupils, parents and teachers than does our system, it does not seem healthy or wholesome that they be considered identical in an exclusive way with the terms "school" and "education." It may be that this attitude springs from prejudice and ignorance. It may also be true that public educators have made a definite effort to bring about this condition. Be that as it may; the condition exists. Perhaps we shall have to admit that public educators have done a better job of public relations in their field than we have in ours. Catholic education has performed a tremendous service for our country and our people. It has contributed to the cultural, industrial, scientific, social and religious life of America, but can we say that this fact is appreciated by anything but a minority of the people of the United States? In short, I believe it true to say that most of our communities and fellow citizens look upon us as a sort of a fringe on the educational world, a small and perhaps un-understandable adjunct to the schools of America, a sort of freak, or a unique, unnecessary and unwanted duplication of service.

If we are to take our place on the American scene and retain and maintain our right to educate, it is, in my belief, absolutely essential that a good public relations program be planned, developed and executed on every level, national, diocesan, city-wide and even, perhaps, especially on the very level of the individual school itself. In this, the superintendent must assume the leadership with the permission and blessing of his ordinary.

I am not an expert at public relations, and I cannot suggest public relations programs. All that is within my competence is to outline a few of the obvious aspects of such a program. A public relations program must certainly involve easy inter-communication with governmental agencies and professional educational groups. It must develop a program of representa-

tion in the local community, among our neighbors, in the city, in the diocese as a whole, and perhaps, through the cooperation of a group of superintendents, in the state.

Good public relations involves dealing fairly and considerately with the public school people in matters of pupil accounting, transfers, dealings with the attendance bureau, traffic patrol boy arrangements. Perhaps it might even mean a diminution of irresponsible attacks on the public school system.

Above all, a good public relations program should maintain the means of informing the public of what we are doing and what kind of products come from our schools. Without giving up our philosophy or our principles, we must, I believe, take the steps necessary to assure our recognition as part and parcel of the American scene. By this means, perhaps, we can stop the misguided spokesmen who so frequently tell the public that the non-public school is merely tolerated and that though presently existing non-public schools may be allowed to continue further expansion of such schools should be resisted.

The three major fields of endeavor which I present to you for your consideration are in summary (1) the providing of sound, well integrated and organized educational leadership, (2) the development of truly responsible administration and supervision of our schools and of our school systems, and (3) the organization and execution of an effective public relations, community representation, and public information program. I do not mean to say that these three functions have been neglected in the past. I merely mean to emphasize the fact that they are more than necessary at the present. It is, perhaps, pertinent at this point to observe that these three functions can be performed by each of us in the isolation of his own diocesan area, but that they will perhaps be far more effective if they are developed from the wider knowledge and the depth of experience which is garnered from such an organization as is meeting here tonight. The National Catholic Educational Association, and more specifically, the Superintendents' Department of that Association, has done much in the past fifty years to give us the guidance and help that we, as superintendents of schools, need. At the end of the first fifty years of the life of a voluntary educational organization, it is good to be able to say that it was truly worth its salt.

We are happy with our national association and we are grateful for its benefits. We turn then, to look forward to the next fifty years, hopeful that it will help us in the essential work of perfecting the schools which are dedicated to the threefold function of producing educated and cultured men and women, supplying our blessed country with a loyal and staunch citizenry, and cooperating "with divine grace in forming Christ in those regenerated in Baptism."

WHAT RELIGIOUS COMMUNITIES OF TEACHERS EXPECT OF DIOCESAN SUPERINTENDENTS

MOTHER M. EVELYN, O.P., SINSINAWA, WIS.

Greetings, with apologies for the speaker's temerity in accepting the gracious invitation of your Reverend President to read a paper before this august assembly. As a sort of foreword, inspired by reading a paper given by former Superintendent Hunt of Chicago at a national meeting, may I, representing all our teaching sisters on this occasion, bespeak for them their sympathetic understanding, deep loyalty, and prayerful cooperation with the aims and efforts of the superintendency. In American Catholic education sisters have always tried to be the pioneers. The present day of paternal supervision is a far cry from the conditions existing in the late eighteenth, early and middle nineteenth centuries. Even before the promulgation of the decrees of the Baltimore Councils sisters struggled along with little or no help, save perhaps from an overworked pastor who served several missions at once. Witness: Mother Seton in the East (1808), the Sinsinawa Dominicans in the Middle West a century ago—though strictly speaking our community should not be cited in this instance for the reason that they had unusual guidance from Father Samuel Mazzuchelli.

The American way of life inspired by the American form of government is not only in accord with the principles of Christianity, but apart from those principles has no substantial foundation. Christian philosophy comprehends life as an integrated whole, and hence can exclude no aspect of reality. This philosophy sees man in accordance with his true nature, as a physical and a spiritual being, as an individual and as a member of society. This same man, by virtue of tradition and social heritage, is bound to the past, but has, nevertheless, a definite obligation to the future. He has moral obligations to discharge toward himself, his fellow man and his God. In order to meet these obligations, man needs an *education*, which, as far as possible, embraces the whole of reality.¹

In the early days of this country, even before our independence was formally declared, schools were set up to supplement the training of the home. There were early mission schools for the Indians, and later, schools connected with the various denominations found in the colonies. In Protestant settlements the teacher was connected with the church; in the Catholic settlements, the priest was the teacher.

There was no antagonism between church and school—between religious and secular education. Church and state cooperated in a common purpose. However, with the growth in population and the increase of schools, the conduct of the common school was taken over more and more by the states, with the result that the schools came to be divorced from religious training. As a consequence, denominational schools separate from the public schools were set up. As early as 1767 the Catholics of old St. Mary's, Philadelphia, opened what is known as the first parish school in the country, in

¹ The Commission on American Citizenship, *Better Men for Better Times* (Washington: The Catholic University of America Press, 1943), p. 73.

an attempt to meet the needs of their children. Since this school was a departure from earlier private schools, its importance was discussed at the First Synod of Baltimore in 1791. The next year, Bishop Carroll, in his first pastoral letter, May 28, 1792, took as his opening theme the need for Catholic schools and the importance of training teachers.²

In 1829 the First Provincial Council of Baltimore decreed that it was necessary that schools be established if faith was to be preserved,³ and the importance of strictly Catholic schools was again stressed at the First Plenary Council of Baltimore in 1852 and at the Second Council in 1866. In spite of the exhortations of the hierarchy, there was, for the most part, a laissez-faire attitude on the part of many priests.

However, the Third Plenary Council of Baltimore commands rather than exhorts. It dispels any idea that parents are free to do as they please in regard to the education of their children. It was at this Council that the first step in organization was taken. The Council decreed that "within a year the Bishops should name one or more priests who are conversant with school affairs to constitute a Diocesan Board of examination."⁴ The purpose of this board was primarily one of examining prospective teachers in order to determine whether or not they had the ability required for teaching. It was further decreed that in addition to the board for the examination of teachers, there should be several boards composed of one or several priests to examine the schools in cities and rural districts. The duties of these boards were to examine each school in their district, once or even twice a year, and to transmit to the president of the diocesan board an accurate account of the state of the school, which information was to be given to the bishop.

As is evident from the decrees of these Councils, and in accordance with Canon Law, "the local Ordinaries are the pastors of their territories . . . and are obliged . . . to see that . . . in schools, both for children and youth, the training shall be in conformity with the principles of the Catholic Religion."⁵

The unit of organization was the diocese. Within the diocese, however, there were certain important elements—the pastor and his parish; the religious community which was rapidly supplying teachers for the schools; and the bishop—all concerned with the training of the young.

As recommended by the Third Plenary Council, boards of education or examination were named in several dioceses, but experience soon showed that these boards, often unwieldy, were not equal to the task of bringing schools up to the highest level of efficiency. As a consequence, the School Board of New York, in 1888, appointed a superintendent of schools, and in 1894, Philadelphia followed its example. From that time to the present, the recognition of the need of such an official in a diocese has become almost universal.

A generation ago it was not usual for the priest who was appointed superintendent in a diocese to receive any special preparation for his work. He was chosen for the most part, on the basis of interest he had shown in the work of education, or perhaps of successful experience in the conduct of some particular school. Generally speaking, he received his training in service, by observation and reading, and in meeting the problems of school administration as they came along from day to day.

² Peter Guilday, *The National Pastorals of the American Hierarchy* (1792-1919) (Washington: N.C.W.C.), pp. 1-16.

³ *Conciliorum Provincialium et Plenarii Altimorensium Decreta*, Baltimore, 1853, Decretum 33.

⁴ *Acta et Decreta*, #203, 204.

⁵ *Acta et Decreta*, Tit. VI, 200-207.

However, today school administration is a profession for which men prepare as carefully as they would for the older professions. The ordinary of the diocese chooses a priest for this important place and reposes in him his trust and confidence as being his representative in all that concerns the schools. There is certainly a challenge to a priest so appointed in the present situation with its

1. Principals and teachers under strain from heavy enrollment
2. Insufficient number of religious teachers
3. Crowded rooms
4. Difficulty in finding lay teachers and paying them high salaries
5. Pastors facing heavy expense for building projects and other needs
6. Meeting new trends in education—one of which, in passing, I would like to mention is interest in education of the handicapped child.

What do we expect from this superintendent? How can he help us to meet the exacting needs of our times? What can he do to make his influence felt in every corner of the diocese, whether that school is a small rural unit, or a large central high school?

The superintendent's work is all-embracing, but, for the most part, it falls into four categories: (1) organization and administration; (2) supervision and instruction; (3) educational leadership; and (4) public relations.

ORGANIZATION AND ADMINISTRATION

In this mid-twentieth century the individual school, whether it is large or small, is an important unit in the diocese. It is true that in the first stages of organization, the chief concern of the superintendent is to weld the schools into some kind of an organic unity. He does this in many ways, varying, of course, in different dioceses, but usually he does it by uniformity of textbooks, courses of study, the school calendar, the daily program, and diocesan examinations. He does it, too, by his attitude in regard to all of these points.

In spite of all that may be said, the textbook is still dominant in most classrooms. Whether a textbook is chosen by a committee of supervisors or by a group of teachers, the final authority is the superintendent. With him rests the greatest responsibility of adoption. The sisters look to him as an authority, one who has only one thought in mind and that is that the adopted text is best for all his schools. He has kept in mind the diversified groups in the various schools—the underprivileged areas, as well as the upper bracket. He knows that texts which may have to be used for five years at least meet all requirements of a standard text. If there are a great variety of needs, he will name more than one text as basic, so as to give the individual teacher an opportunity to choose the books most suitable for her group.

We know that the superintendent finds in the course of study a desirable means to an end; he does not consider the course as an end in itself. We are grateful to the superintendent who has had his course of study so modified that it meets the needs of the differentiated groups, so that the minimum essentials are provided for the slow group, minimum essentials plus a moderate amount of enrichment for the average group, and minimum essentials plus a greatly enriched course for the bright group. We realize it is a work which is never finished, for we know that a course should be flexible, adapting itself to changing conditions and making use of progressive results of educational science.

It goes without saying that a busy superintendent has not the time to make

out examinations, but we do appreciate those educational leaders among our superintendents who watch the examinations so that they are not stereotyped and do not become so much "mere form" to be corrected and reported. Testing is a natural outgrowth of the course of study, in order that the superintendent might be sure that the curriculum is following the aims and securing the results for which he had planned.

The school calendar and the daily program are again means to an end. We are always appreciative of the superintendent who knows each individual school, its teachers and its priests well enough to know that sometimes a change may be essential to the general good. In no way do I mean that changes should be common, but I do mean that there are times when they are imperative.

Catholic education has left the pioneer stage and has entered into a period in which changes will be made only after objective studies have been made. It is logical that sisters turn to the superintendents for direction and motivation in such studies, which might well take the form of surveys, experiments, and curriculum evaluation. They may follow many patterns, but whether they are made by individual schools, groups from several schools, or community projects, there is more incentive on the part of teachers if they are diocesan-centered.

The list of possible experimental studies is long. We mention only a few that may well be the subject of study in our schools:

1. Follow-up studies. What per cent of students entered Catholic colleges? Secular universities? What about their ability to carry on successfully?
What about those students who did not go to college? Evaluate curriculum offerings in the light of their needs: Are they active in parish work? What is the percentage of mixed marriages?
2. Study drop-outs in certain areas. Why did pupils drop out of school? Did curriculum have anything to do with it? Make a study of hidden-tuition costs in relation to drop-outs.
3. Do pupils from certain areas attend Catholic high schools? If not, why not? Study conditions.
4. Evaluate guidance programs. Are they effective? Is there any provision made for training in the virtues—natural, social, moral, and intellectual? How about organized guidance programs?

These are only a few, of course. Studies could be made in the importance of grouping students, in the grading system, the needs of Catholic youth and how well they are being met in our schools. Retardation, promotional practices, causes of failure, in various groups, population trends—all have a place in scientific study, and under the guidance of the superintendent can produce results that will be effectual.

This is the day of organization—of systematized administration. It is the day, too, of mutual cooperation, of skilled coordination of forces. In a well organized diocese the schools are standing shoulder to shoulder in a strong phalanx to do battle with the powers of ignorance.

SUPERVISION AND INSTRUCTION

The teachers in our schools bring to their work the tremendous power of the long established traditions of service and accomplishment of their religious communities. It is their hope and their desire to interpret these services into that spiritual and intellectual force which will meet the needs of our

own time and the diocese in which we teach. Our sisters want to bring to their daily work all the vitality, all the courage of their founders. As members of religious communities, we look to the superintendent for assistance in this task of translating into modern practice and procedure the spirit, the devotion, and the sacrifice which are the precious heritage of all the teaching orders of the Church.

Though supervision is old, the connotation of the word has changed. In other days it was looked upon as inspection. It was an inquisition, as it were, into the faults of teachers, pupils, and buildings. Supervision today connotes helpfulness, mutual cooperation, and friendliness. It appraises the good points as well as the weak in the endeavors of our sisters.

In a large diocese it may not be possible for the superintendent to visit all the schools every year—there are many dioceses in which the schools outnumber the school days, but we look up to him to keep in touch with the schools by an occasional visit.

Since any supervision is for the purpose of the improvement of teaching and of learning, we see constructive values in a supervisory visit of the superintendent. Such a visit tends to increase the feeling of unity and solidarity that should exist in the whole system by making every local principal and every teacher feel that she is an integral part of the diocesan system. The visit is at once an incentive and an encouragement. The superintendent comes as a friend interested in promoting the educational standards of his schools. As such, he is alert to superior techniques and notes initiative and enthusiasm. Very soon the sisters know that he does not come with harsh dogmatism and carping corrections, but rather with helpful suggestions and constructive criticism.

Such a visit gives the superintendent a picture of the school—its general tone—its administration and general organization, program of studies and materials of instruction, instructional staff, maintenance and operation of physical plant, extracurricular activities and public relations.

In this connection, mention may well be made of the superintendent's help in the matter of the physical plant. Even in this modern age with million dollar plants scattered over the country, we still have many parish schools with only the barest necessities, where the sisters are responsible for janitorial duties, where buildings are poorly heated and miserably lighted, where physical facilities are at a minimum. Sisters are slow to say anything about such conditions, but a superintendent on his round of duty can detect this and, without a word from a sister, can help. Reference here is not made to those underprivileged sections where there just isn't the money for help; it refers rather to those places where there is money for everything except for a janitor and physical necessities. Very often a word from the superintendent is sufficient to correct a growing abuse in these matters and the improvement which results is a safeguard to the health and well-being of pupils and teachers.

EDUCATIONAL LEADERSHIP

In the face of rapid change in educational aims and activities, the religious teacher keeps ever in mind that

man was created to praise, reverence, and serve God, to save his immortal soul and enjoy forever the Beatific Vision. This ultimate aim, man's ultimate salvation, is unchanging, and everything else on the face of this changing earth must be a means to that end . . .⁶

⁶ Redden and Ryan, *A Catholic Philosophy of Education* (Milwaukee: Bruce Publishing Company, 1942).

As a guide, the sisters have the leadership of the superintendent who, in his capacity as representative of the ordinary of the diocese, is in a position to develop in the teachers in his system the power to distinguish the profitable from the unprofitable, and the valuable from the valueless. This power, grows, of course, as the religious advances in her spiritual and professional life.

In every sense we know that education is a dynamic process. It is concerned with the growth of the individual. This means that the religious teacher must keep abreast of every step that marks true progress in the development of the child. Christian principles and aims of education are unchangeable realities. They stand in their vital relationship to divine revelation secure and unaffected by the gropings of present-day educational conjectures. For this reason it is essential that Catholic teachers have a solid foundation in Christian philosophy so that they may be able to meet modern problems. Opportunity for professional improvement is needed by every religious teacher, however superior the character of her preliminary training.

How can the already overburdened superintendent do this? Sisters find challenge and inspiration in superintendents' conferences, institutes, bulletins, visiting days, and lecture courses.

In conferences where the superintendent meets with principals and teachers, the superintendent has little regard for minor details. His concern is with the larger task, with the great and high ideals of Catholic education. He sees the whole picture very much in the way that Pope Pius XI described it in his encyclical on Christian education:

. . . it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that religion may be in very truth the foundation and crown of the youth's entire training . . .

The background and experience of the superintendent are such that he is able in his conference to renew in the sisters their zeal for the advancement of the noblest interests of the Church, the state, and the individual. At such a meeting the superintendent challenges his teachers to the great work before them. He stresses the apostolate of the teacher; he sends them back to their schools and to their daily routine, not with techniques, it is true, but he sends them back refreshed and re-inspired—ready to carry on in their particular vineyard of the Lord.

One of the definite helps to teachers is the annual institute. On this occasion in many dioceses the ordinary himself addresses the group. Very often he reviews the work done in the past year and explains some of the problems facing the Church and education in the years ahead. It is customary for the superintendent at this time to bring outstanding leaders in education—clerical and lay—to the institute. The sisters appreciate hearing good speakers—authorities on whatever subject is being discussed. At this institute, too, arrangement is nearly always made for exhibits of materials of instruction. This gives the sisters an opportunity to keep abreast of latest offerings in their field. Another distinctive advantage of such a meeting is the getting together of members of various communities—all having common problems and all concerned with doing the best that can be done in the teaching field.

Since it is not always possible for the superintendent to have frequent contact with the schools, a bulletin issued at certain periods or as occasion demands is informative and helpful. These bulletins serve many purposes—

announcements of one kind or another. They may well serve the superintendent in identifying some of the pertinent problems involved in current educational programs, explaining new trends in curriculum construction, or discussing certification and evaluation criteria in certain sections.

Visiting days as provided for in some dioceses afford the sisters opportunities to see other teachers at work, whether in the public or in Catholic schools. Teachers learn much from one another. The visiting teacher studies conditions, watches techniques, measures results, and is better able after such a visit to evaluate her own work.

In providing courses and lectures by authorities in special areas, the superintendent encourages study and professional reading. He enables his teachers to keep informed as to present trends by his own interest in their needs. Such courses and lectures are an effective means of promoting the growth of teachers.

Superintendents have the privilege of contact with religious teachers who have dedicated their lives to education. Through word and example, through conference and lecture course, through sympathetic supervision and the opportunity of classroom observation, he guides, inspires, and promotes the spiritual and professional life of the teachers in his diocesan school system.

At this point I should like to emphasize the need for continued preparation of sisters in theology, in academic fields, and in professional training; many circumstances combine to make this difficult: the financial burden (I know at least one school in these United States where the sisters receive \$35.00 per month, even at secondary level); heavy schools which exhaust their strength; attending second Mass daily with the children; church duties: care of sanctuary, replacing church organist and often the church janitor—at least performing duties which should be done by a janitor; parish activities such as counting money for several hours on Sunday; spending much precious time on non-educational activities which have no connection with the work of the classroom—all time-consuming and strength depleting tasks.

May I suggest two ways in which the superintendent might render invaluable service to the teaching communities: First: Study means of recruiting lay teachers who possess ability and are willing to work in Catholic schools (incidentally, getting all priests to accept and remunerate the lay teacher quota). Second: Make known in some discreet way to the ordinary of each diocese the necessity of adopting some measures which would contribute to saving the health of the teaching sisters.

The superintendent can (and I am very sure he does) help in a superlative manner in keeping up the morale of the teaching sisters by his own leadership, showing deep faith, courage and judicious optimism.

PUBLIC RELATIONS

The relationship of Catholic schools to the community in general is a matter which diocesan school systems are recognizing more and more. While sometimes not directly related to school work, all phases of public relations are important. Local health authorities, child welfare agencies, public educational bureaus, fire departments, civic departments—all have a place on the superintendent's agenda of public relationships.

As was emphasized at the 1951 Cleveland meeting, one of the important duties of the superintendent is to bring before the public the role and the contribution of private education—private, non-tax-supported education—in our way of life. What is needed is to have this done as effectively for

Catholic education as the NEA does it for public education only. Many legislators do not have the faintest notion of what the extent, the quality, the undertakings and the achievements of private education are. It will not do merely to publicize the fact that a million or so children are in eleven thousand schools. The story must be vital; it must give a picture.

We know that yearly reports, even though they may bristle with statistics, must have real human interest, so that they will arouse a certain pride on the part of people, and at the same time enlist their intelligent cooperation and needed support in the matter of Catholic education. It is a help if these reports are presented in a readily intelligible fashion, so that they will appeal to the layman as well as to the specialist in school administration. The superintendent who has set up standards of achievement will desire to portray the degree of success his program is having. The report serves to exhibit educational conditions, purposes, and results in accord with the needs of publicity, produces the feeling of responsibility that most fully contributes to administrative ends, and finally, keeps the system close to the people who love and support it.

The superintendent stands before the people as the official representative of Catholic education. His pronouncements are authoritative. His knowledge is deep and rich. His is the coordinating agent who unifies the educational activities of the diocese.

Organization can be built up at a desk with paper and pencil, but the human organization, such as a diocesan school system, lives and thrives in the lives of the constituent units throughout the diocese. A study of our Catholic school system shows that our superintendents have been alive to the needs of the times.

Today, more than at any other time in our history, do we—religious communities—turn to our superintendents for continued guidance, so that our teaching sisters will not only give a superior training in secular branches, but that they will keep always before them the important obligation of instilling Catholic moral standards, of forming habits of Catholic conduct in students, and of sending out of our schools young people, trained as citizens not only of this world, but also of the next.

WHAT DIOCESAN SUPERINTENDENTS EXPECT OF RELIGIOUS COMMUNITIES OF TEACHERS

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If this question would be put to all the bishops, superintendents of Catholic schools and the pastors of parishes in the United States, a rather wide variety of answers would be received. The same question asked twenty-five or fifty years ago would have received some answers perhaps not expected today. I would suggest, however, that today all would agree upon the following expectations:

1. All would expect the religious teaching communities to provide them with teachers for their schools.
2. They would also expect that these teachers be good religious and adequately trained teachers.
3. They would further expect an understanding of the problems faced by each diocese and would look to the communities for cooperation in helping to solve these problems.

Before discussing each of these great expectations, it might be helpful to recall the historical background of the development of our educational system. The knowledge of what was expected of the religious communities might throw some light on what we should expect of them today, for I am convinced that modern conditions will force us to alter some of the demands formerly made upon them. Historically the Catholic school system in the United States was started by the religious communities of men and women. The earliest Catholic schools were established, conducted and financed by religious communities. The pioneer bishops and priests called upon the religious communities to come to their assistance; they did organize communities here and they did help them in every way they could but it was the religious communities who conducted the schools. They were the pioneers. They were the leaders in Catholic education. It was the religious community that bore the burden and the hardships in our first academies and parochial schools.

This fact has been brought out very clearly by Father J. A. Burns, C.S.C., in his invaluable work on the Catholic school system in the United States.¹ In this study Father Burns tells the story from the establishment of the first schools in the United States by the Franciscans in Florida and New Mexico in 1598 down through the colonial period, the immigration period and the period of systematic organization through the first decade of the 20th century.

Early in this work Father Burns states: "The founders and first missionaries of the other Catholic colonies were not less zealous for education than the Franciscans in New Mexico and Florida. In every instance a system of education was provided for in the plans of the founders, and in each case,

¹This is a two volume work, Vol I., *Principles, Origin and Establishment of the Catholic School System in the United States*; Vol. II, *Growth and Development of the Catholic School System in the United States*, published in 1912 and long since out of print.

in spite of difficulties, the plan was wrought out in practice to some extent, with more or less success and permanency. The education efforts of the Spanish Friars in New Mexico, Texas, Florida, and California; the French schools in New Orleans, Detroit, and throughout the Mississippi Valley; the schools of the Jesuit missionaries in Maryland and Pennsylvania, taken all together form, in view of the circumstances of the time, a record of educational ideals and achievements of which Catholics may well be proud. Probably more than seventy schools were established by Catholics on the soil of the United States during the colonial period."²

From the very beginning the big problem was to find competent religious teachers. The first schools were taught by the missionaries themselves. No religious teaching communities were available in this country until the Ursulines came to New Orleans in 1727. Even lay teachers were hard to find, for teaching was not considered a profession then and most of those who took up the work continued in it only until they could find something better. The early bishops and priests saw at once that the only possible way for them to have parish schools would be to secure religious teaching communities from abroad or to organize American communities here at home. Thus, it was to the religious teaching orders that the leaders of the Catholic educational movement in the United States turned in order to solve the problem of getting teachers for the schools.³ The idea was to have religious orders in Europe establish American houses with their novitiates and teacher training schools. The first effort in this way appears to have been made by Father Charles Neale, in bringing four Carmelite nuns from Antwerp to found a convent at Port Tobacco, Maryland, in 1790 but because of their statutes they were not able to open a school until forty years later in Baltimore. The Poor Clares came next but never even got a school under way. When they returned to France their property was purchased by Georgetown College and became the home of the first religious teaching order to be established in the United States, the Visitation Order. This first American community of women devoted to Catholic education quickly began to develop after it had been approved by the Holy See in 1816. The number of Sisters rapidly increased and by 1850 the Visitation Order was conducting seven schools in Alabama, Missouri, Maryland, Illinois, and the District of Columbia.⁴

After the Visitation Order came the Sisters of Charity established by Mother Seton in 1808; the Sisters of Loretto in 1812 in Kentucky; the Sisters of Charity of Nazareth, Kentucky, in 1814; the Sisters of St. Dominic in 1822, also in Kentucky. In the 1830's teaching communities from abroad began to appear in the United States. The first to come and remain were the Sisters of St. Joseph who came to St. Louis in 1836. By 1840 there were thirteen religious communities in the United States engaged in teaching in two hundred parish schools.

After 1840 came what has been called "The Great Awakening" in education stimulated and directed by Horace Mann. This period coincided with the extraordinary growth of the Catholic school system. The two movements, although contemporaneous, had little if anything in common. What caused the growth of the Catholic Church and hence its schools was the great number of immigrants from Europe. During this period twenty-five new communities entered the field. Several of these were founded in this country, but the greater number came from Europe. Nineteen of these communities were orders of women and six were communities of brothers, the first being

² *Ibid.*, p. 145.

³ *Ibid.*, p. 201.

⁴ *Ibid.*, p. 207.

the Brothers of the Congregation of the Holy Cross in 1841. Then came the Christian Brothers in 1846; Brothers of the Sacred Heart in 1847; the Franciscan Brothers in 1847; the Brothers of Mary in 1849; and the Xaverian Brothers in 1854.

Until the end of the immigration period around 1850 little had been done toward the effective and systematic organization of Catholic education in the various dioceses. Whatever organization existed was due to the religious orders in charge of the schools, each working within its own sphere. Not only had the religious orders established schools, supplied the teachers and trained them but they also brought some system and organization in their respective communities. They had their community courses of study, their community supervision and unified teacher directives. The next step was diocesan organization with standards for teachers which got its first real start at the Third Council of Baltimore. The Council made two important and epoch making recommendations; one in regard to diocesan school boards and the other in regard to normal schools for the proper training of teachers. In regard to the normal schools and teacher training we again find the dioceses placing the full burden on the religious communities. By the recommendation of the Council the dioceses of the country could not only expect the communities to provide the teachers for the schools but also to establish normal schools to prepare teachers to meet standards to be set by the diocesan school boards.

Hence, from the very beginning of our Catholic school system we have looked to the religious communities to provide us with the teachers for our elementary and secondary schools. Also from the earliest days the response has been magnificent. Our religious communities of both men and women have never hesitated to answer any call, whether it was from a large urban diocese or a poor missionary one, whenever it was in their power to do so. Without the religious teacher there would be no Catholic school system. This is really an understatement and an obvious truism but we should omit no opportunity to pay tribute to these men and women whose lives are dedicated to teaching. Furthermore, through our school system which they have made possible the growth of the Church in our country has been phenomenal. This very growth has put an increasing burden upon our teaching communities, a burden which has become so great they are unable today to bear it alone.

Not only have we expected the religious communities to give us teachers, we have asked them also to provide their own supervision by means of the community supervisor. Our religious communities have recognized the need for supervision and the great help it would be for their own sisters for in-service training and have responded generously over the years. In addition to teaching and supervision other tasks have been expected of the teachers. The survey of teacher preparation made two years ago revealed a number of extra-scholastic burdens placed upon the sister-teacher. Among these extra burdens complained of by the communities were: excessive choir work, sacristy and janitorial work after school hours, parish clerical work, keeping parish books, counting and recording the Sunday and holyday collections, time consumed in raising money, in some cases even having to raise their own salaries by raffles, etc. These are some of the things too many pastors expect of the sister-teacher, things of which I am sure no superintendent would approve. What the superintendent expects first of all from the religious teaching communities is as many teachers as the community can reasonably supply.

The second thing we expect from the communities is that these teachers they send us will be good religious and adequately prepared teachers. Rarely

has it ever happened that the teachers sent out to the dioceses were not good religious. The rules and constitutions of the religious orders were instituted for only one purpose; namely, to develop in the candidates during their postulancy and novitiates a truly religious character, a love of God plus loyalty to Him and to their communities. It is their religious life, the habit of prayer and meditation, the regularity of their lives apart from the world, the daily Mass and Communion, all of which bring into their souls the grace of God which enables the Sisters and Brothers to lead saintly lives and to fulfill the duties of their vocation as teachers at any sacrifice. As religious we revere and respect these devoted men and women who make Catholic education possible. This religious character of our teachers is so important that in the opinion of some of our educational leaders, it can almost compensate for lack of adequate training as teachers. It has even been said that a good religious by that very fact automatically becomes a good teacher. Few of us would admit that today. In fact, it is almost universally held today that there is no substitute for at least a minimum amount of teacher preparation.

Here again we expect the religious communities to provide this teacher preparation. Not only that but we superintendents set the standards which we say our teachers must meet. The religious orders also desire their members to have the best possible training. No one recognizes more clearly the need today for our Catholic school teachers to be highly trained than the superiors of the religious communities. The teacher preparation survey already referred to several times provides ample evidence for this stand of the superiors. Over forty communities have within the past few years decided to send no teacher into the classroom until she has attained a college degree. The present Holy Father has told us in no uncertain terms that the teachers in our Catholic schools must be at least as well if not better prepared for the work in the classroom than the public school teacher.

Over the years the religious communities have been most cooperative in this respect. Now with the greatly increased demands made upon them, the high cost of living which strikes at the convent as well as the home and the more than doubled cost of higher education have made the burden of teacher-training almost unbearable by the religious communities alone. The survey referred to above showed that only ninety-five communities had adequate educational facilities within their own community. Twenty-three reported access to adequate facilities but one hundred and eighteen said they had no adequate educational facilities at present available to them. Thus, for about one-half of our religious communities of women to give their prospective teachers full college training would be most difficult and most expensive.

Although the vast majority of our diocesan school systems still expect the communities to educate the teachers for our parish schools, some dioceses have tried to help by establishing diocesan teachers colleges or providing scholarships for the sisters to complete their education. The question may well be raised: Can we continue to expect the religious communities alone and unaided not only to give us teachers but also to prepare them to meet the high standards demanded today? The communities are doing the best they can but it is becoming increasingly difficult if not impossible for many of them to finance a four-year college program.

The third thing we expect from our religious communities is an understanding of the diocesan and parish problems in the dioceses in which their sisters teach, and we look for cooperation in helping to solve those problems.

There are, of course, problems peculiar to certain dioceses. The problems of a missionary diocese differ from those of an old established one just as the conditions in a rural diocese are quite different from those in a large wealthy urban diocese. However, there are some problems that are common to all dioceses and all schools. One of these is finance. The support of our parish elementary and diocesan high schools is a steady strain upon our Catholic people. We expect the religious communities who send us teachers to realize not only the financial difficulties faced by many of the parishes in which they teach but also the financial status of the families whose children they teach. This realization and the willingness to cooperate with the pastor and his people, will enable them to avoid mistakes, extravagance and sometimes embarrassment.

Another problem common to all schools is presented by the teacher and school relation with parents and the home. The proper relationship should be clearly understood by both parents and teachers. Parents should have a clear idea of what the school is trying to do, the rules and regulations of the schools, the difficulties the teachers face; and they should work cooperatively with them. The same can be said of the teachers. They should make every effort to meet the parents, to know and understand them, to learn something of the home surroundings and background of the children in their classrooms. We expect the religious communities to prepare their teachers to do this. We also expect the communities to instruct their sister-teachers to remember they are delegates of the parents; that the children do not belong to them; that the parents are the first teachers who have the responsibility for their children which they can never surrender completely; that the parents and teachers must work together if the educational work of either is to be successful.

Another thing we can expect from the religious communities is assistance and cooperation in unifying and strengthening the diocesan educational system. We expect the sisters to help us in building curricula, selection of textbooks, organizing courses of study and providing us with trained and experienced teachers who can serve as diocesan supervisors. We also expect the classroom teachers to follow the course of study, to carry out directions and to adhere to the diocesan regulations. Our teachers are expected to be specialists in their field, professional teachers as well as religious. In all the team work between superintendent, supervisor and classroom teacher we look for a professional attitude, a mutual interest in improving methods of teaching, raising standards high and keeping them there. We expect the religious communities to give their teachers this professional attitude together with a willingness to work together with teachers belonging to other communities in the diocese. Furthermore, we should expect all the communities in the United States to work together in a truly Catholic spirit for the general welfare and improvement of Catholic education. This means active membership in our national and regional educational associations. It means keeping informed on what is going on in education not only locally but nationally and internationally. It means further a willingness to work with the public schools for the common good, with community organizations, with state organizations, and a readiness to give their support to all movements on local, state, national and international levels which are for the general welfare. All this might seem to be expecting much indeed but there are signs that it is growing more and more frequent among our teaching sisters.

All of these things we have asked of the religious communities from the beginning of our history. The religious communities started Catholic education on its way. They laid the foundation. They bore the hardships of

a pioneer society; they suffered the growing pains of a fast developing educational system. Through the years they have adjusted themselves to changing conditions as far as their constitutions would permit. Now that Catholic education is organized on a diocesan and national level, we still look to the communities for teachers, for good religious, for adequately prepared teachers, for professional assistance and cooperation. But today the communities are overwhelmed by our demands. They cannot meet these demands without assistance. This assistance we should give them whenever and wherever we can, for if any group has made Catholic education what it is today it is our religious orders of devoted men and women whose lives are dedicated to teaching the little ones of Christ.

MUTUAL EXPECTATIONS OF THE DIOCESAN SUPERINTENDENTS AND THE RELIGIOUS TEACHING COMMUNITIES

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While my commentary will bear upon both the challenging papers we have heard this morning, I shall beg leave to devote my comments principally to the paper of Monsignor Pitt, and to arrange my observations, in view of clarity, according to the three points of Monsignor Pitt's development. My approach to this task of commentary has been guided by the basic theory of the religious teaching communities, which was succinctly and inspiringly formulated by St. John Baptist De La Salle, when in his rapidly declining days he penned this guiding principle for his disciples: "Remember, it is for the Church, which is the body of Christ, that you are laboring." It is in that spirit that the religious teaching congregations approach their apostolate of education, and it is in that spirit that I make these comments here. Also, I am guided in my remarks by that principle of the canonists, *Ordo propter ecclesiam, non ecclesia propter ordinem*.

I. The Diocesan Superintendents Expect the Religious Teaching Communities to Supply Teachers for their Schools.

This, surely, is the least they can expect of us. It is the purpose of our canonical existence in the Church. But, in order to do that, we will need your continued support in two vital areas:

(a) Do not let us be pressured into taking over new classes or schools until we have sufficient and sufficiently trained personnel. It really works havoc with vocations, with health, with adequate standards of teacher preparation, to be forced to expand our services to Catholic education when we have not the proper personnel. Also, it defeats the second expectation of the diocesan superintendents, viz., the adequate religious and professional training of the religious teacher.

(b) If we are to be able to supply a steady flow of religious teachers for your schools, we shall need your continued help and encouragement for our recruitment. Successful vocational recruitment will be a partial but very important solution to teacher shortages. Likewise, if you hope to expand your primary and secondary school systems, more and more vocations must be forthcoming. You and your brother priests are in an excellent position to encourage vocations to the religious teaching congregations. You will be giving your schools thereby a living endowment of incalculable value.

II. The Diocesan Superintendents Expect that these Teachers be Good Religious and Adequately Trained Teachers.

It is the latter half of this twofold expectation that is the problem, viz., cultural and professional training commensurate with the importance of the work to be done. I dare say that all religious superiors desire to give their subjects such a training, but you know the problems they must face: personnel shortages, financial straits, lack of available opportunities for collegiate training.

(a) Personnel: as indicated before, the solutions are more successful recruitment of subjects, and freedom from the necessity of sending out religious before they are properly trained.

(b) Financial: this is a crucial problem. The adequate training of a religious teacher requires from five to nine years, depending on whether the subject has begun training before or after graduation from high school. During the four years of the scholasticate, the college years, in the training of a teaching brother, for example, the congregation must expend roughly \$3200 on each scholastic, which cost must be borne entirely by the congregation. The twenty-three young brothers assigned to the parochial and diocesan schools of New York City in September last represent an endowment of more than \$73,000; and the 130 and more brothers in such schools in New York City represent an endowment of more than half a million dollars in cost of teacher education and formation. The religious teaching congregations would not think of asking the diocesan superintendents to lower their standards of teacher preparation, but they would ask you (1) to secure adequate salaries for all religious teachers, adequate for living in these times, adequate also to provide for the training of the candidates in the houses of formation, adequate to provide for religious forced to retire from service because of age or illness; (2) to devise some method whereby the diocese will bear some of the heavy financial burden of teacher training for the religious teachers who will labor within the diocese.

(c) Available opportunities for college training: for obvious reasons, most of the motherhouses and novitiates of the religious teaching congregations have been built at a distance from the large centers of population, which are the very places where the colleges are to be found. Hence the problem of available opportunities for study. If a college is attached to the motherhouse, the opportunity is available, and the financial problem is notably lessened. But about 118 religious communities of sisters in this country do not have the facilities for giving their young sisters the advantages of a collegiate training. Such a problem can be solved only by cooperation between the diocesan superintendents and the religious teaching communities, and by cooperation between the religious communities themselves through the mediatorship of the diocesan superintendents. Surely, an organization as great as American Catholic education must be able to provide a practical solution for this problem, despite the difficulties involved.

III. *The Diocesan Superintendents Expect the Religious Teaching Communities to Understand the Educational Problems of the Diocese and to Cooperate in their Solution.*

That is a fair challenge to the religious teaching communities. Certainly, if we wish our problems to be understood and if we expect assistance in their solution, we must reciprocate with understanding and cooperation.

(a) Finance: the financial burdens and responsibilities are borne mainly by the clergy and laity; but the religious of the parish and diocese must try to comprehend this vast problem, and by economy and carefulness strive to do its share.

(b) Parent-teacher relations: School-home relations: more, certainly, can be done to promote the effective operation of the parent-teachers associations, to hold open house days for parents to visit the school, to study the sociology and economics of the neighborhood in which we teach. Likewise, we need to be more imbued with that aspect of the Catholic philosophy of education which insists that the school is to complete the work of the home, not to usurp it, that the teacher works in loco parentis, as the delegate of

the parent for the completion of the education and formation of the child. In the training of every religious teacher there should be a good course in philosophy of education, which should embody a study of the *causes* of education, material, formal, efficient and final; and the study of the efficient causes should stress the hierarchy in the role of the three efficient causes, home, church and school, or parent, pastor, and teacher.

(c) Assistance and cooperation in unifying and strengthening the diocesan education system: I really think we need an education in this phase of the question. Religious communities all have their own spirit and tradition, which the Church expects the congregations to preserve and respect, but not to stress to the harm of the great work of Christian education. The Church encourages a wholesome adaptation to the needs of the times, and one need of our times in Catholic education is unity and strength through cooperation with the bishop's representative for the schools. This calls for mutual trust, for a readiness to discuss and to understand the aims of each party, a willingness to recognize and to embrace the greater good rather than the lesser, a desire to see the Church and souls receive the best and most enlightened service we can give to her, and to them.

IMPROVING COOPERATION BETWEEN DIOCESAN SUPERINTENDENTS AND BUSINESS AND CIVIC GROUPS

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ARCHDIOCESE OF NEW YORK¹

There are three basic assumptions implicit in my treatment of this topic. These are (1) that existing relationships between diocesan superintendents and business and civic groups can be improved; (2) that the suggestions offered in this paper to improve cooperation can likewise be applied to all outside non-school agencies with whom we come in contact; and (3) that since we cannot match or even come close to the amount of publicity in all its varied and appealing forms issued by public school systems, our best approach for winning friends and influencing people is to make the most and best of all the opportunities we have of meeting those who come to us with innumerable plans and projects that entail in one way or another definite commitments and cooperation on the part of our schools and their educational program.

My first assumption—that cooperation can be improved—will, I believe, be readily admitted by all. Despite the limited resources at our command it cannot be denied that our schools have made tremendous advances in promoting better relations with many outside groups. We must admit, however, in all honesty, that much of what has been achieved has come about not by reason of our magnificent and dynamic leadership in the central office, but rather has been produced by the day to day, routine work of our individual schools in cities, towns and villages—achieved by the self-effacing labors of our teaching communities and lay teachers, by our parish priests and by our wonderful Catholic laity who, by their heroic sacrifices, provide the financial assistance to build our schools and to keep them in operation. Truly can we say that the individual Catholic school wherever located has done and is doing an excellent job in influencing all with whom it comes in contact.

All groups who seek us out—who phone or write or pay a personal call and have a message or a program for our schools—are very definitely in some business or other and firmly believe and stoutly maintain that what they have to offer to our children and our schools will inevitably redound to their welfare, safety and happiness, to say nothing of the civic, social, economic, cultural and moral benefits that will accrue to our school system and to each component part thereof. These are the people whom we shall treat of in this paper for they are the very ones upon whom we make impressions, good and bad. They are, in a sense, very important people for no matter what their business, no matter how insignificant or ridiculous their proposals, they do get around and meet many people. And we can be sure that on occasions they will talk about us—about the impressions, good or bad, we made upon them—and about their ideas of Catholic education in general.

¹ At the time this address was delivered Monsignor Voight was Archdiocesan Superintendent of Schools in New York.

I suppose if a listing were made of the organizations and groups that contact our office in the course of any given school year the number would probably run into three figures. This is not the place to list them all by name, but it might be well to group these approaches or pressures, if you will, into broad categories that will give us a good over-view of the types of programs and activities constantly clamoring for our attention and cooperation. In trying to analyze this problem I have come up with eight major divisions which are as follows:

1. *Contests of All Sorts*—Music, athletics, speech, dramatics, essays of all types, scholarships, outstanding boy or girl—healthiest.
2. *Assistance for Programs*—School music groups for community programs, parades, Chamber of Commerce projects; speech and dramatic assistance for pageants; panels, forums; use of school facilities, gymnasiums, auditoriums, etc.
3. *Audiences for Programs*—Teachers and pupils to hear visiting speakers of local groups, promoting good attendance at functions, advertising future programs.
4. *Aid for Work-Projects*—Art assistance in making posters for advertising safety and fire prevention programs; apple pickers (rural sections); farm cadets; after-school employment; clean-up drives; collection of old clothing, food, books, etc. Mail early, zone number, Civil Defense.
5. *Aid for Membership Drives*—Boy Scouts, Girl Scouts, Campfire Girls, Junior Achievement.
6. *Promotion of Various Sales Schemes*—Magazine subscription sales, novelty sales (everything), paper collection, Christmas trade stimulation, school excursions (rail, bus, ship and air); correspondence school services; Book of Knowledge, encyclopedias; Chronicles of America, audio-visual education; book salesmen.
7. *Aid to Money-Raising Projects*—Red Cross drives, Community Chest; special occasion drives; toy collections; Thanksgiving and Christmas baskets; sale of Christmas seals.
8. *Instruction Aids (catch all) Projects*—
 - a. Cooking and serving by household appliance organizations, insurance purchasing by local insurance underwriters associations, driver training by car sales organizations;
 - b. Citizenship training programs indirectly sponsored by some far-sighted political interests, or by women's club organizations such as the League of Women Voters, American Association of University Women, the National Better Business Bureau, the N.A.M., Veterans Organizations.

It is apparent from the above listings that some kinds of external pressures possess considerable merit. It is incorrect to presume that any and all suggestions and pressures are to be discounted, avoided or opposed.

It is not our purpose to offer criteria for evaluating these suggested programs and activities that literally pour in upon us from the outside. It is quite obvious that no *rule of thumb* exists for evaluation which is properly a function of the individual or individuals upon whom such responsibility rests. Evaluation of the worth of the above activities is for the most part a matter of evaluation of *method* and *degree* of participation.

But we are more interested in the persons who come to us or write to us about all these programs and about the relations that should exist between them and us in all stages of our dealings with them. Whether or not we

agree or disagree with them, whether or not we accept or reject their proposals and suggestions, our main concern is that their experience with us should leave them with a better idea of our school system and a better appreciation of what we are trying to accomplish.

Difficulties arise, of course, when opinions differ considerably as to what experiences should or should not be provided the pupil. Since we are charged with the responsibility of seeing to it that our children be not exploited in any manner by any individuals or interests, we are vitally concerned not only that all school experiences be constructive but that all activities initiated by and through the school should contribute to the growth and development of the child, morally, mentally, emotionally and physically. With this as my major premise I shall now offer a number of suggestions which I believe will help to develop relationships between our office as superintendents and all those who approach and ask us for the cooperation of pupils and schools.

1. In the first place I would say that we should be ever ready to receive courteously and in good faith ideas and suggestions from any source. Frequently an individual or a committee merely wishes to discuss sincerely an idea or a proposed program. Knowledge that a friendly, sincere listener is available and that the idea or program will be given due and honest consideration removes any essence of unpleasantness and makes more acceptable a rejection of the idea or program suggested, if such a rejection becomes necessary. Unfortunately, it does happen at times that such petitioning individuals or committees receive curt and impatient consideration. For quite obvious reasons we should never permit the press of other duties to create such an unfavorable reaction. Ideas should be received—and, if necessary, rejected—with a slow, even tempo and certainly without curtness, disdain or emotion.

2. Requests for information concerning our school system—school lists, list of supervisors, statistics—should be gladly and willingly furnished when requested by public agencies or by reputable private concerns, public schools, newspapers, department of health, planning commissions, etc. If statistics are not compiled in the form requested, ask them to send someone who can look it up.

3. The careful establishment of policies—by committee—which will give due consideration to all phases of typical problems, and the publication and distribution of such materials will aid considerably in clarifying the thinking of individuals and groups who may be considering some problems for presentation to the school. Many conflicts grow from ignorance as to the full significance of a proposal and the chagrin which follows too quick rejection.

4. Development of policies for principals in meeting such requests on the local level. Many people come to them with programs and proposals that we very often never hear of. Under our direction they too can work out policies for typical suggestions for the purpose of making a good impression upon all with whom they come in contact. For the most part the actions they take in such matters can be readily approved—but their method of doing so can in many cases be improved.

5. In the matter of school contests of all types, the NCEA, or a committee of the Superintendents' Department could render valuable service by issuing an approved list of such contests (high school) on a national level. The October Bulletin of the Secondary School Principals of the NEA annually carries a listing of such approved contests. State contests in like manner could be evaluated by the superintendents in each state. If no other purpose

were achieved, it would certainly take considerable pressures off the individual superintendents and further enhance the educational status of the NCEA.

6. Writing letters endorsing educational materials made available by business and civic groups is ordinarily not good policy; there is always a rival organization or group around with similar materials. Thus, our job could become one of constantly endorsing. Let them offer these materials to the schools and let the principals decide if they wish them or not.

7. Drives for money—give them educational materials pointing the need.

8. Our own people also claim attention—Propagation of the Faith, CYO, Confraternity, Holy Name, Catholic Charities. These also should be given every consideration. There is a tendency at times for us to become more annoyed at some of their activities than we do with outside groups.

9. In relation to all whom we meet in the office and to our influence on principals and technicians and all their contacts on the local level, a well planned program of public relations is necessary—positive and forward-looking, not aloof or domineering or placating, but friendly, always dignified and, when social, representing a cause and not personalities. The means and instrumentalities for making the program effective should be selected with great care, having ever in mind the capacity of each for harm as well as for the good of the schools.

AN EDUCATIONAL PLATFORM

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The problems of the public schools are similar throughout America, but no central body is authorized to define their policy for the nation as a whole. In America, education is a state function and is delegated largely by the states to local subdivisions. Yet there is remarkable uniformity in the public school program. This results from several causes.

One unifying influence is the close informal cooperation of superintendents of large school systems. For 40 years the superintendents of cities with population over 200,000 have met for two or three days in informal conference once or twice a year. These meetings have been an "off the record" sharing of experience. Recognizing the need for a common statement of educational policy, these superintendents developed, and published two years ago, "An Educational Platform for the Public Schools" in about ten thousand words. This statement was later endorsed by superintendents of schools in cities with population 100,000 to 200,000. In the last two years our large cities have used 100,000 copies of that document.

The platform deals with the purposes of the schools, the place of the fundamentals in the program, promotion policy, adapting the curriculum to individual differences, moral and spiritual values, controversial issues, homework, reporting to parents, etc. I shall review briefly the purposes of the schools and discuss two of the problems—promotion policy and adapting the curriculum to individual differences.

PURPOSES OF THE SCHOOLS

The public schools are a supplementary educative agency beginning where other educational agencies leave off. They provide those necessary instructional services not assigned to, or provided by, other agencies, such as the home, the church, and the community.

The public schools have primary responsibility for some phases of education and partial or shared responsibility for others. The primary responsibility of the public schools includes chiefly the fundamentals. The responsibilities shared with other agencies include vocational fitness, democracy, health, safety, consumer competence, conservation, thrift, the arts, character education, family living, etc. The public schools must first of all do well those things for which they have primary responsibility and then make their necessary contribution to those broader outcomes for which they share responsibility with other agencies. The public schools must always see education in its entirety, but be ever mindful of their own specific responsibility and function. In some quarters there has been so much talk about the "whole child" that too many parents assume the school can carry the whole responsibility for education.

ADAPTING TO INDIVIDUAL DIFFERENCES

Adapting the curriculum to individual differences is one of our major problems. In the first eight grades all children study the same subjects but

they cannot all learn the same amounts or at the same rate. Thus there are no common essentials to be learned by all children, but rather essential or common topics to be taught to all children to the limit of their individual capacities to achieve. The essential topics are adapted in depth and scope first to the capacity of a class as a whole, and then to the individual pupils within the class.

The elementary school curriculum is overloaded. Several influences have produced this condition. In the beginning the curriculum was the 3 R's, and then fifteen more subjects were added on the assumption that each new subject may also have a half day. Textbook authors naturally exalt their subject, and the members of textbook committees, usually specialists in the field, select textbooks for what they contain, not for what they might wisely omit. Likewise any addition to the culture which should be acquired by all our people usually finds its way into the school curriculum, and material, once in, tends to remain. As a result the elementary school curriculum needs some streamlining.

What should be done? No one proposes that any subject already in the curriculum be thrown out. Science, the last one added, is here to stay. But we need to take a "new look" at the elementary school curriculum. We should review the curriculum with a new sense of values, and streamline the subjects by carefully selecting the minimum essential topics, adapt the depth and scope of these topics to the capacity of the pupils to achieve, and then arrange these topics into a more carefully planned curriculum.

It is relatively easy to select the essential topics in such subjects as history, geography and science, but not impossible even in arithmetic. Let's look at arithmetic for a moment. All our citizens should be able to use money efficiently. Money is a two place decimal, and thus two place decimals is the minimum of decimal fractions that should be taught to all our people, even to our slower pupils. The value of stocks and bonds is listed in two place decimals; rainfall is recorded in hundredths of an inch; and simple percentage is a two place decimal. Our way of life requires citizens who understand two place decimals, and we can teach two place decimals to practically all our people if we do not try to teach any of them more than they can understand.

To understand decimals one must have some idea of a common fraction. But the slower pupils can be readily taught a half, thirds, fourths, and fifths and the concept of a simple common fraction if we do not try to teach these slower pupils more fractions than they can learn. It is better for slow pupils to understand a little well rather than to misunderstand a lot. Able pupils should acquire correspondingly broader and deeper understandings so that each pupil, regardless of his ability, masters the essential topics to the limit of his own individual capacity to achieve.

In the first eight grades the curriculum is adapted to individual differences in two ways.

First, there is the traditional method of varying the rates at which children go through the grades (promotion and retardation).

Second, the essential topics are adapted in depth and scope to the capacity of individual pupils.

In grades nine through twelve these two methods are continued, and a third method is added—the topics themselves are varied. Pupils in grades 9-12 do not all study the same topics and subjects. Some pupils are taught algebra and others practical arithmetic. Most pupils study Shakespeare but some have other classics better adapted to their capacity and needs. Some study commercial subjects, others do not.

PROMOTION POLICY

Promotion policy and the assignment of pupils to teachers is really a part of the larger problem of adapting to individual differences. A new class of 35 six-year-old pupils mature enough for beginning reading can be effectively taught by the same teacher for a school year. In September the pupils are on about the same level but they spread wider and wider from week to week, and the better they are taught the faster and wider they spread. By the end of the school year the pupils have spread so widely that they cannot be effectively taught longer in the same classroom by one teacher. It is then advisable to reassign a few of the pupils to other classes to reduce the spread in the teachability of the class. This reorganization of classes, or the reassignment of pupils to teachers, is called promotion, but the term is widely misunderstood by the lay public.

GROUPING FOR INSTRUCTION

No simple formula has been developed for the assignment of pupils to classes. But there are several factors that should be considered. Let's assume that an elementary school receives a new normal twelve-year-old boy (Willie) who has never attended school and who cannot read. What factors should be considered in assigning him to a class? Your answer to this question involves all the issues of promotion policy. When asked where they put Willie, some school principals reply, "We put Willie where it is best for Willie," meaning with other twelve-year-olds in the sixth grade. They say that is democratic because it respects the dignity and worth of Willie. But it is not enough to consider, "What is best for Willie?" We must ask whether it is also good for the 35 other pupils as well as for Willie. We must ask whether the assignment of each new pupil to a particular class is good for the pupils already in that class, because those pupils have the same right to be considered as any new pupil.

Then there is also a third consideration. In addition to what is best for Willie, and for the other pupils, we should also ask whether the teacher then has a class she can teach efficiently (and chiefly by group techniques) with a feeling of satisfaction and security. If a teacher cannot effectively teach the pupils assigned to her, the welfare of all of them is jeopardized. Good teachers use group instruction techniques, and teach the class so well there is a minimum of individual instruction necessary. Yet they give enough attention to individuals to keep each individual working up to his maximum capacity.

Teachers often react vigorously against the size of the class when the difficulty is not really the size of the class but the spread in the teachability of the class. For many years, as I have discussed good teaching across the country, teachers have said to me, "You can't do that kind of teaching if you have forty-five or thirty-five or some other number." I have often asked, "How many pupils can you teach?" and the answer is always the same regardless of the size of classes. The number of pupils teachers say they can teach in any school system is always five less than that school system now has. We do such a poor job of grouping pupils that a teacher usually has five pupils who cannot be adequately taught with the other pupils and she thinks, if the class size were reduced by five, those would be the five she wouldn't have. So we reduce class size by five, but leave four of those misfits in the class, and the situation is just as bad as before. The spread in the teachability of the class as a whole is an important limiting factor in teaching.

We can best teach pupils together who have a high degree of teachability as a group. This means we group pupils together who should be taught the same things. An algebra class is not taught with an arithmetic class. Latin pupils are not taught with Spanish; and we do not teach first year high school English and fourth year high school English together. Likewise it is poor policy to ask a teacher to teach beginning reading and sixth grade reading together. Teaching beginning reading should not be confused with teaching the Constitution of the United States, decimal fractions or basic concepts of geography. Some high school teachers are severely handicapped by the presence of pupils who can not read any of the materials available for the class.

When children are learning something they are doing something, and when they do something they usually use something. Pupils can be more efficiently taught together if they can use the same or similar materials. In most school subjects reading is a basic learning activity. In these subjects pupils can be best taught together if they can read the same materials. Some subjects are best taught in close relation with other subjects; in them, similar general all-around achievement is important.

In grouping children for instruction several factors should therefore be considered. Let's enumerate some of them. We should teach children together who:

1. Have high teachability as a group.
2. Need to be taught the same things.
3. Can participate in the same activities.
4. Can use the same materials.
5. Have similar reading levels.
6. Have similar general achievement.
7. Have similar social maturity.
8. Have similar physical maturity.

Purposefully omitted from this list of significant factors that should be used in grouping pupils for instruction are chronological age and the intelligence quotient. Age and I.Q. have much to do with these significant factors but they have little or no significance in themselves. In grouping pupils, age and I.Q. should be considered only to the extent that they influence other factors; and it is these other factors, influenced by age and I.Q., rather than age and I.Q. themselves, that determine the teachability of a class. The I.Q. should have little to do with the assignment of any pupil to a group, but should have a lot to do with how soon he gets out of that group.

Schools usually group pupils in accordance with the most desirable combination of all these significant factors. The use of any one factor to the exclusion of other factors does not work well, and the emphasis upon any one factor varies at different levels. At adolescence for example, physical maturity may be more important than any other factor.

Where then should we put "Willie?" It doesn't make much difference where he is placed or what we call the grade, so long as he is placed with other pupils with whom he can be successfully taught, and chiefly by group instruction techniques. He should be put with other pupils who need to be taught the same things, can read the same materials, have similar general achievement, and similar social and physical maturity if possible.

In the first two grades teachers should not be required to have more than three reading groups because in these grades pupils should have planned reading instruction twice a day in addition to other activities involving reading. Teachers in the third grade and above should not be

required to have more than two groups in the basic skill subjects. They can then teach half the class while the other half does other work, and it is not necessary to be away from any pupils more than half of the time. To require a teacher in grades one and two to have more than three reading groups, or teachers in grades three and above to have more than two reading groups is to place a severe handicap on that teacher. Most good teachers have pupils often work in small flexible (temporary) groups for many purposes, but such sub-grouping in the skill subjects should not be forced upon the teacher permanently by the spread in the teachability of her pupils. If we must drop the words grade and promotion in order to have parents accept a workable policy of grouping, then let's erase the words grade and promotion from the dictionary. But we don't solve any educational problems by juggling terminology. We need only to assign to a good average teacher a roomful of pupils she can teach chiefly by group techniques.

As pupils progress in high school, they are usually grouped with other pupils with similar interests and needs or with the same vocational plans. This is particularly true in the senior high school where occupational interests and life-career motives become important.

In promotion policy most public school systems try to follow a middle course, going neither to the extreme of extensive impossible common learnings for all pupils with excessive retardation, nor to the other extreme of no essentials at all with promotion on the basis of chronological age (the no failure plan).

Most pupils make normal progress through the grades. Ordinarily no pupil fails more than twice in the first six grades, and then, if he varies too widely from his classmates to be satisfactorily taught with them, he is placed temporarily in an ungraded or remedial class. The grade placement of pupils should be kept flexible.

Good grouping of pupils for instruction in any school requires close study and continuous attention. There is no simple formula that will excuse school principals from using their heads in the proper grouping of pupils. They must continually watch the spread in the teachability of classes.

I taught in an elementary school two years with great difficulty when I had only twenty pupils, but my twenty pupils were spread through the eight grades of a one-room country school. It was not the number of pupils, but the spread in their teachability, that presented my problem.

Most one-room rural schools have since been closed, and the pupils transported at considerable expense to large centers to reduce the spread in the teachability of classes. We must not now reproduce the problems of the one-room school in consolidated schools and city school systems. We must group pupils so they can be efficiently taught.

In recent years most public schools have made remarkable progress, but all schools have their problems. Two of these problems are promotion policy and adapting the curriculum to individual differences. Education in America will reach new high levels as we still better solve our problems.

ELEMENTARY SCHOOL DEPARTMENT

PROCEEDINGS

RESOLUTIONS

1. Whereas, the present year dedicated to Mary presents to us in luminous outline the pattern of the life of the Catholic teacher everywhere, and,

Whereas, the consideration of her place in Catholic theology vividly refreshes our awareness of the vital role which she plays in the formation of Christ in those regenerated by His redemptive work,

Be it resolved: That we renew and intensify our constant efforts to develop solid devotion and love of Mary in the hearts of the youth committed to our care.

2. Whereas, the present crisis of teacher shortage has awakened our conscious appreciation of the devoted services rendered by our lay teachers, and,

Whereas, the place of the lay teacher in our Catholic school system has thereby become increasingly well defined and established,

Be it resolved: That efforts be made to effectuate general policies of training and tenure for lay teachers commensurate with the dignity and importance of their work.

3. Whereas, the continuing and unparalleled growth of our school population poses new administrative problems on all levels of education, and,

Whereas, these problems affect the whole pattern of the elementary school,

Be it resolved: That provision be made to initiate research projects in the area of elementary enrollment, particularly bearing on those practices and policies related to grade placement and promotion geared to the individual differences of our children.

4. Whereas, the problem of the exceptional and handicapped child has been a longfelt problem in the Catholic school system, and,

Whereas, despite heroic pioneering efforts in some areas, this problem continues to challenge the resources of our school system generally,

Be it resolved: That the newly established Department of Special Education within the National Catholic Educational Association be accorded all feasible encouragement and support.

NOMINATIONS

The following officers of the Elementary Department were selected by the nominating committee during the Chicago convention to serve for a period of one year:

President: Rt. Rev. Msgr. Jerome V. MacEachin, Lansing, Mich.

Vice-Presidents:

Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N. Y.

Rev. James E. Hoflich, St. Louis, Mo.

Rt. Rev. Msgr. Robert J. Maher, Harrisburg, Pa.
 Sister Mary Edna, O.S.F., Joliet, Ill.
 Sister Helen Therese, S.L., Webster Groves, Mo.

Representatives to the Executive Board:

Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N. Y.
 Rev. Leo J. McCormick, Baltimore, Md.

Secretary: Rev. Laurence O'Connell, Belleville, Ill.

Executive Committee:

Rt. Rev. Msgr. William A. Crowley, Burlington, Vt.
 Rt. Rev. Msgr. Carl J. Ryan, Cincinnati, Ohio
 Very Rev. Msgr. Gavan P. Monaghan, Chickasha, Okla.
 Rev. Edward Leyden, Denver, Colo.
 Rev. Roger J. Connole, St. Paul, Minn.
 Rev. Patrick J. Roche, Los Angeles, Calif.
 Very Rev. Msgr. John P. Haverty, New York, N. Y.
 Brother Bernard Peter, F.S.C., New York, N. Y.
 Sister Mary Adelbert, S.N.D., Toledo, Ohio
 Sister M. Sanctoslaus, F.E.L., Chicago, Ill.
 Sister Frances Joseph, S.P., Terre Haute, Ind.
 Sister M. Lorraine, O.S.F., Joliet, Ill.
 Sister M. Agnes, O.S.F., Sylvania, Ohio
 Sister M. Rose Anita, I.H.M., Philadelphia, Pa.
 Sister Mary Carollette, S.N.D., Toledo, Ohio
 Sister Alice Joseph, O.P., Adrian, Mich.
 Sister M. Maurice, O.S.U., Louisville, Ky.
 Brother Columban of Mary, F.S.C., Brooklyn, N. Y.
 Sister Margaret Loyola, S.N.D. de Namur, Baltimore, Md.

NOMINATING COMMITTEE

REV. JAMES E. HOFlich, *Chairman*
 BROTHER BERNARD PETER
 SISTER M. ADELBERT
 SISTER HELEN THERESE

MEETING OF THE DEPARTMENT EXECUTIVE COMMITTEE

The Executive Committee of the Elementary School Department met in the Conrad Hilton Hotel at 11:45 a.m. on Wednesday, April 21. The meeting was called to order by the President, Rev. Leo McCormick, Baltimore, Md. The chair entertained a motion that the reading of the minutes of the previous meeting be dispensed with since they are contained in the proceedings. The motion was made and carried.

A discussion was held concerning the possibility of sending out copies of the by-laws for comment by other members of the department. Father McCormick suggested that a committee of between five and seven members be selected to take charge of the widespread distribution of copies of the by-laws in their preliminary form. He suggested that copies be sent to superintendents and supervisors in each diocese and that, when suggestions had been received, the committee draw up another form embodying the necessary changes. Msgr. Jerome MacEachin of Lansing, Mich., moved that the chair appoint a committee. The motion was seconded by Brother Bernard Peter, F.S.C. The motion was carried.

Father McCormick appointed Father Patrick J. Roche of Los Angeles, Calif., as chairman of the Resolutions Committee. The chair made a number of suggestions as to possible resolutions that might be included in the final statement by the Resolutions Committee. Other members present added other suggestions.

The suggestion was made that the committee charged with planning next year's program for the Elementary School Department should be large, as it was this year. The members believe that a better program can be drawn up when the planning committee is able to call on the experience and contacts of a large number of members as to suggested topics and speakers.

Father Patrick Roche made the motion to adjourn, and Msgr. Jerome MacEachin seconded the motion. The meeting was adjourned at 12:45.

LAURENCE J. O'CONNELL,
Secretary

ADDRESSES

THE EFFECTIVENESS OF THE PRIMARY SKILLS PROGRAM IN THE ST. LOUIS ARCHDIOCESAN SCHOOLS

SISTER MARY TERESITA, S.S.N.D., ST. ENGELBERT'S SCHOOL,
ST. LOUIS, MO.

The skills program in the primary school in the archdiocese of St. Louis, consists of a set of specific levels of achievement in each of five "tool subjects"—reading, spelling, language, handwriting and arithmetic. In reading, there are eight levels ranging from A, the lowest, to H, the highest; the remaining three language arts which include spelling, language and handwriting are a perfect integration with the reading program; and skills are developed simultaneously with the reading skills. In arithmetic there are six levels. The levels are described in terms of specific skills which a child is to have before he receives instruction in the more advanced skills.

In our program in St. Louis, a committee was appointed to study the basic language arts and arithmetic teacher's manuals, and to compile a body of skills for each subject. They came to an agreement on precisely which items of achievement a child should attain to be designated a Level A or a Level D pupil. Our basic purpose in using levels is to enable the teacher to adapt both material and instruction more accurately to the level at which the child actually is, rather than at the level of his grade placement or of his age. One must always keep in mind, however, that levels, to be meaningful, must be defined in terms of skills which a child has and can show that he has.

Since reading is universally recognized as one of the most important activities in the school program, as well as in life, we shall focus our attention on the skill development program in reading. This program is an easy, systematic building of sequential skills. The important constituents in the program are the learner's understanding of what the skill is, his attitude toward the skill, and his ability to understand the kind of practice which the successful learning of the skill necessitates. To these we have given due consideration in our program. In our daily schedule in the primary school, major emphasis is placed on developing skills in reading. To expedite matters and to get our reading program started the very first day of school, we administer the Kuhlmann-Anderson and the Metropolitan Reading Readiness Tests to the first year primary entrants in August so that there is ample time to score and interpret each test and to form the ability groups. Normally a class is divided into three ability groups; superior, average, and slow learners. Each child is placed in the group in which he can work more comfortably and effectively with those whose pace is about the same as his and where he can achieve the highest level of fair success. He remains in the group only as long as his progress warrants. Flexibility is maintained at all times throughout the program so that adjustment can be

made readily. In the event that a child proves defective to the extent that he cannot cope with the lowest level, he is referred to the archdiocesan special education department.

Our archdiocesan course of studies adheres to the principle that as the child progresses from level to level, he builds skill upon skill, always using as a foundation the basic skills and understandings that he has developed at preceding levels. It becomes obvious then that the teacher at each stage of growth in reading must keep in mind the skills that are basic to that stage, and she must anticipate and develop the skills necessary for the level that is to come. Skill building is a lifetime process; you strengthen as you progress.

Beginning with Level A, which is the reading-readiness period, our skills program is divided into two sections:

1. Preparation for Word Recognition Skills and
2. Comprehension and Interpretation Skills

Preparation for word recognition is provided for in Level A, before actual reading of printed and written material is begun. At this level we have designated eight word recognition skills which are classified under two headings: Auditory training and visual training. All of these skills are teacher directed. Parallel to each of the skills, suggestions and examples are cited similar to the recommendations given in the teacher's manuals.

The eight comprehension and interpretation skills designated in the course of studies are developed through pictures in the basal text and through games, stories, riddles, and other language activities suggested in the teacher's manual.

The three ability groups are distinct groups, each progressing as rapidly as the ability of the learners permits. There are obvious differences in the rate and quality of learning among the children in each group, but we feel that each is experiencing the satisfaction which comes with success. Success, as you know, brings confidence; and confidence brings further success.

After a group completes the readiness book, a test designed to follow the specific readiness book of the basal series is administered. Our primary committee prepared a critical score sheet to accompany each test for the purpose of determining whether a child really has and can show that he has all of the skills tested. A primary skills chart has also been devised by the committee, indicating all of the skills required for each level.

If a child scores above the critical score on the total reading of the test, he is eligible for Level B. Each of the sixteen skills of Level A is encircled on the skills mastery chart if the child scores above the critical score for each skill. In the event that a child fails to reach the required score on one or the other individual skill but passes the critical score on the total reading, the child is given additional practice on the weak skills while he is working on the skills at the next level. We do not subject the child to the same material he has had, but we strengthen his points of weakness in the new material presented. If a child does not attain a score above the critical score on the total reading, it may be that the teacher did not keep pace with the learner. It is better to keep abreast of the learner than to race through the text. However, if the child does not make the mark, he is neither retarded nor does he progress to Level B. He is given more practice in the skills in which he shows weakness. As soon as he shows evidence that he has the skills, he becomes a Level B child. This procedure is most effective

since it gives the child the opportunity to advance according to his growth pattern and does not force him into an artificial situation, nor does it cause emotional disturbances. The skills mastery chart serves as a permanent record through the primary school from Level A to Level H inclusive. It is a definite aid for the teacher because it signifies at all times the child's level and the skills he has mastered.

The primary program continues with one group in Level B and the other two groups working at different skills in Level A with gratifying results.

A Level B child is one who has successfully completed the skills program of Level A and, in addition to maintaining and strengthening those skills, is in the process of acquiring word recognition skills and comprehension and interpretation skills on a higher plane. Emphasis at this level is placed on comprehension and on word analysis, which is teacher directed. The words analysis skills include auditory and visual recognition of consonants. The word attack skills to be attained in Level B are independent pupil application.

Our Catholic readers develop in the child not only the basic reading skills, but they convey certain truths which tend to create in the mind of the child an attitude of determined desire to bring his conduct into conformity with Christian ideals. The Christian concepts developed in Level B are most effective.

1. The child begins to understand and appreciate that God, the source of all love, shows His love for him *personally* by giving him Christian parents and a Christian home.
2. He begins to realize that he can show his love for God and his parents by helpfulness, cooperation, respect and courtesy.

After the completion of the skills program in Level B, the child progresses to Level C if he scores above the critical score on the test designed to follow the pre-primers of his basal reading series. If instruction has been given in systematic sequence and if the skills and understandings have been developed day by day, it is the exceptional child that will fail to score above the designated, critical score. This is particularly evidenced among the slow learners, who are extremely happy with their success and no longer show signs of frustration and a distaste for school. The child no longer hears others praised for learning faster than he does.

A Level C child maintains and strengthens the skills he has already acquired. In addition to these he is in the process of attaining a higher development of word analysis skills, which include four distinct skills in auditory and visual recognition of short vowels. These skills are teacher directed. The three word attack skills ascribed to this level are independent pupil application. As we progress from one level to the other, the comprehension and interpretation skills increase in complexity. It is for this reason that the foundation in basic skills is so important. It is significant to remember that the word perception skills are the means and that the interpretation is the end of the process of reading. The Christian concepts in Level C extend into the school and neighborhood. Through them the child begins to appreciate and understand his Christian relationships with his fellowmen.

After the child acquires the skills of Level C and passes the critical score he becomes a Level D child. In addition to maintaining and strengthening the skills he has already acquired, he continues his word recognition skills which extend to the auditory and visual recognition of long vowels.

The comprehension and interpretation skills extend into classifying or organizing ideas and drawing conclusions. The Christian concepts developed at this level extend into the community, and the child understands his dependence upon God for all things.

Our first year primary terminates with the acquisition of the skills on Level D. We feel that enrichment should precede acceleration at this early age. Our enrichment program consists of the utilization and extension of the reading skills acquired through related stimulating experiences.

Another important aspect of our primary skills program is the effectiveness of seatwork material. Since our skills program provides for three ability groups, the seatwork activity period had to be lengthened. This means that making the assignment in seatwork involved a longer and more careful procedure. The ingenuity of the teacher is thereby challenged, as she must be careful to introduce the new work so that the children will not encounter difficulty. In order to clear up any problems or difficulties, we recently had seven sectional primary meetings for the purpose of pooling ideas pertinent to meaningful and effective seatwork assignments that would apply to the skills taught in each level. First and foremost we recommended the workbooks which accompany our basic text. These are remarkable for their effectiveness and results. But we were still in need of effective original seatwork. Every primary teacher was asked to make a thorough study of the criteria for good seatwork. Then, keeping in mind that we wanted to include only such types of seatwork activity as would strengthen and maintain the skills in question, we asked these teachers to present and explain representative types of original seatwork in use. The results were gratifying. These teachers brought with them firsthand proof of the effectiveness of purposeful seatwork. For example: one teacher brought a pupil's magic vowel sheet; another brought a pupil's graphic chart of word pictures containing long and short vowel sounds with the word symbol printed beneath it. In producing these drawings, the child directs his motor control, exercises his critical faculty in choice of form and color, strengthens his aesthetic taste, uses his tactile kinesthetic faculties, strengthens his visual acuity and, finally, draws inferences relative to the simple piece of art work thus produced. This helps the child to do one of two things, or possibly both; either he realizes his shortcomings in his creative work or he impresses more deeply on his mind the lesson he has learned. Many concepts are fixed in the mind of the child, many skills are developed, and last, but not least, that most important habit of concentration so essential to good study habits is inculcated.

Our next concern was to make a study of the relation of materials used to the growth of good study habits. Stressing the fact that seatwork should challenge interest, be definite, and reinforce work previously done, we assembled materials that would give the child a sense of achievement in seatwork. For example, our independent reading activities should yield definite results, something written, something drawn, specific questions answered, printed directions followed, dramatizations prepared. If the pupil knows what to do and how to do it, we are certain about the effective use of time. This tends to make a child feel that his effort has culminated in a real achievement.

Such assignments lend themselves to correlation and they also fit the needs of the child and the lesson. There should, however, be some elasticity in the assignment; for example, the inclusion of a portion which will give the child a choice, such as writing his reaction to a story, making up a story or drawing a series of pictures. Assignments of this nature give him

the satisfaction of accomplishing the earlier, specific response type of work, besides permitting him to work creatively on some related reading activity. Alert teachers use their initiative in many ways. Charts portraying the kinds of activities which are useful and legitimate are within view of the children. A child at a loss for activity has only to look at the chart to see the possibilities for future activity. This includes such assignments as reading a book, writing or drawing at the blackboard, composing riddles of some activity involving reading, and at the same time promoting and strengthening reading skills and appreciation.

One very effective assignment is the drawing of an original picture sequence showing the development of the story in three or four panels. This exercises the child's ability to recall events in order, and the details concerning them makes him apply his own interpretation of the incidents and proves whether his comprehension has been correct.

An excellent assignment for inculcating word and sentence meaning is the original drawing of words or sentences. The process of drawing the illustration of the word is one of intense concentration on the meaning of the word and assists in the association of the meaning with the symbol. In the same way, sentence meanings are reinforced through original illustrations. Originality lends a feeling of accomplishing something one can call his own. It encourages greater individual expression for each child. Original seatwork of this type gives an opportunity for repetition and drill in a great variety of ways. It lends itself to correlation and it can be easily controlled.

Effectiveness of independent work activities is shown by the results it attains. Herein we have an excellent diagnostic critique for the teacher. She sees, by the children's successes and failures and misinterpretations, their needs as well as her mistakes. She asks herself the following questions: "Am I perhaps going too fast or too slowly for my pupils; or perhaps have I assumed too much or too little?" Then, accordingly she adjusts the work to attain the maximum effectiveness.

Consistent use of the manuals accompanying the basic text will be an invaluable aid to the teacher in planning the daily seatwork activities and will insure continuity in the reading program of the specific level.

In conclusion we wish to reiterate that our archdiocesan primary program, incorporating as it does specific levels of achievement in major subjects and rendered more comprehensive by effective seatwork activities, tries to meet children's interests and needs without subjecting them to emotional disturbances of frustration, hopelessness, or profound disgust. Our program is not a miracle drug, a cure-all for primary school ills; but it is an earnest attempt to provide a program geared to care for individual differences in the growth pattern of children.

EVALUATION OF THE PRIMARY UNIT—APPROACH TO ABILITY GROUPING

SISTER M. MARGUERITE, S.N.D., ST. JOHN COLLEGE OF CLEVELAND,
CLEVELAND, OHIO

The designs of Catholic elementary education are realized to the extent that the human and divine potentialities of each individual child are effectively promoted. An appraisal of any educational program or policy must be made in the light of our philosophy which is based on the dual nature of man. The tens of thousands of children in our Catholic elementary schools throughout this country represent the most valuable human resources of both the nation and the Church. It behooves us, therefore, to pause from time to time and ask ourselves if we are doing the most important things in the most effective ways for the present generation of children.

Catholic education, no more than any other kind of education, can force a child to develop. Like all other human institutions, it can only provide conditions conducive to development. Religion, reading, writing and arithmetic are learned in many diverse curriculum patterns, but the way in which they are learned is the significant factor to be considered. There must be provision for the sequential acquisition of the fundamental skills, but there must likewise be allowances for normal child growth and development.

In this twentieth century of atomic speed, many of us find it irksome to let children live in their own world and at their own pace. We are prone to exert an undue amount of pressure to obtain results in academic achievement regardless of all that psychology has revealed and continues to reveal about the principles governing child development. We are tempted to be proud when the six-year-old can do what is normal for the eight or nine-year-old, and we are equally discouraged and perplexed when the six-year-old appears to be less mature than his years.

There is a tendency particularly among primary teachers to attach undue significance to the ability that produces practical, obvious and immediate results. It is not easy to let children live and develop at their own pace. We accept the principles of child psychology in theory, but we experience difficulty in applying them to actual concrete situations in the education of young children.

For more than a quarter of a century psychology has emphasized the close relationship that exists between success in school achievement and all other aspects of growth and development. Investigators, particularly Olson¹ and his associates at the University of Michigan, have proved from research that learning in school is definitely influenced by the acceleration or retardation of physical growth and maturational changes. In theory at least, few teachers would take exception to the fact that all children are born with some capacity to learn, but no two children have the same capacity, so no two can be expected to do the same things in the same way within the same amount of time and end with the same results. There are individual patterns of human growth and development the diversity of which is limitless.

¹ Willard C. Olson, *Child Development* (Boston: D. C. Heath Co., 1949).

It is the ideal of Catholic education to respect this dissimilarity and to encourage the development of every individual consistent with his own potentialities.

Our policies and practices regarding admission, promotion, and pupil classification must be viewed as integral parts of a coherent Catholic educational philosophy. Every problem concerned with the grouping of pupils and the organization of the curriculum must be considered in the light of how Catholic elementary education is designed to promote the individual as well as the social development of children.

Accordingly, the elementary school program should serve the purpose of accepting children of widely different physical and mental endowments at approximately the age of six years and for six to eight years thereafter providing them with the kind of educational opportunities and guidance which seem best suited to their needs and which will help them mature as well-rounded, competent and intelligent Christians.

Much has been written and much continues to be written in educational literature on the various ways of grouping children for purposes of learning in the classroom. As we grow in our understanding of children, their nature and their needs, we should use our knowledge in ordering the life and environment in school in such a way that each child can develop to the utmost those peculiar potentialities given to him by the Creator. A good program in Catholic primary education, therefore, should take into consideration and respect the individuality of each child.

If we would act in the light of what we know and what we profess to believe, our educational programs for young children could not fail to become increasingly better. We know, we believe, but we are not always consistent in practice.

Every experienced and trained primary teacher knows that there is a mental age range of at least four years among first-grade entrants, and yet many of us continue to expect the entire class to be able to read equally well at the end of the school year.

We know, too, that children do not learn the skill subjects successfully until they are mature enough and are in the late sixth or early seventh year of mental and physical maturity. Some children reach this stage in the fifth year of life; others not until the eighth, ninth or even later. Both extremes are in the same class that enters school in September—the child who was ready for organized learning two years ago and the one who may not be ready for two or three years to come. Children at both ends of the ability scale merit equal attention, but of a very different nature.

We know also, that the realities of human growth and development defy the rigidity of grade standards because learning to be effective must be sequential and continuous. It does not automatically begin in September and end in June.

We know that the classification of pupils into grade groups is an administrative convenience initiated fully a century ago and that it was never intended to do what it so frequently does—impede and regiment learning.

We know, furthermore, that each child has a wide range of individual abilities. According to Lee these differences in abilities within the individual child may approximate 80 per cent of the range of abilities within the class. "This means," says the same author, "that each child has some areas in

which he does much better work than in others. He has some areas in which he meets with success, and other areas in which he has great difficulty."²

One indication of the inconsistency that exists between what we believe and what we actually do is to be found in the general policy of promotion followed in a majority of elementary schools throughout the country. First grade teachers know that some children are slow and immature in certain areas and have not attained the so-called standards set for entrance into grade two. They also know that the second grade teacher in order to meet grade requirements will of necessity force these children into a second grade curriculum in which they will meet with certain failure. To require such pupils to remain in the first grade and repeat all the experiences—even those in which the respective individuals were successful—is a waste of time and likely to lead to discouragement as well as boredom. And yet, what can the teacher do to solve the problem? As an individual she stands very much alone, and especially so if the promotional policies of the school system are based solely on fixed grade goals of achievement.

In the light of present-day conditions and under the scrutiny of scientific investigation such practice seems inadequate and inconsistent. As Elsbree points out, "The grade theory assumes that the essential knowledges and skills can be arranged and learned in some kind of orderly sequence. Also it implies that norms can be established for each of the grades and that teachers can parcel out the knowledge and skills in harmony with the norms thus established."³

When the inflexibility and rigidity of a school's program make satisfactory achievement impossible, the general practice is to inform the pupil and his parents that he is a failure. And yet, if we as sincere Catholic educators examine our philosophy and appraise this practice in terms of what we believe, we are forced to admit that when a pupil does not learn to the maximum of his ability, particularly during the early years in school, it is not the child who has failed, but rather the teacher and the school.

Failure and retardation have been prevalent in the primary grades largely because the program of instruction has not been adjusted to the developmental needs of beginners. Hildreth⁴ claims that as many as 25 per cent of the pupils fail during their first year in school, not because of ill health or prolonged absence from school, but simply because of the lack of readiness for a program that is too far removed from their experiences and abilities.

This heavy rate of non-promotion in the primary division of the elementary school, especially in the first year, has motivated administrators and teachers to take measures to break down the arbitrary grade standards and evolve ways and means of helping each child achieve successfully when he enters school. As a result, two rather well defined schemes of pupil classification and progress have supplanted the graded school.

One of these is the so-called plan of automatic or hundred per cent promotion in which chronological age is the sole factor of consideration. According to this plan, there are no first, second and third grades. The primary school forms a unit of six, seven, eight and nine-year-olds. The pupils are arranged in rooms according to chronological ages and are automatically

² J. Murray Lee, "Individualized Instruction," *Education*, Vol. 74, No. 5, Jan., 1954, p. 279.

³ Willard S. Elsbree, "Promotion and Failure Policies in the Graded School," *National Elementary Principal*, Vol. 26, No. 3, Dec., 1946, p. 7.

⁴ Gertrude Hildreth, *Child Growth Through Education* (New York: Ronald Press, 1950), p. 244.

moved from one age group to another with each ensuing birthday. There is no fixed curriculum and there are no standards of attainment to be met. All pupils regardless of ability or achievement spend the same amount of time in the elementary school.

The philosophy upon which this type of pupil grouping is based is summed up by Howard W. Hightower in the following words: "If growth is continuous, then education is continuous. If education is continuous, the promotion should be continuous. Retention or failure is an obvious break in the ever-continuous, dynamic growth of the child."⁵ In another reference, the same author states: "Research has established a considerable degree of correlation between physical growth and personality adjustment. It is almost universally accepted that the body is symbolic of self."⁶

We conclude from these words that Hightower and his associates restrict the goals of education to merely those affecting social development. There appears to be a flagrant disregard of learning and of mental development.

Schools do not exist for the sole purpose of developing personality. The school as an educational agency has the primary obligation of developing and training the intellectual powers of the child. The grouping of primary children according to chronological age alone seems to offer no substantial solution to the problem of successful learning. Individual differences continue to exist. Some six-year-olds are no more mature than four or five-year-olds and may feel more secure with a younger age group. While others have exceeded the normal development for a six-year-old and could very well be placed with a group of older children. One of the conclusions of Terman's study of gifted children⁷ is that mentally superior children prefer to play and work with older companions. They tend to gravitate to associations with those who are of similar mental age rather than those of similar chronological age. Hence, the primary unit or program in which chronological age alone is significant for purposes of classification and grouping appears to be an extreme innovation which offers little or nothing more than a new scheme of social living within the precincts of the school. Or, to use the words of Robert M. Hutchins, "The school becomes a gigantic play pen in which the young are to amuse themselves until we are ready to have them do something serious."⁸ A plan such as this may very easily lead to a deterioration of solid education and the encouragement of mediocrity.

Furthermore, promotion regardless of standards is a kind of deception for it develops a false sense of achievement and complacency with accomplishments that are spurious and not genuine and worth while. The program fails to instill ideals of good workmanship and persistent effort. It encourages children to shirk rather than to overcome difficulties.

The second type of ungraded program for the education of young children in the early years of the elementary school is commonly known as the ungraded primary or developmental unit. Unlike the type previously discussed, it has much to offer from the standpoint of total child development and continuous progress. Under this plan, pupils spend from three to four years in the primary school or department and often with the same teacher. The skills phases as subjects in the curriculum are divided into a given

⁵ Howard W. Hightower, "Bases for Measuring Educational Growth," *National Elementary Principal*, Vol. 26, No. 3, Dec., 1946, p. 11.

⁶ *Ibid.*, p. 12.

⁷ Lewis M. Terman and Others, *Genetic Studies of Genius*, Vol. I. (Stanford, California: Stanford University Press, 1925), p. 431.

⁸ Robert M. Hutchins, *The Conflict in Education in a Democratic Society* (New York: Harper, 1953), p. 93.

number of levels or areas with certain standards to be met at the end of each. Pupils progress at their own learning rates. Hence, a fast learning child may be three or four levels in advance of the average, and the slow learner may be two or three levels behind the average.

In the ungraded primary unit based on level arrangements, pupils are taught the basic learning skills from the time they enter school until they acquire such competence as they need in order to take on the independent learning activities expected in the intermediate grades. They are given instruction and materials at their own levels and not according to the level of grade placement. They are grouped and designated by levels for purposes of common instruction and in order to provide them with the kind of learning materials appropriate to their needs and abilities.

The purpose of the ungraded primary unit based on levels of attainment is well stated in the course of studies for the primary unit of the archdiocese of St. Louis where the plan is now in operation. "The basic purpose of using levels in the primary situation is to enable the teacher to fit more precisely both material and instruction to the level at which children actually are and to avoid the evils of moving children from one level of instruction to another without ascertaining carefully whether children are ready or not."

A child's readiness for succeeding levels is determined by means of achievement and diagnostic tests specifically constructed and designed to check attainment of the skills taught at a given level. Pupils who score satisfactorily according to the critical score are advanced to the succeeding level; those who score below, are given special help in order to strengthen certain learnings, or to remedy weaknesses before going ahead. The child is never required to repeat what he has already learned, but is helped to adjust his learning to his own developmental pattern. The primary program is stretched out for the slow learner and contracted for the one who can make rapid progress.

Thus, growth in learning replaces motivation to pass. Promotion is a continuous sort of thing so that pupils progress from level to level or from group to group regardless of semesters or school terms.

The proponents of the developmental or ungraded primary unit which provides for levels of attainment are not arguing for continuous or automatic promotion regardless of what a child learns. Neither are they wasting time with an emerging curriculum. The curriculum is predetermined and there are definite goals to be reached, but there is provision for individual differences in rate and amount. Each child must achieve on the level and at the rate best suited to his capacity.

The program does not require an increased teaching personnel. Three teachers may and in many cases do efficiently handle the entire unit. They are not designated as first, second and third grade teachers. Each teacher is in charge of a classroom of primary children working on different levels of progress in the skill areas. Teacher X may have fifty pupils working on levels one, two and three in reading, and on levels one to three in arithmetic. Before the end of the school year some of those pupils may move on to levels four and five in reading while a few may continue on levels one and two. Next year Teacher X will continue with the same children and will instruct each group where it left off in June. By the end of the third year she will have some pupils who have satisfactorily completed all levels of

* *Course of Studies for the Primary* (Archdiocese of St. Louis, 1953), p. 32.

achievement in reading and in arithmetic. Those pupils will enter the intermediate department. Pupils who have not succeeded in completing all the levels will continue in the primary unit for an additional year or until all primary levels have been completed.

The ungraded or developmental primary unit is based upon the Christian philosophy of education which implies respect for each individual. Every child is considered a unique person with God-given potentialities to be studied and cultivated through education. Instead of forcing the young child to learn or attempt to learn beyond the range of his capacity, the teacher gives him tasks at which he can succeed. She allows him to progress slowly or moves him ahead as rapidly as he is capable of going.

In summarizing the merits of the ungraded primary unit based on levels of attainment, we may say: (1) It does not require a large teaching personnel. (2) It makes provision for individual differences in regard to the rate of learning. (3) Pupils are classified into fairly homogeneous groups according to readiness for a particular level and are given the type of instruction and material suited to their needs and abilities. (4) The program eliminates fear of failure and separation from classmates because pupils never repeat levels; they merely move more slowly. (5) The program serves as a challenge to the bright pupil and as an encouragement to the slow learner. Every child in the unit whether with an I.Q. of 70 or 140 must make continued progress in the fundamentals. (6) Although there is much the same subject matter to be covered as in the graded school, there is better adjustment of the material to pupil ability.

Every form of grouping for purposes of instruction has its proponents and its opponents. Each scheme has some merits and some weaknesses. Each school system must of necessity determine the form of classification best suited to the needs and situations to be met in the respective community. In speaking of the possible difficulties involved in the ungraded primary unit or level basis, we may say: (1) The teacher must be prepared to teach the entire primary and the early part of the intermediate curriculum, and not merely one segment of either area. (2) There must be a well balanced and systematically planned skill program as well as a good testing program if the plan is to be effective. (3) There are greater demands on the teacher's time because of the records and detailed progress reports that must be kept. (4) There is some danger also of too many levels accumulating in one classroom thus crowding the daily schedule to the extent that no one group receives adequate attention.

Grouping for instructional purposes is not an end in itself. It is only an operative technique intended to narrow the gap between teaching and actual learning. All types of grouping are merely attempts to assemble pupils who can attain maximum development through working together. It should be remembered, nevertheless, that pupil classification in terms of development is highly significant in the lower elementary school because pupils are moving rapidly through a succession of related stages of growth and development. Every year of growth, in fact, every few months of growth bring about tremendous changes. In our final appraisal of any program or scheme of pupil classification we might ask these questions: (1) Is the program motivating teachers to strive for the development of knowledge, wisdom and excellence in pupil achievement as well as for the cultivation of attitudes and interests? (2) Is it a positive force in helping pupils develop a growing sense of individual responsibility to produce a maximum of his potentialities? (3) Is it a better means of educating young children or merely another way of producing pleasing personalities? (4)

Does the program actually contribute to the total development of the child, or in its attempts to do so, does it fail to develop any part of him to an adequate degree?

The ungraded primary unit which utilizes levels of learning rather than grade standards seems to meet all the above criteria. The psychology behind the plan is sound and the program as such is more worthy of serious consideration than the primary unit based on the chronological ages of children.

EVALUATION OF THE PRIMARY UNIT

REV. JAMES E. HOFlich, ARCHDIOCESAN SUPERINTENDENT OF SCHOOLS, ST. LOUIS, MO.

I am afraid as I stand before you this morning that I am violating the first rule of Educators, Inc., by not advocating a resolution to completely change everything. I am just going to talk to you this morning about the primary program we use in St. Louis and how it came into being.

After a diocesan survey of our schools we found two basic problems: 1) immaturity of pupils in the primary, and 2) a wide range of reading abilities. We analyzed, then sought a remedy. Father Keller said recently, "God always gives special blessings to those who do and dare." But our Parish School Board "dared walk in where angels feared to tread."

In the March 6 issue of the *Saturday Evening Post*, Dr. Emmet A. Betts, who is looked upon as knowing something about reading problems, is quoted as saying, "The main fault lies in 'psychologically cockeyed' educational theories and the blame can be placed on schools and parents."

Thirty years ago Henry Morrison of the University of Chicago said, "As a people we do not think in terms of education; we think in terms of schools. We have no educational system; we have an elementary school, a high school and a college."

So to us the real need is a concerted attempt on both the part of the schools and the colleges to enable students to move steadily forward through a coherent and unified program of study with a continuous desire to learn commensurate with their ability. As professionally prepared teachers you can do this educationally. We as Catholics, then as teachers, both religious and lay, have that added powerhouse of *grace* given us in baptism whereby, as Pope Pius XI says, "The aim of Catholic education is the forming of Christ," in the pupils.

The child has an intellect that must be educated but not to the neglect of the will, for where a student does not will to be educated it is impossible to educate the intellect.

Pope Pius XI also says, "Without proper religious and moral instruction every form of intellectual culture will be injurious, for young people not accustomed to respect God will be unable to bear the restraint of a virtuous life and never having learned to *deny* themselves anything they will easily be incited to disturb the public order."

We have the supernatural motivation, so we say to ourselves, what shall we do about the training of the intellect of our pupils at one of the most, if not the most, critical period of their educational life, that is, when they arrive at school for the first time. To us it looks like the whole educational structure is turned upside down. Colleges complain that the high schools are not preparing their students, high schools complain that the elementary pupils are not prepared for high school, and the elementary schools blame the parents, and the parents blame it all on taxes.

It does seem logical that we should start at the beginning; if a child is to be educated, he must receive the fundamentals of education. There is a differ-

ence we found out between the child getting the fundamentals and having them nicely placed in a course of study teacher's manual.

You remember the character in France named Voltaire; he said something that has been echoed three distinct times in our generation, "Give me the child and I will fashion the man." We saw the results in the children of Italy under fascism, the children of Germany under nazism, and the children under the Soviets with atheistic communism.

The child is the key to the whole structure of society. We must look at the differences of individuals. God has given different talents to different people. Our job is to help those under our care make the best use of their talents and abilities to know God, to love God, to serve God so that one day they will live with Him in Heaven.

As teachers you receive special graces from Almighty God as you teach His little ones. But still you are teachers trained to mold the character of the child. But since *God* made the rules, it is not reasonable to suppose that every child develops exactly at the same time in the same fashion. Bishop Fulton J. Sheen said in a telecast this year that we do not want "every one poured into the same mold"—"because once a nation and a people begin following exactly the same system of education and identically the same pattern, it will not be long before they will be grouped into one party."

Such an educational system tends to lower the standards and to set up mediocrity. Youth is yearning for something hard. The trend it would seem is for the teacher to do all the work. A teacher should be the guide; to be effective the pupil must do the work.

Many of you probably have not played golf, that is, recently; golf professionals teach that the game of golf is at least 85% mental and 15% physical. (That's why it has been so difficult for me.) So unless the player has a clear picture of what he is doing with the golf club, he will rarely hit a good shot no matter how much he practices. On the other hand, if another player knows exactly what he is doing but will never practice all his knowledge goes for nought. I am convinced that many, and too many to acknowledge, pupils do not work. Many do not know how to work at learning. Another reason is that if someone else does the work, being sons and daughters of Adam and Eve, they will gladly let them.

Now what does this all have to do with the primary program. These were some of the thoughts that presented themselves to our staff with the conclusion that, if a child is to be educated according to his ability and at the same time taking into consideration the teacher load, then different steps were to be taken.

There is no change in the teaching method. There is an attempt being made to consider the capacity of the child. A child must develop intellectually and emotionally. Who sets the national norms for what a pupil should know? Is it not the results of tests that have been given at a certain level of a child's educational development? And who will say that this so-called norm is a true picture of the intellectual capacity of a child at that particular age, and what does this amount to if a child doesn't know God, love God and do God's will. This wave of juvenile delinquency is just the result of individuals not doing the will of God. It is true as long as we are human beings and have human nature that there will be a tendency towards evil, but should *that* not then make us try the harder to train pupils to know, love, and to serve God according to their capacity. For unless the intellect is challenged it will deteriorate. There are certainly many facets to a child and we are fortunate to be living even in an age where civilization is threatened by man's dis-

coveries. Intellectually human beings have made tremendous progress; I think even the Apostles would have been mystified by thermonuclear weapons. So true it is that our intellect has expanded into fields unthought of, but another side of human nature, the emotions, has not changed one iota from the time that Adam and Eve decided to leave the garden of Eden and do their own will rather than the will of God. True we have lost a few superstitions in those times, but all in all the emotions have never changed. That is why books of moral theology can say without fear of contradiction this is the way human beings will act.

Back to our survey, two years ago I presented the results to the Parish School Board and after some consideration it was agreed to proceed with this program. Our basic problem was the starting age. The public schools of the city of St. Louis started the children at about four and one half years and kept them in a transition unit until they matured. The entrance age for first grade was six by the end of the first semester and, since our parish schools had been using this, nearly all our first grade teachers were "baby sitting" for the most of that year.

There have been very fine relations between our Catholic schools and the public schools in St. Louis, so with the advent of educational television I was on the committee representing the Catholic schools. Plans and committees were formed to consider programming for the schools. Then came the question of what subject matter would be presented to what group. I thought "now is the acceptable time"; I asked Mr. William Kottmeyer, assistant superintendent of instruction, about the possibility of a reasonable starting age for children and also an ungraded primary. He, as many of the sisters from the Midwest know, was in favor of both. Mr. Phillip Hickey, the superintendent of instruction for the St. Louis public schools, considered the suggestions and personally brought the matter before the Board of Education.

We agreed that a child must be six by September 15 to enter first grade. This was a whole semester difference. But it is not as rosy as one thinks. Our Catholic school system embraces the eastern third of the state of Missouri and in St. Louis County alone there are over 100 municipalities with some 35 different school boards. We were not able to do much with these because there is no over-all authority. So you can see what trouble we have with parents who have children not old enough to start—mothers calling, then sending the fathers who would agree but would end saying, "What will I tell my wife?" One mother called and very sadly said her child was born at 12:30 in the morning of September 16. I explained our ruling and told her God would give her the grace to bear it. About a week later she called and said, "Oh, Father, I forgot when my child was born it was 12:30 in the morning but we had day light saving."

So we began thus with these added thoughts. There are many firsts, first day in school, first teacher, first book, first word seen, first word read independently, first problem solved. The grading system is an artificial standard demanding that a certain amount of material be covered in a specific amount of time. Parents, slow sometime to admit it, know that each child is an individual character and has its own differences and individualities and so for that reason the probability is that they will never develop exactly at the same time. Some children may develop intellectually at a much more rapid pace than they do emotionally. This is a very trying period for the teacher.

To say that a child is in a grade means nothing regarding the progress of that particular child. When we speak of the ungraded primary we must

have this in mind. The primary program provides for each child the opportunity to acquire in a smooth, orderly, sequential and unbroken pattern the basic skills in learning to read. Grade placement is dependent upon *time* as we understand it now. Ungraded primary has to do with specific levels which must be acquired at the child's own developmental system that he builds upon as skill after skill is achieved. For instance level A, let us presume, means one understands the left and right concept, uses the correct hand consistently, knows the left and the right of the page. 2. Can see whether two printed words are alike or different. 3. Can discriminate rhyming elements, in other words can tell whether words sound alike. 4. Knows the alphabetical sequence. 5. Can recognize every letter of the alphabet at sight whether they be capital or small.

The ungraded primary is not a new method of teaching, nor is it a departure from the proceedings long used by the *best* teachers. It is rather a means of making functional a philosophy we have talked about over a large period time, namely, of adjusting our teaching to the growth pattern of each child.

The stresses will be upon maturity and readiness, the sequential growth in skill areas rather than upon forcing on the child an artificial pattern of learning.

Reading and arithmetic are skill subjects. While well aware that there is a stage in every child's mental growth before which it is not effective to teach the skills subject but after which they may be taught effectively, to attempt to teach any specific learning skill before the child has reached the mental age of approximately seventy-eight months is a waste of time on the part of teacher and pupil. And it is for this reason that the child may be subject to failure or that half knowledge will eventually promote difficulties in the later grades. When we found out from our diocesan survey that we were going to encounter reading problems particularly in the upper grades, we obtained permission of His Excellency, Archbishop Ritter, to establish a child guidance clinic as well as a reading clinic. Our assistant superintendent, the Rev. Elmer H. Behrmann, is the director of this part of the work, and we have in the clinic people who have had years of work in remedial reading as well as child guidance. The so called "problem child" as well as the extreme discipline cases are referred to our office, and the children as well as the parents are sent to the clinic which is located in the same building as the parish school office. In practically all of these cases the difficulty can be traced back to an immaturity or to a reading disability that has been caused by immaturity. It is our sincere hope and we feel that we can say this with confidence that our attempt to place the child in our schools on the ability level rather than on an artificial grade level is beginning to pay off.

This ungraded primary is certainly not one of the new miracle drugs to cure all ills; difficulties still there show that problems will need to be solved but, with the grace of Almighty God it will be able to be done. Our program is just an honest attempt to suit our teaching to the individual differences of the children.

Levels at which the child will be classified will refer to the skills that they have acquired. Each succeeding year will bring on the completed primary we began this year. Next year we shall eliminate the second grade and the following year the third grade.

There are eight levels to be mastered before the child leaves the primary. Some children will accomplish it in a shorter period of time, others will

require more time. It is necessary that they develop slowly and we cannot put them into a "hot house," for if we tamper there is a chance of disfiguring the flower.

The ungraded primary eliminates its pressure upon the teacher; she no longer is required to complete a certain amount of material in a given period of time. A new report card is provided which makes a definite break from the old idea of goals secured within a predetermined time limit. Twice a year the parents meet with the teacher and receive a progress report concerning the child. The teacher also has a skills mastery chart for each child on which each skill is checked after he acquires it. This is a safeguard for the child as well as an aid for the teacher. Absence, change of teachers, change of schools, often result in placing a child in a reading group that demands a knowledge of skills he has never acquired. Reference to his chart should prevent such mistakes.

The program depends not only upon the primary teachers but upon all concerned—the principals, the parents, and others who may be of help.

You have heard the two very fine preceding papers by Sister Marguerite and by Sister Teresita in which various approaches to ability grouping have been discussed as well as the effectiveness of the program as we are now using it in our St. Louis schools. We feel sure that this morning's topic will produce many questions, questions to which we feel that we have some answer, but we must always remember that we are not dealing with a group of statistics but with individual souls who were made to know, to love, and to serve God. And if we bear this in mind, we may repeat again Father Keller's words, "God always gives special blessings to those who do and dare."

THE FUNCTIONAL TEACHING OF RELIGION

REV. ALOYSIUS HEEG, S.J., ST. LOUIS, MO.

The subject assigned me for this morning's talk is "The Functional Teaching of Religion." That subject reminds me of what Pope Pius XI said on July 23, 1933, in a special audience for all who took part in a national catechetical apostolate week. According to the account given of that audience in the *Sower*, the Holy Father said: "The spirit of the catechetical apostolate is not the catechism for its own sake, but the catechism lived and presented as a model of life. This apostolate has an essentially practical purpose and aim. . . . The Christian religion is not a purely philosophical system, or even a mere knowledge of things divine. Religion means the ordering of life, of the whole of human life, according to its proper relations with the Deity; and this precisely is the fundamental concept of catechetical studies—to teach people how to live the Christian life."

Those last words, "Teach people how to live the Christian life," remind me of a most practical thought contained in the prayer, "Come, O Holy Ghost." To show you what I mean, let me play with you, as with children in a catechism class, a little game called "Prompt Me If I Forget." I shall try to repeat the prayer to the Holy Ghost, but I might forget some of the words. Please prompt me if I do.

"Come, O Holy Ghost, fill the—HEARTS—of Thy faithful and kindle in them the fire of Thy divine—LOVE. Send forth Thy Spirit, and they shall be created, and Thou shalt renew the face of the earth.

"O God, who, by the light of the Holy Ghost, didst instruct the—HEARTS—of the faithful, grant us by the same Spirit a—LOVE—and—RELISH—of what is right and just."

You see, the catechism contains what is right and just, but that is not enough. The real work of the catechist does not consist in getting the child to recite what is right and just, but in giving him a *love* and *relish* of what is right and just. It is one thing to *recite* the catechism, another thing to *understand* it, and still another to *live* it. To live the catechism the child must be inspired and motivated to love and relish it.

To recall the contents of the catechism it is necessary only to observe that it is made up of things to believe (the Creed), things to do (the Commandments), and things to use (prayer and the sacraments).

Pope Pius XI in his encyclical on *The Christian Education of Youth* recommends the "gathering and turning to profit whatever there is of real worth in the systems and methods of our modern times" and yet "not hastily abandoning the old."

Of all the methods that may be found helpful to the religion teacher, there are four on which we might very well concentrate: How to tell a story, how to show a picture, how to ask a question, how to use a piece of chalk.

Of all the aphorisms a teacher might treasure, here are a few of the best:

A good catechist must inspire and motivate as well as inform.

It is not so much what you tell a child as what a child thinks you tell him that counts.

It is better to teach a little than to pretend to teach a lot.

The points that a child feels and understands are the points of value to him, not those that he merely memorizes and forgets.

One truth really treasured in the heart is worth a hundred merely stored in the memory. And to this you might add the parenthesis—(Many things are lost in storage).

Memory is good but insufficient.

Memory helps a child to recite what the catechism says, the intellect to understand it, and the will to live it.

To memorize is not the same as to remember. Holy Scripture does not say, "Memorize a definition as to what thy last end is, and thou shalt never sin," but rather, "Remember thy last end and thou shalt never sin." Holy Scripture recognizes the difference between merely memorizing a thing and really remembering it. And so should we.

Indeed we should be a hundred per cent for remembering all our religion, but we don't have to be a hundred per cent for memorizing all of it.

To return to the words of Pope Pius XI, "The spirit of the catechetical apostolate is not the catechism for its own sake, but the catechism lived and presented as a model of life."

So far everything that has been said in this talk has been quite general. Now let us see if we can make a definite, practical application of it. For our subject let us take something appropriate for this great year of Mary, and present some thoughts on how to teach devotion to the Blessed Virgin Mary.

To begin, it is well to recall that the idea to be stressed is that of *devotion* rather than *devotions* to the Blessed Virgin. Although *devotions* to the Blessed Virgin, such as the saying of the rosary and the making of the First Saturdays, are to be encouraged, they are practices that require our attention for only brief periods of time. But *devotion* to the Blessed Virgin, in the sense of a ready will to do what pleases her, is not limited to any part of the day or to any particular occupation. It is a continuous service every day of our life. Hence a child should be taught to show his love for the Blessed Virgin by pleasing her not only when he *prays*, but also when he *works* and when he *plays*.

A simple way to make children see that it is not sufficient to pray well is to ask them how much is $3 + 2 + 1$. Of course they will answer "6." Then say, "But suppose I leave out the 3, 2, or the 1, will I still have 6? Of course not. To keep that sum of 6, I cannot take anything away. In very much the same way to pray well $+$ to work well $+$ to play well $=$ a good day. To have a good day it is not enough to do one or two of those things well; I must do all three of them well."

Of course to get children to pray well, to work well, and to play well, is more easily said than done. There is no easy or certain way of doing it. However, of all the methods one might try, perhaps there is none better than that of presenting the example of the Christ Child's devotion to His Blessed Mother. One way of using this method may be indicated as follows.

Teacher: "There was once a time when Jesus was your own age. He lived with Mary and Joseph at their little home in Nazareth. We cannot be sure of how everything really was, but it is nice to think of how everything might have been.

"Maybe they had neighbors living on either side of them. If they did,

don't you think that those neighbors would sometimes see what the Holy Family was doing? If they saw Jesus out in the yard helping His Blessed Mother, what do you think they would say? 'My, but isn't Jesus a wonderful child? How He must love His Mother. See how He does everything He can to please her. If He thinks of anything His Mother might like, He runs and does it even before she tells Him to. There does not seem to be anything that He would not do for His Mother.'

"'Yes,' the other neighbor might answer. 'Jesus is certainly a wonderful child. Mary can surely be happy that she has a child like Jesus, but did you ever think how happy Jesus can be that He has a Mother like Mary? Did you ever see a Mother who loved a child as much as Mary does Jesus? Mary's whole life seems to be just for Him. No wonder Jesus is so good when He has so good a Mother.'

"And so the neighbors might go on talking about Jesus and Mary, and never get tired of saying: 'My, but that Mother has a wonderful child! My, but that child has a wonderful mother!'

"But where is that wonderful Mother, and where is that wonderful Child today? They are both in heaven. You remember when Jesus was about thirty-three years old He went back to heaven. His poor Mother had to live on earth without Him, but she kept on loving Him more and more. She loved Him so much, that at last it seemed she could not live without Him, and she died. They put her in a tomb, but Jesus could not bear to leave her there. So He sent His angels to get her. When the angels brought His Mother to Heaven, Jesus made her their Queen.

"All this happened more than nineteen hundred years ago. I wonder what the Blessed Mother is doing in heaven now. Do you think she ever looks down on earth and sees all the children living today? I think she does, but I wonder what she thinks of them. Does she ever see a little boy or a little girl who makes her extra happy? Does she ever tell the angels to look and see a child that she sees? Does she ever say to the Saints: 'Do you want to see what Jesus was like when he was a little Boy at Nazareth? Look at that little boy there on earth. He is trying to do just what Jesus did when He was his own age. He calls me 'Mother.' He loves me with all his heart. He does everything he can to please me. He prays well; he works well; he plays well. Indeed, he tries to be my child just as Jesus was.'

"And then, you know, I would not be surprised if the Angels and Saints would say to the Blessed Virgin: 'Yes, that little child must be something like Jesus was. He loves you as his Mother. But please tell us, dear Mother, do you not love that little child just as you did Jesus?'

"'I do,' the Blessed Virgin might answer. 'You see that little boy has given himself to me. He tries to please me just as Jesus did, and so I take do you not love that little child just as you did Jesus?'

"Now, who do you think could be such a child that the Blessed Virgin would love and take care of him, just as she did Jesus. Does anyone know?"

No doubt the children will want to give various answers to that question. The teacher will do well to let them do so. When they have finished, the teacher can support the best answers by stressing the fact that a child who makes the Blessed Virgin think of Jesus can be any child who tries to please her the way Jesus did.

To show the children how to imitate the Child Jesus in His love for His Mother is a simple method that anyone can use to teach them devotion to the Blessed Virgin Mary. It is in line with all that was said about "The Functional Teaching of Religion."

CORRELATING SCIENCE WITH RELIGION

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No subject except religion is as good a tool to lead children to God as science. Religion is our search for God in revelation and tradition. As far back as the Middle Ages it was said that science is our search for God in His creation. Thus we are given the supernatural and the natural way to learn of God, our Father, Creator, Redeemer, and Judge. St. Cyril of Jerusalem said: "The wider our contemplation of creation, the grander is our conception of God." If the teacher sets up a program of activities in which the natural interest of children in science is sustained, religion will get its greatest enlivening influence from the course. Science can be a great help in restoring Christ to the world through the minds and hearts of our children. It is still true that a little child shall lead them.

Every teacher should, however, be cautious of the way science is correlated with religion. Don't make it a "dragging in" process. (Don't compare, for example, flashes of electricity to rays from the Sacred Heart.) The objectives of the course should be set up first, and content selected and presented so as to achieve the objectives in ways enjoyable to the children. If a teacher wishes to use science to influence behavior, she must arrange the lesson plans so that understandings grow into favorable attitudes, and attitudes grow into habits of Christlike living in the child's environment. (There isn't much time for science in the elementary school, therefore every lesson counts, and every minute in every lesson counts. Make progress each day with a well prepared plan, which can be accomplished in a short period of time. Teach well, and correlate with other subjects to overcome the handicap of an overcrowded school program.)

Let us say that in correlating science with religion the main objectives are: to stimulate children to discover the power, wisdom and goodness of God in the environment; to admire Him for His creations; to realize His fatherly providence for His creatures and especially for us, His people; and to use all things for the purpose for which God made them so that our lives will grow fuller and richer as the years advance. While achieving these objectives, our children grow happier, because they love God more for what they discover about Him in their science course. In short, we set up a science course as a help to stimulate the foundations of the spiritual life in the child.

The spiritual life for Junior (as well as for Sister, and Father) begins with the virtue of humility—that feeling of smallness in yourself that you have in the presence of the Infinite Being, that realization of the relationship between the creature and the Creator, so that you reverence God for His great power and majesty. You want to be on the good side of this Infinite Being. You love Him because you know He loves you. There is a feeling of closeness of spirit to your Creator, your Father, Lord, Master, and Judge. You learn that He holds you in the palm of His hand; that you depend on Him for everything.

The aim of religion even in the kindergarten is to give the child activities from which he can get such ideas about God by recognizing Him in the gifts of the environment, and in the gifts of body and soul. We give him concrete ways to grasp the meaning and significance of the spiritual life. You cannot teach humility, reverence, and love (except by example)—but you can inspire a child to admire a personal God, to recognize His great power and majesty and the gifts that come to us just because of these attributes as an Infinite Being.

Even a small child has a sense of justice which can be aroused to give credit to whom it is due. All children can recognize the fact that there is no such thing as "accident." Every accident has a cause. This is an important attitude to form in science. The course should be formulated so that the child sees God as the only living person that existed when the world was created; that all things have their cause in God; that God is the beginning and the end of all things. So that there would be no mistake about this calculation, Holy Scripture says: "In the beginning God created heaven and earth." (Gen. 1:1) My friends, that is all that even the most gifted scientists know about the direct creative act of God. We can investigate molecules and atoms, but we cannot see the hand that actually formed them. God, through the voice of Moses, proclaimed the first truth of the natural order, and left us no way to investigate it. Bishop Bellord says: "Man does not know the law which regulated the first appearance of matter, of life, of reason . . . induced by God in His character of source of natural order and law. Worship that infinite power which has ordered all things in measure and number and weight." When that habit has been developed, that is, worship of God's infinite power, one of our principal aims in teaching science is achieved. Natural order has made us supernatural in our thinking.

We can present the natural order to even our small children. They can recognize God's directive force in the animals by the way they eat, grow, move, are protected, and multiply; in the plants by the way a seed uses the food packed around it by the mother plant to sprout, and then go on to grow, to flower, to make fruit, and to multiply; in non-living things by the way the wind scatters seeds and rain, by the way rocks form soil, and soil makes a home for plants, animals, and people. The little ones should be provided with opportunities to touch God in His creation, and God does something to them through that touch. A child can be moved by the way each animal is itself, and can be intrigued by the way a seed sends roots downward and leaves upward, each obeying directive laws for turning toward or away from light, by turning to moisture, to food, and to protection. The little ones can also understand that man is God's favorite creature; that each person is on the earth because God loves him and wishes him to live in heaven. The children learn that at one time man had power over all the plants and animals, over those that now are both wild and domestic, lost it through original sin, and regained it through a kind and loving Father sending a Redeemer. They can understand the nature and function of baptism and of the other sacraments better because of science. Give God a chance to work with His grace on your children in a science course. They love Him for His works. They develop favorable attitudes toward conservation, that is, man's control of nature by using it for his good and that of his fellow man. Thus they discover their own role as stewards of God's things. But you can't do these things for our children if you make nature unnatural, that is, if you divorce content in science from God's natural laws, which make nature work. (There is a tendency in many texts to attribute the

properties and powers of natural things to the thing itself. For example, after a spring in a toy is wound, it runs itself.)

Even children in primary grades can realize that we live in the seventh day of creation—the era of blessing. Everything in God's world is therefore holy, partakes of the nature of a sacramental, and should be used as God wishes it to be used. The children learn ways to share material and nonmaterial goods. They learn that through fullness of community sharing of the things of earth an ample supply of food, clothing and shelter can be made available. Deeper appreciation for their homes and family living can be stimulated through the science course. God made children for Himself, and if we but help them to find the way to God through stimulating them to discover His works, and His plan for us to use them, God will give the grace to deeper love.

When love is established between two persons, they do the will of each other. God knows what the child wants, and has provided everything for his security, if only we help him to find it so that he can grow to maturity. The child learns God's will through the commandments taught in the religion course. The spirit of sacrifice is deepened as the child looks to the crucifix in his classroom, in Church, and in his home. It is his lesson on obedience which he integrates when he endures the little sufferings he incurs in bending his will to respect law and order in school, at home, in Church and in the community. The content of the science lessons should strengthen these understandings by stimulating observation of sacrifice in plants and animals, sacrifices for their offspring and for man. God's creatures obey the natural law for them. The child notes the unfailing operation of this law to the good of every creature. Natural laws give the plant heat, light, and water in an environment where it can thrive and reproduce to continue God's work of creation through the ages. Natural laws work through instincts in animals to give them food, homes, protection, locomotion, and ways to reproduce so that man's needs are continuously served. Rocks continue to make soil, the earth continues to give fuel and building materials, metals, and minerals. God's laws for change on the earth keep making it a better earth. In assimilating and integrating these conclusions the child realizes man should also obey natural laws; that man must live dependence on God, whether he agrees or not. God's plan is carried out whether man cooperates or not, but true success in life is attained only in partnership with God.

Religion is not preached in a good science course, but the content is presented in such a way that the learning process carries God with it as well as science. If the course is well planned and well taught, it is surprising to observe how much science the child assimilates, and how well he weaves God into his habits of living at home, at school, in Church and in the community. Love deepens because dependence on God deepens, because realization of human dignity and purpose deepen. Humility flowers and bears fruits of Christian living. Before the infinite power, wisdom and goodness of God, no mind can resist right thinking, no knee can resist bending, no heart can resist loving.

We have touched on two curricular themes—love and law.² The third theme is gifts—supernatural gifts in religion, natural gifts in science. To orientate content around this third theme, creation is again reviewed with the aim of stimulating discovery of its results, that is, the stocking of the earth with God-given natural resources for the use of man to attain fullness

² For source of curricular themes, see *Guiding Growth in Christian Social Living* (Washington, D. C.: Catholic University Press).

of material living, in conjunction with fullness of spiritual living achieved in participating in the liturgy of the Church, enriched with the sacraments and prayer.

If we love and obey God, He rewards us richly with gifts. He is the most reasonable, the kindest, and the most lavish of fathers. In obeying the law we achieve justice, and the rewards of justice in the natural order are God-given natural resources. "I came that they may have life, and have it more abundantly." (Jn. 10:10) "Be not solicitous, saying: 'What shall we eat, what shall we drink . . . or how shall we be clothed' . . . your Father knows that you have need of all these things . . . seek ye first the kingdom of God and his justice and all these things shall be added unto you.'" (Mt. 6:31) As the child discovers the abundant natural resources of the earth, he learns also of the laws that will continue them to future generations, if men of the present generation cooperate, share, and replace those that are replaceable. Don't worry about those that are not replaceable. Use them wisely, and let God's providence work to substitute them, either through the direct working of His laws, or through new materials that scientists invent because of the existence of these laws.

In learning God's plan for the conservation of natural resources our children can also learn that our local and national economy is based on God's laws. If the leaders of business, production, and government plan the economy together, and weave God into their pattern of thinking, the community will have prosperity in time of peace. Basing national prosperity on war is against the natural law, and destroys the happiness of a people. Knowledge of order and harmony in the universe should keep men looking for better ways to achieve order and harmony in economics and politics. God created the world for peace and blessing, not for war and chaos.

To use the gifts of nature (natural resources) to earn a good living, God has given each person gifts of body and soul, with material powers (symbolized by the word, talents) and spiritual powers (symbolized by the word, virtues), both of which each person must develop for achievement of material and spiritual fullness of life. The earth has everything needed to provide gainful occupations for all so that good standards of family living can be achieved, with enough over and above to support both the Church and the state, which help the family to acquire spiritual and material security. An article in a recent *Catholic Digest* ended this way: "Learning more about the Creator's plan somehow gives one a calm and serene peace that makes the troubles of the day seem insignificant."

As the child advances through the grades, concepts in religion are spiralled at the various levels of instruction. The science courses should follow the same plan, integrating content with the themes of love, law, and God's gifts as treated on the higher levels. The limits of this paper do not permit me to explore with you the possibilities of what science can do to the thinking of older children. Greater vision and wider activity make order and harmony in the universe take on deeper meaning and significance. Children in the upper grades can understand that in man, God's creation returns to Himself; that evolution reaches higher levels than the material, for man's creation reaches into the social, the moral, and the spiritual; that man is the link between earth and heaven, having a body that partakes of the nature of plants and animals, and a soul that partakes of the nature of God. As the child serves God in religion more and more through the dictates of conscience, so he conserves nature more and more because of the dictates of conscience, not because of the presence of the civil law as he observes it in the policeman, the sheriff, the game warden, and the forest ranger. Character development is growth in the realization of one's responsibilities to

self, to God and the Church, to fellow man, and to nature. A science course is the handmaid of religion and the social sciences in developing a true Christian character, to be lived in true Christian citizenship at home, at school, in Church, in the community, and in the world at large. To quote Bishop Bellord again, "According to St. Thomas, the extension of the divine virtue of charity embraces also the animal and inanimate creation. It is a good trait of character when one loves to commune with nature; it is felt that this is in some sense communing with God. To do harm to God's inferior creatures shows an insensibility to God and want of love toward Him. Take care that your charity overflow and extend to all that God has made and that He loves." St. Catherine of Siena loved to speak of "the great book of Nature."

John J. Stochl, S.J.,⁴ says it this way: "God places various creatures around us to help us reach the goal for which we were made. . . . St. Francis of Assisi found that the sun, the birds, and the animals made him love God more. St. Ignatius says in his book of the *Spiritual Exercises* that 'all other things on the face of the earth were created for man's sake, and in order to aid him in the prosecution of the end for which he was created.' St. Augustine said: 'The heavens and the earth tell me to love thee, O my God.' When the saint beheld the sun, the moon, the stars, the mountains and the rivers, they seemed to say to him: 'Augustine, love your God, for He has created us for you that you might love Him.'"

Father Matthews in his little book, *With the Help of thy Grace*, says this: "Every creature can make us think of God the Creator and so lead us to glorify the Creator in His works. But such glorification would be only natural and God wants us to do supernatural deeds in order thereby to win heaven. So just when the external grace makes us know and love God naturally, actual grace enters our soul and helps us to know and love God supernaturally." That, my friends, is the great reason why we teach science to children, that knowing God more, they may love Him more—but in doing so, we are careful to correlate it with religion—not in a way boring to the child, but in the Christian social way to make him a better citizen of two worlds—one in which he must live temporally, and the other in which he is destined to live eternally with God.

Since man is the creature that links earth to heaven, by the nature and supernature God gives him, science is the complement of religion in the school program to give that link physical strength and spiritual force to unite the child to God to Whom he belongs, and to Whom it is our duty to lead him, naturally and supernaturally. We have only one chance to do this task in our work with children, for both they and we live only once in this life. If we do not influence Christian thinking in our children through the administration of a good science course, we are missing something for God, for the child, for the world, and for ourselves—for we too profit from Christian thinking in this world and in the next. It is only fullness in Christian thinking that will make better men for better times.

Note: The speaker wishes to state that limitation of the subject of the paper, and of time, makes it impossible in this instance to discuss other phases of a good science program for elementary children, such as, development of skills for discovery, observation in the environment, and experimentation in school and home workshops; building of vocabulary for enriched experiences through reading; learning through visual aids; training of leaders in the field of science; opportunities for counseling, guidance, etc.

³ *Op. cit.*, Vol. 2, p. 178.

⁴ "External Grace and the Religious Life," *Review for Religious*, March 15, 1954.

SECTIONAL MEETINGS

GUIDANCE AND CHARACTER DEVELOPMENT

GUIDANCE IN THE ELEMENTARY SCHOOL

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The other day a group of teachers and I were talking about Guidance. Their voice inflection put a capital G to the word and it was pronounced with reverence as befits a noun that means something important. "Do *you* have a Guidance Program in your school," asked one. "Oh no," the teacher replied regretfully, "we haven't space for it. We simply *had* to enlarge the library; we *had* to set up a laboratory for elementary science, and now that we've added home economics for the eighth grade, there isn't an inch of space in the building." But she added thoughtfully, "I wish we did have space for it; we really *need* a Guidance Program." The incident is quite in line with the experience most of us have had when being shown through a high school building: the "Guidance Office and Consultation Rooms" are always proudly pointed out as something special. That a library, laboratory, and home economics department can be a veritable beehive for guidance activities is an undeniable fact; but you aren't up-to-date if you don't have at least one room labeled Guidance Office.

I am afraid that I would object to space labeled Guidance Office in an elementary school. It puts emphasis on a formality that ought to be shunned. But then I'm the person the dean of a large university was ready to flunk because I said, in my orals, that I couldn't quite see the correlation between the possession of a vacuum cleaner in the home and a high scholastic performance in high school—of course that was in the dim past when the word Guidance was just acquiring a capital G. It has gone places since, and now wants formal entrance on a grand scale into the elementary school. We welcome it into the grade school with open arms, but we want it where it rightly belongs—in every individual classroom.

For make no mistake, it is the classroom teacher who plays the key role in any guidance program of any school. Except for the occasional problem that requires the adjustment teacher, or special clinical help from child guidance experts, the forty or fifty children (not to mention the sixty or seventy!) who crowd our classrooms today, must depend almost solely on teacher to mold and guide them into happy, achieving adults of the future. I say solely because never before has the influence of the home, the neighborhood, and social environment been less adequate.

From the inadequate home, from inadequate housing, inadequate social environment, to an overcrowded, and therefore, inadequate school, come then, the hordes of children to our Catholic parochial schools which have the avowed purpose of making them strong and perfect Christians in this world,

and worthy citizens of the next. The tools handed to the teacher for the achieving of these purposes are religion, reading, arithmetic, history, science and the other subjects of the elementary school curriculum. All this would be very well indeed if we could see a high degree of correlation between worthy citizenship and excellence in arithmetic and history; if A in academic subjects guaranteed a corresponding integrity of character and depth of personality; or contrariwise, if a low grade in religion or spelling meant an equally low-grade personality and character. But in our classrooms we see strange individual differences that make us realize that our pupils are the composite products of many forces—physical, emotional, moral and environmental—and that, just as a child does not live by bread alone, so does he not thrive on mere academic nutriment.

This is to say, then, that the teacher is in her classroom, not merely to instruct Johnnie in the rudiments of learning, and to see that he has proper meals in the cafeteria. That was once the function of the school; but today, with our knowledge of social inadequacies, the school must be all things to all pupils, answering the unfulfilled needs they manifest in the classroom. In a word, society is looking more and more to the schools to furnish children with the guidance they need to become adequate adults. This triple duty placed upon teachers of being part-time parent, full-time teacher, and guide of youth is laying less emphasis on academic achievement today, and more on the development of the person. We used to say, "How very ill-bred, what poor home training" of misbehaving children. We now ask, "Where does he go to school? Who is his teacher?" And these remarks are significant of the importance placed upon classroom guidance. One never hears the excusing statement, "Oh yes, he's very rude, but he's wonderful in arithmetic," or "I know he's sullen and aggressive, but you should hear him recite Hamlet!" More and more we are seeing the ability to get along well in human relationships as a more desirable goal than winning a medal for academic excellence, or a scholarship to a high-ranking university.

What the child is in grade school, he tends to remain—only more so—in high school, college, and adult life. That is why guidance in the elementary school is so important. Now to guide *anything* successfully, whether it be a machine, an animal, or a person, we must know what the object is, that is, its nature and function, and we must know what it is *for*. To know that an airplane, for example, is a machine composed of motor, body, and panel-control board, but not to know that it is *for flying*, is useless. To know that a steer is a handsome animal but not to know that it is *for eating*, changes our viewpoint towards it. So we must know what a child *is*, and what he is *for* if we are to direct and guide him towards fulfilling the purpose for which he was created.

Now, what is a child? Essentially, he is a creature composed of body and soul and made to the image and likeness of God. But as man first came from God, in the person of Adam and Eve, he was innocent and holy and perfect. Through the commission of original sin, however, he damaged his nature, making it subject to evil inclinations and to a weakened will. This damaged nature has been passed on to all mankind; to you, to me, and to the children in our classrooms. So that it has become of-the-very-nature-of-the-child to be faulty, imperfect, offensive. This is a vital point to remember if we are really to understand the nature of the child we hope to guide. I remember once living with a sister who had a great love for cats. I used to argue with her: "But a cat is sly, it sneaks up on soft paws and stalks a bird, *eats* it, and slinks away, self-satisfied." And she would expostulate with me: "But that is the *very nature* of the cat. God equipped him with soft

paws to sneak up on birds and eat them. Man, in his clumsy way, runs after a chicken with axe in hand, cuts off its bloody neck, cooks the chicken and eats it with great gusto. It is his *nature* to like chicken and to see no harm in wringing its neck."

The argument is convincing. Once you see that it is the *nature* of the cat to like birds, gold-fish, and harmless mice, you understand cats; even, you may develop a fondness for them. The cat, however, has *his* nature by right divine. The child is saddled with a nature that has been tarnished, *damaged* by original sin, and it is the work of the teacher to help him restore this nature to its essential beauty. Why? Because the child is FOR God. If he were merely for human society and for a human end, we might allow him to blunder his way through life somehow, for what would he matter in the final analysis? But let us remember this essential point: the child is *for* God, and must be guided back to Him, or be lost for all eternity. It is the goal, the purpose, for which all human beings were made that give them such vital dignity, such essential worth. It is this same goal that gives such dignity to the classroom teacher; that makes her work, after the priesthood, perhaps the very greatest in the Church.

The keynote, then, of all successful guidance is *understanding*. It is understanding the very nature of the child, and the nature of the task before us. Our job is to help the child restore his damaged nature to the beauty God intended, that having served God to the best of his ability in this world, he will be happy with Him for all eternity. Now how shall we go about guiding the child towards this end? Like all great questions it has a simple answer. How did our Lord go about redeeming us after the fall of our first parents? Quite simply, He died for us . . . died that we might have life, and have it more abundantly. And so we must *die* for our children. Not the violent, painful death of the cross, but the daily dying that is the essence of endless patience, endless charity, endless tolerance and understanding of children whose damaged nature sometimes tries us almost beyond endurance. Yes, to restore their human nature to its rightful beauty we must die a little every day. This is not mere rhetoric. The child we teach will have life, abundant life, only if we truly and rightly understand what constitutes his life, and this process of understanding is based on a willingness to die—to die to our own pet theories, pet prejudices, pet dictums—not to say petty beliefs and habits.

The next time a hostile child openly resents your authority, attacks your self-prestige with a cascade of impudence, and tells you a flat "I won't" you have a choice of asserting your own damaged nature and of "telling him off," ordering him from the classroom, expelling him from the school, and thus maintaining what you call your self-respect. . . . or of quietly dying to all of your own human feelings except pity for a fellow being, and quietly asking, "Johnny, what *is* the matter? Something must have gone very wrong with you. Later I want you to tell me about it." For be very certain, sisters, something *has* gone wrong with the overly aggressive, the hostile, the rebellious lad who gives impudence in the classroom. Is our task as teachers and guides of children to repress all hostility, to show by our severity that no child dare ever say an impudent word to our royal majesties—or is it to understand that damaged nature often seeks wrong outlets for unrelieved feelings; that replies in kind, and avenging reactions, will never teach socially acceptable conduct to young children with hostile and aggressive impulses. We can, by sheer adult physical bigness, restrain a child from showing temper or impudence, yet do nothing at all to release him from the inner tensions and frustrations of which his behavior is but a symptom.

Sisters, I beg of you, do not rise as a body and protest that I am one of those progressive educators that believe children should be encouraged to do exactly as they please so that they will not be repressed, inhibited adults. I am not a softie about children—I know well what problems they can be, for two generations of them have passed through my hands; but I make a plea for understanding the child because I think it is the only way we will ever be able to help him. Let us return, for the moment, to the hostile, unruly, overly aggressive lad that is giving us impudence in the classroom. We assert that if we allow him to “talk back” other children will imitate his subversive conduct, so it is necessary for us to show him once and for all that “he *can't do that to us*”. . . . How differently we deal with a physically ill child. Should that unhappy creature tortured with an upset stomach cascade his dinner all over the shining floor of the classroom, how sympathetic we are. We do not hasten to chastise this disturbed child lest all the others follow his example. We hold his heaving head, we keep a hand to his desperate forehead, and urge him, “Get it all out, sonny; you’ll feel better.” And with motherly solicitude we try to allay his shame, his embarrassment—in a word, we let him know that we understand how bad he feels. And, in proportion as we are “scientific” we steal an interested glance at the mess on the floor, even poke about in it, to see *what* could have so upset that trembling, volcanic stomach. If, perchance, we see tell-tale particles of unchewed pickles, we say, indulgently, “Oh Tommy, you’ve been eating pickles—and you didn’t chew your food either. Look, you swallowed it in big chunks. No wonder you are a sick boy! Never mind, you are going to feel lots better now.” And gratefully, Tommy looks up at you, worshipping you in his soul, because you *understand*. And you are relieved when you know that Tommy is relieved. Gallantly, you don’t let him know that a little of your dainty self *died* as you beheld the eruption; that a portion of your sensitive soul shrank from holding his perspiring forehead, and that you lived in mortal terror lest the cascade soil your guimpe. But even if the cascade had splashed your own fair face you would have valiantly borne it, because a sick child was in your care, and graciously you forgot yourself in your eagerness to help him.

Now the similitude is this. The child who erupts with a cascade of impudence, or sullen replies, or ill-concealed contempt for your authority is a sick child, an emotionally disturbed child. Look below the surface manifestation and you will find taut nerves, an anxious, upset mind, a disturbed heart. Restrain your sensitive pride, as you restrained your sensitive nose when the physically sick child performed for you; poke about in the debris of words the angry child expelled, and see if you can locate the source of his trouble. The hostile, sullen, impudent child is sick and truly deserving of your understanding and sympathy. Forget that you must show the rest of the class who is the authority in this case. Just look at Tommy quietly and say, “Later, Tommy, I hope you are going to tell me what makes you act like this.”

After school, with no need for a guidance office, just sit down quietly in the desk next to Tommy and ask him why he blew off. If he senses sympathy with no sermon, he will tell you. He may tell you that he can’t figure things out at home, that he has a new father and wants his own dad; he may tell you that his mother sings in a tavern and comes home drunk every night. Or he may just tell you that nobody seems to give a hang about him. Now he may be too proud—especially in a first interview—to tell you anything at all. Or his problem may be too deep for words, and he will insist, “There ain’t nothin’ the matter with me. I just hate school.” But briefly assure him that you would miss him very much if he left your school, that you

think he has great possibilities, and that you, for one, truly believe in him. Of course, you don't like his conduct in the classroom; but to dislike what he does is far from the same thing as disliking *him*. Oh sisters, now is the moment to remember that our Lord regards as done to Himself whatever we do for His least ones. Of course you die a little in repressing your very righteous indignation towards Tommy who has so affronted your dignity; yes, you die a little . . . and in dying you begin the restoration of Tommy's damaged nature.

Not by arithmetic, spelling, geography, catechism, or by passing diocesan examinations will our children in the classroom grow. Lessons are necessary of course. They are your tools as teachers. But as guides, dear sisters, we must give our children something more. They need love, they need security, they need approval—they need that sense of belonging, of being *wanted*—and in proportion as they are denied these basic needs they manifest behaviour deviations. May I offer some techniques in guidance for the elementary school—techniques that do not need offices, or consultation rooms, or space set aside and labeled Guidance?

First, the elementary school child can take only very small doses of reasoning, and “talking things over” or preachments. He doesn't learn that way, anyhow. Smile at him often; smile at him in a way that warms his little heart and makes him feel that you approve of him, personally, even when you cannot always approve of his conduct. Give him that personal recognition he so much craves, the “Good morning, Billy, I'm so glad you came early this morning. I just like to *look* at you.” And to someone you suspect of having truanted yesterday, “Well good morning, James, I was lonesome for you yesterday—your desk looked so empty. Welcome home!” (Ah, sisters, if you but knew how little “home” there is in some children's lives!)

Secondly, recognition warms the cockles of the coldest heart. So does a place in the sun. Try to give each child the experience of being occasionally singled out in a special way. If his only talent is to perform some small task well, let him have a word of praise for that. But see that every child in your room has a turn at being “best” and “first” in something. It's a good thing to see that each has a turn at being “last” also—because life is like that—no one stays “tops” forever. But every child has a deep-seated need to feel the joy of achievement in something. Otherwise, he will be able to feel no sense of personal worth. Maneuver it, plan it, *scheme* to give each child something to be proud of in his performance; you thus plant the seed of determination to become somebody worth while. It is in this way that a child acquires “status,” a feeling of equality with his peers, which is what he needs profoundly, if he is to make his way in the world.

There is no denying that the classroom offers the most telling opportunities for guidance of younger children. Because the means used are indirect, they are often more powerful. Under guise of teaching elementary school subjects, of maintaining wise discipline and order, and of promoting desirable social relationships, the teacher is really in a position to fulfill the basic needs of all human beings—for child or adult, we have all the same fundamental needs. The classroom is a veritable world in miniature, with its dark secret places, its evidences of damaged nature, as well as its manifestations of grace and warmth and beauty. Before the teacher sit adults in embryo, to be fashioned, formed, molded. If some fairy godmother, or some indulgent providence were to say to you today: “Teachers, what do you want to make of the little boys and girls in your classroom today who will become tomorrow's men and women—and if you could ‘have three wishes’ for them, what would

they be? Suppose that you, by your daily efforts (and the necessary daily dying!) could give them three gifts to live by—what would you give them?" Let us look at the selfish, unhappy adult world today for a key to the correct answer. What does the adult world need most today?

First of all, it seems to me, that it needs freedom from greed and jealousy, that we may live in personal and group peace. Let us go back to the classroom. Down in the first grade, the third grade, the upper grades—do we not see manifestations of that demon of all unhappiness—jealousy? What is its cause? Discontent with one's self, envy of another's good—selfishness. Let us then make a major effort to fight incipient signs of jealousy in even our smallest pupils. Let us watch for it, let us recognize its subtle beginnings. Would it come as a surprise to you, sisters, if I were to say, that unconsciously, both parents and teachers can foster the vice of jealousy in pupils by sometimes holding other pupils up for emulation? When teacher says, "Why don't *you* study your lessons as Mabel does?" and when mother looks at her son's report card, and says: "Well—you got a B in arithmetic! What did Oscar Jones get? A? Of course, *his* mother can be proud of him; *your* mother has to bow her head in shame over *your* marks." A teacher can be partial, too, and give pupils a feeling of unfairness and injustice—she can show her natural likes too openly. And it is the hardest thing in the world to convince a partial teacher that maybe she *is* partial. Teachers so afflicted rarely admit it—they most hotly deny it. It is perhaps too much to suggest that sometimes we ourselves show jealousy of a fellow teacher, but let us be on our guard against this demon, both in ourselves and in our pupils: it is the source of greed, of contention, of world disaster; and it is the root of personal unhappiness and discontent.

Secondly, a most precious gift to give your pupils is a firm loyalty to principles. Loyalty to persons, loyalty to creed, loyalty to country, loyalty to his own best self—in a word, loyalty to God and the faith that is in him. This is taught through small beginnings. The teacher who encourages tattling will never be an instrument for teaching loyalty, either to a cause or to a person. The teacher who encourages a pupil to tell a secret, or repeat a bit of gossip, or tell family affairs, is encouraging disloyalty. On the positive side, a teacher can exert marked influence by telling appropriate stories that point up the heroism of clinging to a principle, such as the martyrs who suffered death for their faith, the saints who couldn't be bribed into wrongdoing, or soldiers who preferred to lose their lives rather than forsake duty. As a matter of fact, the personal example of a teacher who believes and acts on the principle of *understanding* children, rather than overpowering or dominating them, is giving a daily example of the case in point.

And thirdly, the teacher who gives her children the gift of relating well to others, the sorely needed talent for getting along well, and working well with people—the spirit of fraternal charity, or brotherly love—that teacher will someday shine as the stars. For the peace of the world depends on each man's attitude towards his neighbor. What matters it if the schools turn out scholars, if laboratories turn out scientists who can make a world with one atom and destroy it with another? If man cannot live with his fellow man, we don't need a world, and cannot use it fruitfully. And this is the very measuring rod our Lord has given that a teacher may gauge what she is doing to restore her children to their supernatural nature: discipleship with Christ. By this, He says to us teachers, by this shall ye know that your children are my disciples, that they have love, one for another.

How shall we accomplish this goal of guidance, dear sisters? As our Lord Himself did, sisters—remember? He died. So too, we will die, a little bit every day: die to our pride, our personal convenience and prestige, our own nagging weariness, our own sense of defeat and discouragement. The way may seem long, sisters, and sometimes unprofitable. We will see small gains and greater losses. But dying a little every day, we will one day have given all, and a loving Voice will say to our tired ears: “Well done, Sister . . . You have done Me great service in the person of My least little ones, enter into the joy My understanding Heart has prepared for you. . . .”

MEANS FOR DEVELOPING CHRISTIAN CHARACTER

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Catholic education has for its ultimate purpose the development of Christian character, and the search for means of achieving this objective has challenged the thinking of Catholic educators since the days of the early Church. The fact that all of us have assembled here today to consider this subject again reveals that we are not entirely satisfied with the *status quo* in character development on the elementary level. However, in the brief time allotted to the consideration of suggesting means for developing qualities of Christlike living, a problem of very broad scope, about the most we can hope to accomplish is to examine the effectiveness of our current educational practices in developing character. Even a hurried look at ourselves may reveal insights that will stimulate honest thinking, deepened understandings, changed attitudes, and possibly suggestions which will contribute toward the general theme of planning for our educational needs as they relate to this problem.

In his encyclical on the *Christian Education of Youth*, Pope Pius XI states that the "proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism. . . ." About ten years ago, Monsignor Johnson paraphrased this same objective for Christian educators in the United States. According to him it is the "aim of Christian education to provide those experiences which, with the assistance of divine grace, are best calculated to develop in the young the ideas, the attitudes, and the habits that are demanded for Christlike living in our American democratic society."

Development of Christian character may be described, therefore, as a process of unfolding or actualizing in the child latent potentialities for living according to Christian principles and thus causing the whole child, body and soul, to advance toward the goal of Christian perfection. As Catholic educators we are interested in the forces and influences that contribute toward this development of the child and we refer to the sum total of these as education. All of us know that education is not limited to a period of time; it goes on throughout life and under all kinds of circumstances. Education is not restricted to the experiences that go on in the classroom; it goes on wherever people meet and influence each other. It goes on through the medium of the printed page, the stage, the pulpit, the screen, and television.

According to nature, parents have the primary right and duty to educate their children. It is their obligation to provide for the child's nurture for physical growth, to direct his moral and spiritual development, and to transmit to him the social, intellectual, and moral heritage of the race through cultural development. Because of complexities of living in our modern society,

¹ Pope Pius XI, *Christian Education of Youth* (Washington, D. C.: National Catholic Welfare Conference, 1936), pp. 35ff.

² Commission on American Citizenship, *Guiding Growth in Christian Social Living* (Washington, D. C.: Catholic University of America Press, 1946), p. 5.

parents have delegated to the school the task of transmitting the cultural heritage. In recent years many schools have assumed all three areas of educational right and duty and have set themselves apart as the great molders of Christian character. In theory, they give lip service to the argument that the primary right and duty to educate belongs to parents and are alert to see that the courts uphold this right in their decisions, but it is strange that as educators, they often fail to recognize the same principle. It is true that in one breath they may quote the principle that "the school by its very nature is an institution subsidiary and complementary to the family" and in the next they find themselves exercising functions which only the home has the right and duty to exercise. In a sense they are implying that the home is incapable of doing anything other than supplying the material needs and, when the school does solicit the help of the home, it is frequently in the form of a request for material goods such as the payment of a book or lunch bill, fee for a vaccination, cloth for a costume, or whatever the material need may be.

Further examination may reveal many instances when parents are not even consulted about the kind of material goods they are to provide; mothers are merely sent the pattern for their daughter's uniform and told the material for it can be purchased at a designated store, at a stated price. At the time of First Communion, who decides what the first communicants will wear? Has it not happened that many teachers have been guilty of sending Johnny home with a note for his mother telling her that the boys in his First Communion class will wear white suits including white coats and white shoes? Seldom, if ever, do the mothers of the first communicants share in planning the material needs of the day. Very few, if any, teachers ask parents of first communicants to participate in the selection of the kind of prayerbook best suited for the child. It is safe to estimate that only a few teachers ask parents to participate in the spiritual preparation of the child for this great occasion in his life and that of the family. Many classroom teachers guard the right to this area of the child's religious development even to the extent that they resist the efforts of a pastor who wishes to have the child receive his First Holy Communion with his parents. They advance several reasons, but most frequently emphasize the argument of added solemnity when children march in a group and are led to the altar by angels, or flower girls as the case may be. Perhaps we ought to examine our scale of values. Perhaps we ought to recognize that our rights and duties as teachers are limited and, that, although schools are important and a classroom teacher is often referred to as a third parent, no classroom teacher should feel important to the extent that she can replace the parents and take over completely the phases of education that belong at least in part to the home and the Church.

The elementary school is an extension of the home and in its rightful sphere of developing the intellect and preparing for Christian living, it has the function of helping parents and the Church teach children how to think, feel, and behave in the home, the school, the Church, and the community. Within this rather broad function, the first emphasis is on helping the child develop his powers of thinking according to norms derived from the teachings of Christ. The curriculum which embraces "all the guided experiences under the direction of the school" serves as a guide or course of action for teaching the child his basic relationships to God, to the Church, to human beings, to his natural environment. In a well planned curriculum, the child's experiences in religion and the subject fields of human knowledge

³ Commission on American Citizenship, *op. cit.*, p. v.

are designed to teach him to judge, to compare, to analyze, to see relationships, and to make generalizations in the light of Christian principles. In effect, acting like a Christian presupposes that a child has sufficient basic knowledge of God, of his fellow men, of nature, and of himself that he will be able to know by the age of twelve how Catholics are expected to live and why they are expected to live that way.

All elementary schools use a curriculum as a means of guiding the child's experiences but not all schools are using a curriculum that will guide children's experiences in learning to think. In examining the general effectiveness of our curricular experiences in the classroom we will find on the positive side a generous dedication of time and energy to the teaching of religion and the secular fields. On the negative side we find children forced through learning experiences that challenge little or no thinking on the part of the teacher or the child. Such experiences are lifted from the printed page without thought of application to time, place, circumstance or developmental levels of the children. Other children are being exposed to rote memorization of abstract doctrinal principles and evaluated on their ability to repeat in senseless parrot fashion these same principles. Many children's memories are loaded with factual material, much of which they do not understand and will soon forget; too few children are taught to really think according to principles based on understandings.

There are reasons for our failure to develop in children Christian understandings that function as integrating and permanent influences in character formation. The inability of some teachers to adapt curricular experiences suited to achieving the general objectives of Christian character development must be considered as a large factor. They may be willing but they do not know how to plan experiences which will deepen understandings, develop right attitudes and build habits of virtue. Organizing a classroom program of learning activities involves an evaluation of each of the subjects of the elementary curriculum in terms of what it offers as a means of strengthening the child's basic relationships in the experiences of Christ-like living in an American democratic society. Other teachers are textbook teachers and have become slaves to workbooks which in their minds are written by paragons of educational excellence. Regardless of their excellence they can at best serve only as tools and as means to an end. At no time will covering the material on the pages of a textbook and filling in the blanks in a workbook constitute a guarantee for developing character. Because many of the so-called textbook teachers do not use their own thinking powers, their teaching is stereotyped and devoid of any power to stimulate children to think. A third group, conceiving of education as a "pouring in" process, spend most of their time talking *at* the children. These consider it a waste of time to ask children to think through a problem involving moral conduct and talk *back* their reactions. They do not know or have forgotten that the best way to develop the mind for Christian living is to confront it with real problems of life and give it the opportunity and freedom to solve them. Guidance and direction have a definite place, but they should never degenerate into a process of always dictating the answers.

In many cases the need for covering the material on the pages of the textbooks adopted for use in a diocese and the necessary preparation for diocesan examinations tend to force many teachers to mechanize their classroom procedure in order to have the children master the facts for such examinations. An evaluation of how the child applies the Christian principles in his conduct concerns such teachers only remotely; their immediate attention is focused on having children acquire enough information to insure

a favorable representation on the examination which will determine the educational status of the school in the diocese. While this approach defeats the purpose of such examinations, it is reasonable to believe that even a small amount of emphasis on the importance of status achieved through competitive measures can strain a classroom situation to a point where there are veritable obstacles to the practice of Christian virtues on the part of the teacher and the children.

Every child must be educated as a whole person. Every phase of his personality must be developed and integrated to form the foundation structure of the future "true and finished man of character." He must be taught to feel and act, as well as to think, as a Christian. This means that if Catholic education is to achieve the ultimate objective of developing Christian character, the learning experiences must include opportunities for developing control of the emotions and formation of the will. A child may know the truth and still not practice it in specific instances. He may know what is right and do what is wrong. When speaking on this point at the NCEA meeting twenty-five years ago, Monsignor Johnson observed that "knowledge and principles become dynamic when appropriated through the medium of love and feeling." It is important, therefore, to provide learning experiences which will develop right attitudes and appreciations and will teach children to love the truth as they learn it.

The object of the will is the good presented to it by the intellect, but the will is at the same time attracted to the good as felt in the emotions. Because of the weakening effects of original sin, children are easily impelled to those goods which bring immediate and tangible satisfaction. In the Christian character all feelings, impulses, and emotions must be made to fall in line with the good as known by the intellect. Therefore, at the beginning of formal education, the elementary teacher must provide learning experiences which will develop in the child a knowledge of and a love for the good, the true, and the beautiful. As modern teachers, we seem to find ourselves so rushed that it is difficult to teach children to act according to principles rather than according to selfish impulses. However, an occasional half hour spent in analyzing with a class the reasons and getting children's reactions to why it is wrong to hurt another child deliberately may result in less impulsive behavior. Many forms of behavior in and around school lend themselves as very effective means of impressing upon children the need for thinking before they act. Furthermore, many school situations offer excellent opportunities for teaching the children the difference between socially accepted behavior and moral conduct. Catholic children must learn early in life that although many children and adults behave in a certain way, such behavior could be wrong. The philosophy of "everybody's doing it" is not a safe guide for action. Children must learn to differentiate between social standards and moral standards but the pressure of time needed to cover the material in textbooks often deprives children of such very basic understandings. We are so conscious of the quantity of material to be covered that we lose sight of the quality of the kind of foundation structure we are trying to build. To save time for more bookwork, we prefer to punish the child who has misbehaved and hope that he has learned his lesson. It is true, he may have learned to refrain from the undesirable behavior in the areas of threatened punishment, but he will not have learned the universal principles governing good conduct. He is being forced to conform, but he is not being formed.

⁴ George Johnson, "The Problem of Character Development on the Elementary Level," *Proceedings of the National Catholic Educational Association*, XXIX (1929), 494.

Instruction develops the intellects of children by imparting knowledge; discipline aims to form their wills by developing habits of right conduct. Formal discipline, such as that commonly employed in the elementary school, based on regulations, routine, and the wishes of the teacher, will teach the child to obey orders and is sufficient as long as he is to be guided by "remote control." But the character of a true Christian is built upon self-control, which is deliberate and personal, and cannot be cultivated if it is covered over by the threat of punishment. Self-control is promoted within a classroom which offers opportunities for the child to practice acts of honesty, truthfulness, patience, cooperativeness, respect, and obedience, because he wants to and not because he is forced.

The teacher must, therefore, know the true and the good and present it to the children with a personal conviction that makes it desirable to them. In describing the religion teacher, Francis Sheed says: "The teacher gives herself, with the truth adhering." The intellectual enthusiasm and warmth with which she presents her principles of Christian living cause her to form in the child the kind of love for truth that makes it dynamic. He accepts the principles of Christian conduct on the authority of a teacher whom he respects and if he is convinced that he is trusted and respected by the teacher in return, his course of action is almost certain to be the right one. In an atmosphere of guided freedom such a teacher aims to develop a sense of responsibility in children by making them less and less dependent on her direction and control and gradually more dependent on their own consciences. However, abuse of this freedom must not be ignored. Some form of external punishment in such cases would be advisable but self-respect and self-control must be the motivating factors behind his behavior. Teachers must guide children in making a gradual shift from the mechanical habits learned in earlier years to volitional habits of virtue.

Consistency between what the teacher says and what she does is very important in the classroom. The teacher who preaches kindness and asks her children to respect her because God has given her authority over them must live up to that ideal of divinely constituted authority. When she lectures about sharing with all children and treating all children alike because all men are brothers in Christ, she had better make sure that she herself respects each child as another Christ Child and that she is not found guilty of practicing discrimination or favoritism in the classroom. Likewise, the principles of treating other children kindly and being honest scarcely become operative in children who detect double standards in teachers. Character formation in the school stands or falls with the grace of God and the teacher. Regarding the latter I might sum up her necessary qualities by quoting a statement from a workshop paper of several years ago: "The good teacher is a combination of actor and preacher and if to this be added scholarly gifts you have a rare bird indeed."

The Catholic elementary school must recognize that it is limited in the number and kind of experiences it can provide for developing habits of virtue. It must, therefore, seek to achieve this objective, in partnership with the home, the Church and the community. At no time should the school conceive of its scope in the sphere of character development as a sacred and isolated area of organized experiences that are unrelated to experiences under the direction of the home and the Church. A lack of unity of purpose between the various agencies can make for a compartmentalized approach to character development. While children are young, and upon demand, they

⁵ Francis J. Sheed, *Are We Really Teaching Religion?* (New York: Sheed & Ward, 1953), p. 5.

can develop home manners, play manners, church manners, and school manners according to the dictates of the respective institutions in which they find themselves, but the principles which regulate their behavior are often unknown to them.

Parents and teachers must recognize the home as the first and necessary element in the education of the child. Educating parents to assume their obligations of beginning character development in the home before the child comes to school and then educating parents and teachers to assume the joint responsibility of a cooperative partnership in the work of Christian formation imply the need for relationships which make the development of the child the common concern of the home and the school.

Better relationships between the home and the school can be achieved in several ways. In the first place, we could make better use of our Parent-Teacher Association and our Home and School organizations as a means of coordinating the educational activities of parents and school. We could direct the programs of these organizations primarily toward the essential features of a healthy home-school relationship. There are still too many P.T.A. organizations that are dedicated, first and foremost, to social activities and the task of raising funds for supplementing the school budget or promoting school projects. It is true that the planning committees do frequently provide a speaker for the meeting, but the opportunity for an exchange of ideas between parents and teachers, and the resultant mutual inspiration is almost negligible. More deplorable is the fact that many teachers prefer little or no contact with parents at any time. Many of us have attended P.T.A. meetings where the teachers reluctantly slip in the rear door just as the meeting is about to begin and quietly seat themselves near that same rear door with the hope of making a sudden and unnoticed departure before parents have an opportunity to ask them about their children. The P.T.A. is not a parents' organization; it is an organization where parents and teachers study educational problems cooperatively with the purpose of supporting and supplementing each other's efforts toward the ultimate goal of cooperation with divine grace to form the true and perfect Christian.

A second means of achieving better cooperation between the home and school is the parent-teacher conference. This form of relationship offers an opportunity for evaluating the child's moral development in the home and the school as well as his progress in subject-field areas. Here, as in the case of the P.T.A., teachers must assume the initiative in working toward a parent-teacher partnership. There are parents—and teachers—who are chronic complainers and welcome parent-teacher conferences as an occasion for airing their complaints about each other. Because of the ego involvement in these and other contacts between home and school, teachers should be taught techniques of focusing their attention, and that of the parents, on the child's development and not on the status of the parent as a parent or the effectiveness of a teacher as a teacher. The problem of Johnnie's cheating, or his lying, or playing truant should revolve not around an open accusation about who has failed in Johnnie's regard, but rather, around how parents and teachers can cooperate in helping Johnnie develop a more desirable form of behavior.

The fact that many teachers do not accept the idea of parent-teacher conferences is due largely to their insecurity in handling such conferences. Many teachers believe in the theoretical values of parent-teacher cooperation but they are inadequately prepared to resolve the psychological barriers that often exist between them and parents.

An intelligent approach toward a better coordination of the educational influences of the home and the school must include on the part of parents and teachers the most powerful means of promoting Christian formation and that is prayer. Besides developing the spirit of prayer in the children we must do more praying for the children whom we are trying to form. Someone once wrote that, if we spent half as much time talking to God about our pupils as we spend talking to them about God, their moral formation would be assured.

In planning for educational means which will promote better achievement of the school's objective in forming the Christian character, the following are recommendations:

1. We could recommend that teachers of religion be given more comprehensive preparation in the study of religion. Summer courses and institutes in theology can help supply this need.
2. We could recommend that all elementary school teachers be given at least one basic course in the philosophy of guiding growth in Christian social living. Besides courses, there are summer workshops designed to offer help in curriculum building. Attending one or more of these would serve to give classroom teachers greater confidence in using their ingenuity in planning more stimulating learning experiences. Intellectual alertness and enthusiasm in a teacher do not just happen; they are caused. Better preparation and stimulating refresher courses will help to warm over and perhaps warm up a chilling enthusiasm for teaching.
3. We could recommend that all elementary teachers be given more preparation in child and adolescent psychology. All teachers need to understand the effects of developmental changes on a child's motivation for moral conduct as a basis for their efforts in motivating for Christian formation.
4. We ought to impress teachers with the need for teaching religion in a way that children understand it as a way of living and not as just another class or as a part of school. In this latter case there is the danger that children coming from lax homes may drop their religion with their books on the last day of school.

Teachers and school administrators ought to guard against too much emphasis on mass participation in certain aspects of liturgical living. I have in mind group attendance such as Children's Mass and receiving Holy Communion in a body. Here again when school closes the large group movement ends and some children neglect to receive the sacraments until September when they are back in school and "everybody" has to go to confession.

5. We should promote more interest in presenting the essentials of religion in ways that are not barren repetitions, but repetitions that have been broadened and deepened in application and are related to life. The need for teaching deepened understanding and broadened application adapted to the age level of children was presented to me recently by a Catholic probation officer who has spent many years working with juvenile offenders. Among other observations, the officer maintained that whenever a child was turned over to her by the police she would ask the child, among other questions, whether he did not know it was wrong to steal, or destroy property, or whatever the charge happened to be. The responses in cases of children attending Catholic schools usually contained these words: "Yes, I learned that when I made my First Communion." She said that it

always seemed to her that all moral development begins and ends with First Communion. Subsequent instruction seems to fail to impress the child.

Another case brought to my attention illustrates this point further. A sixth grade boy attending a Catholic school was picked up by the police because he had instigated another sixth grade boy from a public school to steal a valuable pocket knife from a local store. When questioned as to why he asked the other boy to do the stealing for him he said: "Well, next day was First Friday and I had to go to Communion but Charlie wasn't a Catholic so I thought he could do it for me." Throughout the interview with the child it became very obvious that he had knowledge of the essentials of his religion in the form of memorized principles but he could not apply them to life.

6. We ought to teach the secular branches of truth as truth. There is no need for baptizing the truths of the various branches of secular learning by couching them in religious settings and religious terminology. All truth is Catholic and need not be saturated with religious sentiment to make it effective for developing character.
7. We should teach abstract doctrine through as many varied concrete examples as we are able to present. When using visual materials, however, children must be helped to make the necessary abstractions. In teaching a child to live by faith he will have to be helped in making the transition from the visible into the invisible and ultimately to God.
8. We must adapt our teaching for character development to the ability and understanding of each child. There is another form of individualization which comes from the Holy Spirit when the child is taught to live by faith. We need, therefore, to give more thought to impressing children with the presence of God in the classroom. Teachers need a greater awareness of the operations of grace in the child.
9. We could recommend that teacher education institutions prepare teachers for more effective participation in home, school, and community relations.

An evaluation of our success as Christian character educators should not be based on the results of achievement examinations which are designed to measure facts. Attitude inventories might give us a better idea of the changes that have taken place in character development as a result of the learning experiences in Christian living.

In spite of the weaknesses of our measuring instruments there is reason to believe that we ought to place greater emphasis on the importance of moral conduct as the ultimate objective in our teaching. Some children may not be able to compete with even the average child academically but they are developing morally as self-disciplined boys and girls. Some form of reward or recognition should be accorded them. Too often we give all the laurels to the gifted children whom God has endowed with a natural capacity to learn the facts we teach.

It is a human failing to expect our labors to be rewarded with immediate and satisfying results and we are prone to become discouraged when Christian truths well taught seem to fail to function in the child's life. Such an attitude may betray the fact that we are overestimating our own importance in the work of building true Christians. It could reveal that we are failing to recognize the significance of the work of divine grace as a supernatural means of Christian formation. Perhaps we belong to the group of well-meaning Catholics for whom the doctrine of grace has remained the

kind of vague concept which Francis Sheed defines as "something to die in the state of."⁶ If, on the other hand, the doctrine that grace is union with God here below is real to us, we will understand our own positions of merely cooperating with divine grace in "forming Christ in those regenerated by Baptism." Let us not be unmindful of the fact that even the best teachers can do no more than stimulate the growth of Christian character, for ultimately it is "God who gives the growth."⁸

⁶ *Ibid.*, p. 30.

⁷ Pope Pius XI, *op. cit.*

⁸ St. Paul, 1 Cor. 3:7.

THE REPORT CARD AND CONFERENCES WITH PARENTS

THE FUNCTIONAL VALUE OF THE REPORT CARD

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At present education within the United States is in a state of flux; and, consequently, the report card which is an integral part of any educational system, is also undergoing constant change. The question confronting many Catholic educators today, therefore, is whether or not the report card, as we know it, continues to be functional or has it become obsolete.

To better understand what is going on at present about reporting pupil progress, it would be wise to present a brief summary of the growth of the report card. This should be of assistance in reaching a conclusion as to whether the traditional methods of reporting progress remain valid.

In the middle of the last century the children were given varied colored cards to take home. Each color represented a different level of pupil achievement. These were succeeded, in the late eighteen hundreds by the McGuffey Reader, strange as it may seem. At the end of the school term the number of the reader was noted, together with the last page read. This represented the child's progress for the year just passed.

Eventually the schools tried to put an exact and quantitative evaluation on each child's progress. This was the beginning of the percent system and the traditional report card. This continued into the early twenties.

At this time some school systems began to doubt the validity of percentile ratings. They believed that a percent was not an accurate evaluation since the question remained as to whether 90% in arithmetic was 90% of the child's own ability, or 90% of the progress made by other children in his class, or 90% of the level achieved by other children of his age. Others felt percentile marks were intrinsically too competitive and tended to discourage the slow learner. Perhaps such a marking system is competitive, and it most definitely is among a certain proportion of our pupils. That's still no reason for discontinuing it. Everyday, after school, boys and girls engage in competitive games and activities with no direful results. They play, mature and spend their lives in a highly competitive world. It would seem that such a marking system can play a worth-while part in preparing children to assume their place in later life.

Moreover, in regard to percents being vague, such an argument doesn't hold in our own systems where a mark of 90% would clearly indicate, to pupil and parent alike, that the child's mastery of his grade matter in arithmetic was ninety percent of perfect.

At any rate such were some of the most cogent arguments of those educators who in the thirties began developing substitutes for the traditional percents. Somewhat broad categories were used. For example the pupil received an A if his mark ranged between 93 and 100. But, here too the same problems were encountered in a slightly altered form. Many then

changed to an even broader one of three categories, that is, E for excellent, S for satisfactory, and U for unsatisfactory. Experts remained unsatisfied, however, since the old question remained unanswered, satisfactory or unsatisfactory in relation to what? Nor did the elaborations of a few solve the main difficulty. These people, to encourage scholarship and place each child more definitely, developed an S plus, plus; S plus; S; U plus, plus; U plus; U. Dissatisfied, also, were educators with the broadest and simplest form of all P for pass and F for failure.

As a matter of current interest it might be informative, at this time, to state that New York City is experimenting with still another form: So for outstanding, S for satisfactory, N for failure and NR for not responding.

Educational experts, who refused to accept any of the above systems, began to realize that symbols or grades or marks could not be adjusted in an acceptable manner to provide a suitable method of reporting progress. They also discarded the idea of using checklists, as these tend to become too detailed and each new detail added increases the possibility of misunderstanding and confusion.

With their theories of educating the whole child, and emphasizing the total development of the child, educators de-emphasized the subject matter, which they considered but a part of the child's mental development. They wanted a system of reporting that would evaluate every phase of the child's growth; his intellectual, physical, emotional and social growth. They complained that the formal report card didn't give the parents a clear understanding of what the child is doing in school.

Since this approach to the education of the young differs radically from older methods which emphasize learning subject matter and discipline, it was a natural development to conceive a completely new method of reporting.

One method these educators adapted was the narrative form of reporting progress. This may be a formal letter describing the pupil's progress, or a personal letter doing the same thing in a less stilted manner. These reports, besides reporting achievement, discuss whether the child is working to the best of his ability, and mention a host of other items considered noteworthy by the sponsors of this method. In general such letters are not too successful.

The tremendous amount of letter writing required to send individual letters to the parents of each child, plus the number of details to be mentioned in each letter, make this a task all out of proportion to the results achieved. Moreover, the difficulties of accurately informing parents are quite great. Unpleasant comparisons must be avoided; some parents may be told more than others. Then, too, it's false to assume that all teachers can accurately evaluate character traits; nor can many teachers skillfully penetrate a child's deeper feelings to learn thoroughly his attitude and reactions. Marks based on such intangibles are too subjective to be of much value. Other defects are that this method leaves no permanent record for later study, nor can such reports be sent frequently, an essential part of any truly functional report card. Besides, how many teachers will put in writing serious defects of which the boy may be guilty. Therefore this system has too many faults to replace the card now in use.

For these reasons many educators are turning to the personal interview. This conference between parent and teacher seems to be the answer to their problems; at least favorable articles have been appearing in educational journals in praise of this particular method.

The parent-teacher conference usually falls into two categories. One type gives the rating or class rank of each child in various subjects; the other,

and the more popular, is a report on the growth and progress made in all the different phases of progressive education. This form of measuring is reputed to have overcome the so-called defects of the traditional report card. There is no comparison of marks among students; consequently, the attendant evil of competition is also eliminated. This, in turn, prevents the growth of anti-social attitudes and practices. Positively, the interview is considered a strong means of engendering greater interest among pupil and parents, and of bringing about the more complete education of the boy.

The conference method does result in the teachers meeting and getting to know the parents, and thereby gaining a better insight into the child's background. This increased knowledge of the pupil's needs and limitations leads to a greater understanding of the child. By this method parents profit by gaining a better grasp of what the teacher is trying to accomplish and learn more clearly the school's aims and objectives.

Such a plan, however, isn't feasible in the overcrowded classrooms of our parochial school systems. Large numbers would make such meetings too infrequent and too brief to be of much value. In addition, too few teachers have had adequate training in guidance to use these meetings so as to derive the maximum benefit from them. This method is successful, though, when used in conjunction with the report card, in dealing with problem children.

It's significant, in presenting this summary, to note there is no record of any reputable educator ever advocating the abolition of the report card or any of its equivalents. All realize the vital importance of a device for the periodic reporting of progress to the parents. The various systems mentioned above are all efforts to improve this report, to make it more intelligible and complete, so it can more satisfactorily fulfill its functions.

The purpose of the report card is to communicate important information to parents and others who are deeply interested in the child and who need this information if they are to help him effectively. To derive the greatest benefit from reports it's important for teachers to realize their status in the community, and the fact that their reports carry great weight. This is due to their personal integrity and their high professional standing. Their wise use of the report card is an instrument for establishing confidence, respect and friendliness. Consequently, all such reports should be factual and valid, and as objective as possible. It must also be fair; e.g., if a pupil has been absent due to a prolonged illness, this should be taken into account when filling in the child's report.

Studies are most accurately indicated by percents, conduct and effort by grades. Such marks are concise and easily understood by the parents.

From these remarks it can readily be seen reporting is a serious, purposeful duty, the imparting of vital information to the parents. Hence every care should be taken that all reports are truthful reflections of the child's learning and behavior in class. Poor work by the teacher can do much to undermine the reporting program, no matter how well conceived it may be. It will also weaken the confidence of the parents in school and staff.

The card should be marked fairly in terms of ability. If a poor student is exerting himself to his utmost, this endeavor, on the pupil's part, should be manifested in the space indicating effort. If this be done the low mark for studies will be offset by the mark for ability. Indicating whether or not a child is working according to his capacity is essential. Carelessness can easily result in an intelligent youngster becoming careless, or a slow pupil becoming discouraged. It behooves each teacher, therefore, to know his class thoroughly, and learn each one's abilities and limitations.

Child behavior should also be considered as objectively as possible. The teacher must be careful not to let personal feelings enter into the marking. It's well to remember children have an innate sense of justice and realize quite clearly whether their marks are accurate. Moreover, most school systems transcribe these marks on a permanent record which is consulted in later years for reference forms or letters of recommendation.

Just as the laborer is no better than his tools, so too the teacher's report is no better than the card given him for reporting the child's progress. The report should show clearly the school's aspirations and goals. It is an indication of the quality of the curriculum and how well the pupil is following that curriculum.

The purpose of Catholic education is to educate the whole child. Spiritual formation aims at helping the boy save his soul. Studying his subject matter develops his mind and equips him to earn a livelihood. Our discipline helps form his character and prepares him to take his place in later life as a gentleman and loyal citizen. These three forces are interrelated all working toward one goal—the education of the whole personality of the child.

There should be little else on the card. Inclusion of other items means more work for an already overworked staff, and often takes the teacher into fields outside his province as an educator. The moral and civic responsibility resting on each teacher is tremendous. It should not be added to by asking him to observe daily and report regularly on a plethora of trivia. The very inclusion of such items is quite significant. It indicates a trend towards institutions whose philosophy is more social and less educational.

The old-fashioned report card is not really old-fashioned if it is still successfully accomplishing its purpose. The card that lists the subjects, conduct and effort is well suited to the needs of the majority of our pupils. For those others no written form will ever suffice. In such cases a more personal approach is needed. An interview with the parents to discover the cause of the pupil's difficulties and their possible solution would seem to be the answer. A frank discussion with the parents will supply important data about the economic background of the family, its environment and any disharmony that may exist. This knowledge will give the teacher a more sympathetic insight into the boy and his problems, and enable him to handle the situation more intelligently.

In the midst of so much change we must be vigilant not to be drawn into this vortex of experimentation. Rather, study carefully and long any proposed change before adopting it. For as Warren Seyfert has written, in the *School Review*, Volume LVI, No. 5:

Rearranging and rewording reports to parents is one of the most widely prevalent professional occupations of American teachers and administrators. . . . This activity is undoubtedly a good sign, even though it is to be regretted that all too often the effort to improve reporting practices results in little more than an exchange of one uninformative set of symbols for another equally obscure.

The chief defect in the traditional reporting systems is that the child gets his report card too infrequently. A parent is entitled to know more than four or six times a year just how his child is progressing in school. A more frequent use of our practices of reporting is essential for the school to secure the timely cooperation of the parents. Under the quarterly system, it's often too late for the parents to give the needed assistance. The term is half over when the child carries his first report home. By that time he might have missed completely the fundamentals of his grade matter. Furth-

ermore, the parents won't get another report until the term is completely over. Nor is the report card issued every six weeks a big improvement. It's merely a step in the right direction. These cards should be retained, but they should be supplemented by others issued more often preferably once a week. This is the system in all high schools and elementary schools under the direction of the Christian Brothers.

On the elementary level the boys have blue books, similar to those used for college examinations. In these books, which last one week, is written the daily quiz. The matter is based on what was covered in class the previous day and assigned as home study for that evening. The questions are so worded as to permit short answers, to facilitate marking. These books may be checked at odd moments during the day or after school in the Brothers' House. Such recitations may be given five times a week with each test worth twenty points; or four times a week with each one worth twenty-five points.

On the weekly card then is placed a general mark for studies. This card, accompanied by the blue book, goes home to the parents for their consideration, and is returnable the following day. In the case of failing students the parents have to sign the blue book, as well as the card as evidence they have seen and studied both items. Bringing the blue books home gives the parents an opportunity to study the daily recitations and learn in which subjects their son is weakest. This helps them in supervising his homework. Besides the mark for studies the card contains a weekly grade for written homework, and a grade for conduct and effort in the past week as well.

This reporting procedure results in very close liaison with the home. After two or three weeks of poor marks for study or conduct, parents often make appointments to discuss ways of helping the boy improve. If the parents don't make the first move, the brother does. He invites them to the Brothers' House. There the blue books are reviewed and the weak points noted. Upon the completion of this brief survey a planned conversation takes place. He learns whether they supervise their son's assignments, and the nature of this supervision. Then suggestions are made as to the best methods of helping the boy. If necessary an appointment is made for a future date as a follow-up.

To maintain the dignity of the weekly report card, it's the principal's task to visit the classrooms each Monday and distribute them to the pupils. This gives him an opportunity to make the acquaintance of hundreds of boys and enables him to participate in many of the conferences with parents. Moreover, a word of encouragement from the principal is often of great value in getting a boy to continue doing his very best. It's customary for the principal, at this time, to speak a few words to each class about an outstanding problem or matter of current interest.

This system does place an extra burden on the teacher, but the benefits accruing from it make the extra labor seem worth while. Under this procedure the parents have received six or eight reports by the time they would have received one under the quarterly or six weeks system. The parents, therefore, are in constant contact with the school. With their interested cooperation incipient laziness can be halted, poor behavior habits can often be remedied before they evolve into serious problems. It also enables the parents to gain a greater understanding of school policy and become more deeply aware of the school's aims. All these factors tend to promote mutual interest and cooperation.

The quarterly card, too, assumes a more important place. This card

becomes a summary report, indicating the child's position in each subject. It shows whether the boy has improved any in his weak fields as found in his blue books and weekly reports. Thus these cards supplement each other and the parents are always aware of the boy's scholastic achievements.

To sum up, the truly functional report is one which is well adapted to accomplish its purpose, to set forth the school's aspirations and how each pupil is achieving these goals. It is intelligible and limited to what applies to the boy's education. For the greatest benefit of the child it should be issued frequently to keep the parents ever alert to the school's program and their child's place in relation to it. This comprehensive and continuous evaluation fosters greater interest and harmony between school and home. It brings about a situation distinctly favorably to the pupil. Therefore, if changes be necessary, let them be gradual, after having ascertained that they are changes in the right direction by the card being issued frequently, or by being supplemented with a weekly report. In such a case the communication with the home remains constant; and greater understanding, interest and intelligent cooperation are the fruit of such a system. The reporting procedure is then a continuous and comprehensive plan of evaluation, with one purpose in view—to help the child. Such a procedure is not only valid, but vital and alive. All these factors constitute the truly functional card.

THE HOME-SCHOOL REPORT CARD

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It is neither an original nor a revolutionary thought to say that the parish school is an auxiliary to the Catholic home. The home is the first school and parents are educators. Therefore, to attain the goals of Catholic education, the home and the school must work harmoniously together. This mutual cooperation requires understanding of the child whose character the home and the school are both forming. Consequently, there should be no clash of authority, no confusion of thought, no division of purpose. It is in view of this shared responsibility of the home and the school that we discuss the practical use of the report card. In this discussion we are primarily concerned with one of the objectives of Catholic education—student growth in the habits and attitudes which are the measure of character development. Since the individual's character is the sum total of his habits, it is important that the home and the school work together in forming correct attitudes and virtuous habits of character.

Since the influence of the home and the school touch upon the life of the same person, the child, it is important that the teacher keep the parent informed on the character development that is observed within the area supervised by the school, and it is equally important that parents keep the teacher informed on the child's character growth within the precinct of the home. Consequently, the reporting method of which I speak employs a report card designed so as to recognize this basic principle in Catholic education that parents are educators.

To restate the function of this home-school reporting method, parents have rights and duties as educators. They have the right to select the school which best prepares the child for life here and hereafter. Parents also have the duty to cooperate with the school program toward achieving the purposes of Catholic education. Just as the school is expected to report to the home as to classroom achievement in skills, subject matter, and character traits, so the parent is asked to report to the school on the growth in habits and attitudes which come under the observation of the parent in the life of the child in the home and in the community. The real measure of the educated person is best seen in his conduct when not under the supervision of the teacher. The purpose of this cooperative reporting method is to bring the parent into the educational picture. The report card lists under "Growth in Habits and Attitudes" 18 specific qualities of character grouped under social habits, work habits, and personal qualities. Parallel columns, left and right of the items to be checked, allow the teacher and parent to express what observation tells them about the child's character growth. The following four symbols are used:

A—Always. B—Usually. C—Sometimes. D—Seldom.

When the home report appears to be in conflict with the teacher report, a teacher conference is requested. The following explanation is printed on the report card:

"This report measures your child's progress in school subjects and his development in those character traits which go to make a good citizen.

"You will realize that only with the cooperation of the home can this God given work of the Catholic school be attained. Attendance at Mass and the frequent and worthy reception of the Sacraments are your surest guarantee of this cooperation.

"The teacher's rating in skills and subject matter is based on your child's daily work, mid-year surveys, tests and final examinations. The teacher's rating in habits and attitudes is based on the sincere effort and thoroughness your child manifests in cooperating with the general school regulation in achieving the objectives of Catholic education.

"The Principal and the Teacher welcome the opportunity to confer with parents outside of school hours regarding your child's progress. It is recommended that report cards be distributed to parents by the teacher at an evening meeting or on a Sunday afternoon, as local circumstances suggest."

Accompanying the Report Card is a "Directive to Parents" on how to mark the cards:

DIRECTIVES TO PARENTS HOME-SCHOOL REPORT CARD

The parish school report card is now serving a double purpose. It informs the parent about the child's progress under teacher supervision in school. It also informs the teacher about the child's conduct at home when not under teacher supervision. This procedure is educationally sound. It is based on the fact that God gives children to parents. He bestows upon parents all the rights and duties essential to their complete education. Parents are educators. The home is the first school. The parish school is an auxiliary to the home. Therefore, to attain the goals of Catholic education, there can be no clash of authority, no confusion of thought, no division of purpose. Consequently, mutual cooperation requires mutual understanding of the child whose character the home and the school are forming.

The Home-School Report Card has been tested and proved a great help to parent and teacher in meeting their responsibilities.

SUGGESTIONS FOR MARKING CARD

1. Read the directions carefully.
2. Keep in mind that the items you check as a parent are based upon your thinking, not the teacher's and not the child's.
3. Where there is notable discrepancy between teacher and parent marking, a parent-teacher conference is recommended.
4. Some children will merit "A" in certain character traits. Few children (because they are children) will merit "A" in all character traits. A healthy indication is when there is evidence of improvement from one marking period to another.
5. If you do not have a satisfactory understanding of items under: social habits, work habits, and personal qualities, discuss the matter with the principal.
6. If you encounter difficulties in marking the card, consult the school principal. . . . Remember, "The future belongs to the children, and the children belong to God."

For further aid to help parents in marking the report card, the items which appear under growth in habits and attitudes are described on another sheet which is made available to the parents who recognize that they are

unable to make fine discriminations. These definitions are not arbitrary but have been worked out so as to make sense to the average parent. As to the practical value of this reporting method, the following survey results will prove of interest:

1. The number of cards in use are 10,000 in 22 schools, first through eighth grade.

2. Ninety-six percent of parents cooperate in marking the card. It should be stated that parents are urged but not required to mark the card.

3. Benefits reported by teacher as a consequence of this method of reporting:

- a. The common consensus was that this card helps to educate the parents in understanding their role as educators and helps toward making parents conscious of developing some good character traits in their children. This method of reporting outlines for parents a carefully organized plan to aid them in directing their children and to cooperate with the teacher in attaining the same objectives. The card is a check on the moral as well as on the intellectual development of the child and makes the parents more conscious of their great responsibility to their children.

- b. The teachers were unanimous in agreeing that the report is helpful in parent-teacher conferences because it provides definite specific points for discussion. It emphasizes the mutual responsibility of parent-teacher in the cooperative work of character development. In parent-teacher conferences there is less misunderstanding, because the parents know from marking the card themselves how difficult it often is to determine certain grades. The card is helpful in parent-teacher conferences because the teacher becomes acquainted with the parent. Formerly there were some parents whom the teacher did not meet at any time during the year. If parents are not satisfied with the card, they make an appointment for a conference with the teacher. Children may be extremely intelligent academically but on the other hand have questionable character traits in school of which parents are unaware. This method of reporting has done much to eliminate misunderstanding between parent and teacher. They have specific items about which to direct their conference. While parents heretofore have been conscious of the academic situation as it affects the child, they are now able to see a relationship between academic success and character development, because most certainly the child who does required assignments, follows orders accurately, starts and finishes work promptly, will improve his academic achievement. Parents and teachers both report a healthy reaction on the part of the student body. Students who seemingly could not attain a high academic rating are motivated to work for high character rating. It has improved the personal appearance of the student body insofar as teacher and parent and pupil have become collectively aware of the importance of personal appearance.

- c. Many of the students are working more diligently for higher marks. They are quite concerned as to what their parents will say in regard to their character traits. This report card has helped to develop better study habits in making the children more conscientious in getting work done and getting it done on time and making them conscious of their social habits and appearance. The card has stimulated alertness on the part of parents and teachers and gives them some idea of the qualities and characteristics they should look for in the children. It has created in the parents an awareness of what to look for in correcting the child's already established habits and promoting the growth of new ones. It helps the child to concentrate on his character building efforts on specific, well defined habits.

- d. The reasons for the parents not using the card are various. A few

are reluctant to express their opinions as to what they think of their children. Some admit that they do not know their children sufficiently well to mark them. A few have said that it is not the teacher's business what goes on at home and that this method of reporting is an intrusion on the privacy of the home. Some who do not mark the card simply feel inadequate to use it effectively. A few parents were hostile to the use of such a procedure. A few have considered it an added burden to parent duties, especially when they have several children in school. Some who objected at first are now cooperating. Very few children have expressed any resentment or dislike for this method of reporting. Some admit negligence and thoughtlessness.

e. Suggestions for improvements taken from the teacher's viewpoint. Noted some of the items which seem to be duplications. Make allowances for a fifth symbol which would represent "Never." Many schools are getting virtually one hundred percent cooperation. Most schools are ninety percent. It must not be overlooked that this card has been developed by parents, teachers and supervisors working together. It is in no way totally original. It has been submitted to many in education for criticism. It has been violently rejected as psychologically unsound by a few and wholeheartedly accepted by very many as a great improvement over previous methods. We believe that the important contribution this card makes is to make the parent aware of the need for parent interest and parent cooperation with the school. Parents will not be as skilled in marking the child as will the teacher, and while the parent may be inclined to resort to padding the mark on an occasion, still there will be the advantage of parents doing something about helping their child to prepare for what he is to be and for what he is to do in this world so as to attain the sublime end for which he is created.

VALUE OF THE PARENT-TEACHER CONFERENCE

MRS. JOSEPH E. BELL, WINNETKA, ILL.

In our consideration of this subject today, it seems basically important to emphasize our reason for being here together—you the teacher, and I the parent. It is because of our mutual interest—the development of that most sacred human personality—the child—the child created to the image and likeness of God whose nature, a composite of the spiritual as well as physical, looks to us for the fulfillment of his needs.

To the parents, those needs assert themselves in that very first pronouncement, "You are the parents of a fine son!" or "You've a beautiful baby daughter!" From this moment forward every parent's heart knows an instinctive sense of protection, the high hope of providing its child with the best there is in life. In the Catholic parents, there is the aim that transcends these human ambitions. This is the motive of so guiding their child in grace and wisdom that the soul entrusted to their care may one day return to the honor and glory of God. Perhaps these very new parents hesitate to define or express these emotions which beset them, but eventually their ideals crystallize and gradually ideas of rearing their child begin to take form.

For to be a parent is to recognize the complete individuality of each child. (In the words of St. Augustine, "God made only one of us.") It is to see in the child the promise of the future and the influence, whether good or bad, that he will exert on those about him. It is to face squarely these responsibilities by providing the foundation of a Christian way of life. Oftentimes the parent, because of the demands upon him for *materially* providing for the family, may be unaware that the day-by-day routine of the home is playing so important a role in the child's development. Yet with the first precarious steps of the child, come his knowledge of right and wrong and his respect for authority; with the first faltering (and captivating) baby words begin his introduction to prayer and his personal acquaintance with Baby Jesus. And so by the simple little examples of every day living at home is the child launched on his first start in educational environment and guidance.

Precious as the parents find those first formative years of their child's life, only too soon do they realize their limitations as instructors and the necessity to turn toward that broader guidance which falls under the direction of the school, namely, formal education.

"Just what do I *expect* of my child's education?" asks the madam parent of herself. Firstly, I desire that the teacher will see my child as I see her—an individual—who needs understanding and patience, who (if I am honest with myself, I must admit) is blessed with *some* faults as well as many virtues! I expect that the teacher and the school will open to my child the doors of knowledge, divine and human, help her to develop her intellect to the best of her ability, teach her to acquire the sturdy habits that will be her best equipment in the pursuit of a full and productive life.

Of course, just as all children differ one from another, so do parents differ. But fundamentally I believe that all parents are united in one goal for their child—better standards in a better world.

"Now, this is a large order to expect," you may say. And yet from per-

sonal experience I have seen these expectations being accomplished in the school life of three of my own daughters under the loving and expert instructions of our good Dominican Sisters at Saints Faith, Hope and Charity School.

Whatever insight I may have into my children's academic world, I owe directly to the principle of the parent-teacher conference as established within our school. The conference is the periodic meeting—usually three times a year—between parents and teacher for the purpose of discussing and evaluating the child's progress during the school year. It attempts to bring about a unity of feeling between the parents and teacher in their joint efforts to educate the child.

Pope Pius XI in his encyclical on education discusses the need for this unity and accord between home and school, and the parent-teacher conference is the most effective method to date to achieve and strengthen this union.

From the appointed initial kindergarten conference, the parents who have the good fortune to take advantage of this system will greatly anticipate their meetings with the sisters throughout the year. They find that contained within that folder she has so carefully prepared is the confidential and thorough story of their child. They know that they will receive an evaluation of his progress in subject matter, in behavior and respect for authority, his attitude toward his work and his ability to get along with other children. They will have the opportunity of examining every paper the child has submitted, noting his weaknesses or his improvements. Most important, however, is the opportunity to discuss freely and personally with the teacher their child in all his facets.

Character growth, personality traits, response to the cultural as well as scholastic side of his school life, will all come to light. Perhaps a particular talent will be made evident to the parent for the first time. This may result in a more sympathetic parental attitude when his child spends long leisure hours in "just puttering" at his hobby. Possibly, too, a determined parent may be restrained from pushing his child toward a goal of which he is not capable. In short, the conference is directed at the complete well-being of the child.

As educators you are, of course, familiar with the fact that considerable material on the parent-teacher conference has been written from the teacher's standpoint. May a mere parent also list the advantages to the teacher as she sees them?

In the personal contact with the parents of each child, the teacher will be quick to observe the sort of background that has produced this child. Bishop Dupanloup, the model of teachers, has been credited with this wisdom. "It is impossible to listen to a father and a mother, to know their heart's desires, to speak to them of their children, without receiving, unknown to them, greater knowledge."

Thus, the personal qualities of parents, such as their sensitivities, their ambitions, their attitude to each other and the depth of their family life all contribute to the teacher's understanding of their child. An apparent lack of interest, for instance, may be nothing more than self consciousness as a native resistance to change in the system which was "good enough for me." Oft heard! This same parent would not cling to the old type shift on the car of his youth, given the choice of the automatic dream car of today! Parents are contradictory in that they seek the best for their children but are not always willing to accept the best. Just as parents select the most

modern equipment possible to them in daily life, so should they content themselves with nothing less than the best in educational methods for their child who has been born into an admittedly more complex society than they themselves were.

The parent-teacher conference provides a common meeting ground for the consideration of these complexities and helps reach a mutual solution. There are parents who may express concern over the grading system in the parent-teacher conference, who have the mistaken idea that competition is obliterated in this system. Not at all! The vital point is that the child should compete with himself. He must perform to his own greatest capacity and this stimulates the competition force.

Although the conference imposes a far greater burden upon the teacher than does any other system of evaluation, it has been stated by numerous teachers that the satisfaction gained in achieving a deeper understanding of the child renders completely unthinkable any other system.

We have spoken of the mutual benefits of the conference to parents and to teachers. The greatest beneficiary is the child. There are situations when occasionally the conference takes a 3-way form—parent-teacher-child. It has been used effectively at the beginning of an 8th grade school year, for example, when the child is beginning *his* maturity. Its objective is to better acquaint him with the idea that the parents and teacher are eager to cooperate with him, to understand and to help him. This, too, then is one more step in the goal of the conference.

In discussing the parent-teacher conference today, there has been no attempt at a scholarly approach to the subject, as you are well aware. Rather, have been expressed in very simple terms, the observation and reaction of one family to ten years of life with the conference system. It is workable, practical and marks real advancement in the unity of home and school.

Personally, we are convinced that any participation in the parent-teacher conference has probably made better parents of us. Certainly it has helped us to better know each of our children in her own realm. In conclusion, perhaps the mutual aim of all teachers and parents may be best expressed in the interpretation by the poet, Francis Thompson, who says:

Know you what it is to be a child? It is to be something very different from the man of today. It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything, for each child has its fairy godmother in its own soul; it is to live in a nutshell and to count yourself the king of infinite space; it is

To see a world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour.

KINDERGARTEN MEETING

THE SECULAR TEACHER IN THE CATHOLIC KINDERGARTEN

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The work of teaching in the Catholic kindergarten is being carried on under certain handicaps at the present time. Due to the scarcity of religious teachers, the lay teacher is being called upon more and more to contribute to the apostolic mission of teaching our little ones. The increased birth rate during the last war, which did not diminish in the years following it, has crowded our schools with little children. It is estimated that on the basis of the number of children already born there will be, in the kindergartens of our country, ten million more children in 1958 than there were in 1948. The shortage of sisters to meet this surge is understandable and, since the tidal wave of children struck the lower grades first, mother generals were forced to use their only resource of recruits, their kindergarten teachers, to fill vacancies in "required" first grade classrooms. Since kindergartens are not yet considered as a required part of the Catholic school system, *every* Catholic elementary school is not so fortunate as to have one. Mother superiors, then, faced with the problem of utilizing the kindergarten teachers and either closing the kindergartens or asking pastors to hire secular teachers to staff their kindergartens, took the kindergarten teachers for other grades. Fortunately very few kindergartens were closed, but we have been faced with more and more secular teachers teaching in the kindergartens. This situation has not been too graciously received by parents and many pastors. It is without a doubt true that the little children, if at all possible, should have their first contact in school life with religious teachers. However, secular teachers who are hired to teach in the kindergartens should be very carefully screened by the superior as well as a good primary teacher before they are allowed entrance into our kindergartens.

Teachers of young children are very important people. Early learnings of the children they teach have lasting influence. It is important for individual children as well as for all society that these early learnings be true and sound and good. We should not hire just anyone for this important work. It is the desire of the Catholic Church to entrust its young seedlings to a teacher who is especially trained to mold the young characters of these "chosen flowers in God's Garden." It is apparent, then, that not just anyone can undertake such a responsibility. In fact you may wonder where you can expect to find the paragons of virtue that some recommend. Granted, the case has often been idealized, but still you will find very human, delightful, and competent young women in all of our Catholic colleges. Common to all candidates for the kindergarten degree are these requirements: First, good general education with reservoirs of knowledge needed for teaching; second, opportunities to use initiative and to do one's own thinking; third, characteristics of the grade level; fourth, how to evaluate the store of materials necessary; fifth, some knowledge of music and the ability to accompany simple melodies. In a radio message in Spanish sent to the Fifth Inter-American Congress on Catholic Education, held at Havana, Cuba, in

January last, His Holiness Pope Pius XII declared, "Good teachers have four characteristics: perfect human formation, both intellectual and moral; a professional competence above the average; a clear, Catholic professional conscience; and a desire to *educate* rather than merely teach." He cautioned that the Christian teacher cannot be satisfied with pedagogical technique alone, since she knows through faith—and unfortunately experience proves it—of the importance of sin in the life of the young and likewise of the influence of grace.

A good teacher for five-year-olds should love little children and love working with them. Love of one's work results from love of God, and love of the souls made to His image and likeness. This is the central theme of St. Augustine's words of the teacher's life: to love God and His interests, and to teach others by word and example to do the same. In guiding the steps of little children in the practice of virtue, in everything she does in the classroom, she actually increases what she constantly gives to others, and love being spread about her grows within her own soul. The light of her soul, then, burns in her classes for all to see and all to assimilate. Love for children has always been thought of prime importance and many people have actually believed at one time that all their teachers need do was to be loving and tactful. But much has been discovered through research about child growth and development which points to the importance of knowing the proper conditions and ways of maturing children as they advance toward maturity. Teachers should have this scientific knowledge. It isn't right to hire a teacher for a kindergarten group merely as a "baby-sitter." The background of scientific knowledge will tell them that children do need love, warm, glowing and secure, but it will tell them also how to guide the natural tendencies and impulses of children toward good outlets. Teachers of young children need great wisdom. It is more difficult to teach in kindergarten than it is in college, and this I must say in a whisper. Since the guidance of little children is so subtle, teaching is less direct and teachers need great reservoirs of knowledge in many fields so that they themselves will know the relationship of children's small beginnings to the facts and beliefs that make up human knowledge.

Teachers of small children should be characterized as patient. They must have the control to watch what the child is doing, to protect and insure safety, and to use judgment and skill in giving help so that children will learn how to discover things for themselves.

Teaching little children is a difficult, challenging and respected work. There is nothing so thrilling as the experience of watching and guiding the growth and development of little ones. This work is satisfying and glorious in itself. Kindergarten teachers appear to have "fun" with their work. It does not follow that theirs is an easy job. Besides the demand that it makes on the intellect and emotions, it is physically taxing. Teachers, therefore, should be physically robust.

The heart of the lay teacher's work in the Catholic kindergarten, like the heart of the sister's work there, is a work of sanctification. Our Holy Father Pope Pius XI wrote in his encyclical on *Christian Education of Youth*, "Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well-grounded in the matter they have to teach . . ." In as much then as Christian education means the integration of all areas of knowledge with religion, the lay teacher will have to be prepared to ally her field of specialization with Catholic understanding and interpretation. The lay teacher above all has an important function of giving good example. It is intrinsic to the office of any

teacher in a Catholic school. In the minds of the children and many adults, the religious teacher or sister represents religious life—the secular teacher represents secular life. There is ever present in the Catholic kindergartens then the fear that the child may come to identify religion exclusively with the habit—and everything beyond a mediocre degree of piety exclusively with the “religious teacher.” A lay teacher will sooner or later encounter this situation and providentially a “good” lay teacher can help to change it.

In the Catholic kindergarten the lay teacher's primary function is to instruct. Her principles and practices must be in accordance with a sound Catholic philosophy of education. The educational preparation of the lay teacher should be well rounded and include substantial training in Catholicism, Catholic principles and Catholic practices. In the matter of good teaching and the encouragement of sound learning, the lay teacher should understand, as our religious teachers do, that the maximum of other schools should be our minimum.

The example of the lay teacher can serve a major purpose—to demonstrate the vitality of Christian living. Her personality both in and out of the classroom should reflect the ideal Christian. She should foster special devotions in her kindergarten. She should take the children for visits to the Blessed Sacrament, pray for sick classmates, friends and parents. She should create an atmosphere in which children live and grow in joyous, loving service of God and each other, in which religion is the whole day's living. The only way that we can refute those who consider sending their children to public kindergartens because a secular teacher is teaching in our Catholic kindergarten is to show that the atmosphere of the Catholic kindergarten itself, aside from the teaching that is done there, is one which makes a deep and lasting impression on the little child. In a Catholic kindergarten many contacts are made with religion throughout the day. Superiors will and should make frequent visits to the kindergarten which is staffed with a secular. They should talk kindly to the children, praise their efforts and make them feel the atmosphere of the Catholic school and a sense of “belongingness.”

A lay teacher should share equally with religious teachers the duties of the school. She should attend diocesan kindergarten meetings and hold office if asked. She, too, should be given a sense of “belongingness”—that she shares the common ideals and responsibilities and that her place on the faculty is recognized. Conviction that her work is important and that she has the wholehearted acceptance of every member of the staff is appreciated by her. Too often the lay teacher is looked upon as a necessary appendage instead of an integral part of a faculty. She should receive recognition. She should be made to feel she is an important person in the school and not someone who is merely serving or filling in until a religious person comes along.

The lay teacher, too, has responsibilities toward the school. She should not begin a term without knowing the policies of the school. She should be highly familiar with the kindergarten course of study. She should know the rules and regulations special to her particular school and to the community of sisters for whom she will work. Above all she should possess all those moral, academic, and professional qualifications which clients of Catholic schools have come to expect of their teachers.

For you, secular teacher, to teach means to instruct and educate, to develop and cultivate spiritual energies, and to form the intellect, will, character, mind and heart of God's little ones. Our Catholic kindergartens are worthy of the name “Catholic” only to the extent that the spirit of Christ permeates

their curricula, their teachers, and their students. It is the lay teacher—competent, conscientious, devoted to Catholic education—who will lessen the critical situation of the years that lie ahead for Catholic kindergarten education. “Let us pray then the Lord of the harvest to send more such workers into the field of education,” Pope Pius XI has said. May God bless and reward them and may their apostolate continue for the good of our children, the honor of our kindergartens, the benefit of the country and the greater glory of God.

“Her work,” St. John Chrysostom says, “is a work far surpassing the finest Creation of human art, to reproduce in souls the living image of Jesus Christ. She is an artist for she paints her best pictures on the minds and souls of little children. The thought is both thrilling and challenging. It is a challenge to give the best that she has to the children under her care. By her faith and her encouragement and her sacrifices, she will inspire the children she teaches with ideals of the religion and culture that will help them become good citizens both of the here and the hereafter. Then shall she be worthy of the reward promised by the Great Teacher of teachers, “Those who instruct others to justice, shall shine as stars for all eternity.” (Dan. 12:3)

O Lord, upon the paten
At daily Mass
I place my offering—
This, my class.
If in a word or deed of mine
Thy love they trace
Or glimpse Thy beauty all divine
It is Thy grace.
Would I each eager soul so close
To Thee could press
Veronica-like each might reflect
Thy holiness.

(Sister M. Bride, O.P.)

THE PHILOSOPHY OF THE CATHOLIC KINDERGARTEN

SISTER MARY BASIL, P.B.V.M., CHICAGO, ILL.

Philosophy is the wisdom by which we live. It is made up of principles which are beliefs—truths—that we hold with such conviction that they influence our lives. My discussion of the philosophy of the Catholic kindergarten then will be limited to a few of these principles or truths which we hold with such conviction that they *really* influence our behavior toward our children.

Such a principle is not learned by reading. It is not learned by listening. It is learned first of all by living—living with children. Reading and discussion may help us in the learning, but a principle emerges in our minds only through living and experiencing, which is as Saint Thomas calls it a kind of discovery.

The second part is—it is never a principle unless it influences our behavior. We may write a book about educational principles, we may come to conventions and talk about them, but if our principles never get down to doing something to us about the way we think about children, the way we feel about children, the way we act on these thoughts and feelings, then I cannot prove that my beliefs that I am talking today about children are principles.

I say this to begin with in all humility, because the changing of one's behavior is so difficult that only the saints have been able to make what they believe flow into their actions—but only in so far as we do, or try to do, have we the right to talk about them.

Today you will hear no new principles of Catholic kindergarten education. You have heard all that I can say over and over. You could give this talk. But together we shall try to think through again what we have learned through living with children. Perhaps in this half-hour some truths, some beliefs that we have gleaned through experience may be brought into such sharp focus that they may be able to influence our behavior in a new way, or their influence on our behavior may become more powerful—and if this is so, I shall be glad I came.

Each child is important—each child, and let us be specific about the “eachness” of him, because in the mind of God from all eternity each child was being planned for—and the whole world was being planned in terms of him—you and your vocation were being planned in terms of him—you and your appointment this year to this school, this pastor, this supervisor—all in terms of this child with the shoe laces that are always untied.

But, you will say, I *am* mindful of each child. I am sure you are, but there are so many ways of showing your mindfulness. Not one of us is ever unmindful of Johnny with the untied shoe laces. Does our mindfulness bring us back to Johnny as a special person in the mind of God every time we hear the clip-clop of the loose shoes coming down the corridor late again?

Actually, are we mindful of each child? Try this test. Think of five children whose presence in your kindergarten makes you feel glad. Think of five more at the other end of the scale, whose presence does not make you feel quite so glad. If you wish, we shall change it to ten. Think of ten children in your kindergarten whose presence makes you feel glad. Think of ten

more at the other end of the scale whose presence affects you a different way. Think about the ten, twenty, thirty, forty or even fifty in between. How mindful are you of them? Maybe this is more than man can do; however, women are expected to.

No child comes to kindergarten alone: But there he is alone, before us. Is he alone? No, many people came to school with him, and soon we shall see them in all that he does or does not do. His father, mother, grandmother, grandfather, brothers and sisters, all are there.

He has lived too few years to have many values of his own, so what he has acquired are largely those of his family, and these will influence his behavior.

The kindergarten teacher who deals with him must remember this in all she does for him, or in the things that she expects him to do for himself.

In his attitude toward the other children we see his family. He is selfish or he shares as he has seen done at home, or as the customs of his family have allowed.

He treats children who are different in color or race, or who are handicapped as he senses his family would do.

If his views and behavior are acceptable in the kindergarten situation, he will continue to act in this manner. If they are not, he comes to the realization that there are values in the world different from the ones held by his family, and *we* can help him to change.

Even his feelings toward the sister are colored by what his brothers and sisters have told him. Often they do great damage without realizing it. You have heard them say, "Wait until Sister gets you." In fear and trembling the five-year-old comes to school, bringing with him his meager amount of experience *with* strangers and a large amount of his family's tradition *about* strangers.

Do we remember this when we simply label him shy or aggressive? Do we stop to consider how much his family has to do with his behavior?

Each child is different, not only because of heredity, but *each* child has a different environment. Even in the same family, the environment is different. The oldest of five, the middle child, the youngest in the same family, *each* is different.

Each one experiences a different relationship with his mother, his father, his brothers and sisters. Some mothers relate well to infants, but not to pre-school children. The same holds for fathers.

The experiences that a child has between the time he leaves school and his return in the morning affect him greatly.

I want to tell you about Jimmy. Two of his brothers attended our kindergarten so I knew his good mother. Jimmy accompanied her on a few occasions when she came for conferences. He played around and seemed to enjoy himself. When he arrived at school in September, he felt right at home. The first few days some of the others had difficulties, but he acted like a veteran.

To my amazement, one morning during the month of November, he came in, put his hat and coat away, ran and hid under a table. No coaxing could bring him out. Not even the sound of his favorite songs made him move. When one of his brothers tried to take him home, he cried and did not want to go.

Upon investigation, I found that Jimmy had spent most of the hours between his arrival home the day before and his coming to school that

morning under a large wooden bed. His father had chased the children from room to room, had broken furniture, and in general had terrorized the family. Who could expect a child under such circumstances to give any degree of attention to school?

Each child's experience with the environment outside the home is different. The child who sits alone and sucks his thumb—is he a spoiled darling? Perhaps, but he may be the destructive terror of the neighborhood and has only destructive techniques to use in play. When he finds that these are not acceptable, he does not know how to act.

Each child is different because of the opportunities or deprivations he has experienced in his environment—the child who lives in a house where no windows look out on the street, the child who lives in a cooped-up apartment, who cannot move about and must be quiet, the child who lives with aunts, uncles and grandparents, the child who lives in a project, the child who lives in a large farm house with sunny rooms and a fine yard.

Each child is different in his gifts or endowments: intellect, memory and attention span. Therefore each child's ability to make adequate responses and adjustments to his environment is different. His power to solve problems is directly related to the experiences of his daily life.

His greatest intellectual asset is his memory. Kindergarten children remember almost completely by rote. They usually are able to recall from day to day the outstanding points of an activity in which they are interested. Rarely can they drop the matter and recollect it precisely after several days. However, we may expect great individual differences.

We know that there must be desire if they are to remember an experience, or it has made such a strong impression on them that it cannot be forgotten. Sometimes when children have painful experiences they may unconsciously avoid retention of the memory of them.

Each child is different in his psychological needs: the need for security and love we shall consider first. The child has played in the neighborhood in varying sized groups. For pre-school children this group is small and shifting. To come into a big kindergarten can be a frightening experience and often a fine normal child goes through too much uncertainty and confusion if he has no opportunity to meet in a small group at the beginning of the year.

It has been the usual practice, therefore, to plan for staggered attendance during the first week or two of school. Thirty-two children may be so grouped that the teacher meets them eight at a time for less than an hour. In this way the thirty-two children attend kindergarten for about one hour a day until they are able to stand increasingly large groups over longer periods of time. This plan gives the teacher a chance to study each child, to start on a warm friendly basis, and to avoid the first day mistakes and accidents that can be trying to the five-year-old.

If a child is to give his attention to kindergarten activities, certain things are necessary. He must feel secure enough to center his attention wholly upon what is required of him. He can not do this if he must keep part of it upon what seems to him danger to himself.

Some children need more time to make adjustments than others. They require encouragement from the teacher in order to forget themselves and join in with others.

The child who will not let go of the mother, will not take off his coat, will not move from the spot where he is standing, appears to be a child who

won't, but actually he is a child who *can't*. He can't yet give himself to the new situation because he is still clinging to that which means security to him.

Study has proved that the child who goes to kindergarten has a better chance of learning to adjust to the school situation than does the six-year-old who goes to school for the first time during a year generally marked not by good adjustment but by conflict.

His need to achieve: The five-year-old needs to stand up to another five-year-old, and to depend on himself for the solution of differences, to express his displeasure, rather than to run to an adult for aid. He needs to succeed in climbing the ladder or jungle gym, to throw and catch a ball, to pull or push a wagon of blocks.

The need to belong: It is important to make a special effort to be friendly toward those children who most need it. Do I help the little girl who wants to play house and is afraid to ask the group? Do I help the boy who wants to be the engine, but will sign up as the caboose?

The need for new experiences: Each child is different in regard to his reaction to school experiences. The boy who has had only expensive automatic toys for play material, at first will not consider block building a thrilling new experience. But the child who has had little play equipment will be speechless with delight at blocks and trains and climbing apparatus. For some children just walking to school as their brothers and sisters do is a tremendous adventure. For others going to school may mean less because mothers bring them. This follows with all the activities and it is interesting to note why enthusiasm runs so high in some children and so low in others.

Each child is different in his spiritual needs. The five-year-old wishes to please. He wishes to please his parents, teacher and God as he comes to know Him. As we talk about these needs of children, we seem to be forgetting self-denial, service of others, etc., but we are not. Only as a child achieves is he able to rejoice at the achievement of others. We cannot sacrifice our own achievement unless we realize that we have some achievement to sacrifice. We cannot take risks unless we have a good measure of security. So do not be surprised that the child who is afraid to climb will be furious if you put him on the top rung of the ladder.

Sharing, listening, taking turns are all techniques of charity that can be built once the child comes to feel that he is a good person, a good boy, that people like him and that the world is a good place in which to live.

Each sister is important: While *we* know the child is the most important one in the kindergarten, there is not a single person there who does not believe that the sister is the most important. Never again in his life will a child feel that a person is so important as his kindergarten teacher; she even supersedes his mother. It is always, "Sister said."

In some ways the child is right. The teacher is cooperating with God; therefore she is a very important person.

Your mother general may not be able to be mindful of you, any more than you can be mindful of your fifty. But you are big now, and you can manage as long as you know that in the mind of God you are a very special person.

No sister comes to kindergarten alone. All her saintly ancestors, her Mother foundress, all the saints of her community are there with her, rejoicing to see the way in which she meets the needs of her children, strengthening her in the practice of the Christian virtues so necessary in the classroom.

She brings with her the fruits of her morning meditation and Holy Mass. There will be mornings when it will be well for us to remember that we are not walking alone on our way to school. The thought of those who come with us will make for better beginnings on the hardest days.

Each sister is different, not only because of heredity, but each sister has a different environment. Some may be in kindergartens connected with colleges, where there are a selected few, adequate equipment, beautiful surroundings and excellent custodial service. Others may be teaching here in Chicago in comparable situations in the parochial schools with the exception of the small numbers. Still others may be teaching in basements, dwelling houses, made over barns or garages, with two or three groups a day, fifty in each group.

Each sister is different in her gifts or endowments. There are sisters who through academic and professional preparation have become expert in understanding children's needs and in planning curricular activities and experiences to meet these needs. But some chosen souls are "natural" kindergarten teachers who bring to young children a warmth and a love that is God's special gift. This does not mean that such a sister need not plan for academic and professional fitness. What she has is given "gratis" and is probably her greatest contribution to the kindergarten.

Some sisters can brighten the dullest day with music and song but others not so gifted have the power to help children establish relationships with one another that cannot be done through song or story. Often a quiet almost apathetic sister has a charm that enslaves the most boisterous youngster as well as the shy, quiet one, while the more outgoing dramatic teacher may scare them away.

Let none of us despair. Each of us has something. Otherwise, God would not have created us. If we only use what we have to the utmost—if we let not the least small gift lie fallow—if we use all that God has given us, we can rejoice in His call to work with His little ones.

Each sister is different in her psychological needs. We differ in our psychological needs as much as we do in our gifts and endowments. For one reason or another some sisters require more praise and encouragement in their work than others. They need more support from parents and principals than do others. Let us hope they will not exploit children to get this support. Putting on plays for the public and conducting graduations is too often a way of gaining praise or getting the attention of others. Many times it is not the sister who needs the praise but someone higher up in the organization.

One of the greatest psychological needs that is present in all human beings is the need to belong, the need to be accepted as a strong member of the group. We can never be thankful enough to Sister Marie Imelda and to Miss Mae Kilcullen for the organization of the National Catholic Kindergarten Association, for this organization which fulfills this basic need in our kindergarten sisters.

There are some hazards in our efforts to fulfill this need to belong. It can lead to favoring children of upper level families, children who are related to us or to our friends. We have to learn how to share our time with all parents and to give our special attention to the poor and troublesome.

Each sister is different in her spiritual needs. Some sisters can carry a tremendous class load and still keep their spiritual equilibrium. They can weather distractions, dryness, discouragement and a host of other spiritual

difficulties. Others are so sensitive to the needs of children and to the way in which they work with them that they come close to despair at the end of the day. It may be a matter of food and vitamins, but the range in spiritual strength and courage can be a wide one.

For one sister a pot of pansies on the window sill may be the gate of heaven; for another it is an extra plant to water or one more hazard with Tommy around who drops everything.

Sisters differ in their spiritual needs and no one of us should be disturbed if each reaches souls in a different way. Nor should we mind if what stimulates ecstasy in our kindergarten partner leaves us cold.

In summary let me once more say that these principles of our philosophy of the Catholic kindergarten are important only in so far as they help us to be specific about the "eachness" of the child as a special creation of God—specific in the way in which we look at, listen to and understand each child—in the light of his personal and his family history and experience—specific in the way in which they help us to work with God as His instruments made and fashioned for this purpose and because of which we shall shine "as stars for all eternity."

¹ Dan. 12:3

THE LAY TEACHER

RECRUITING LAY TEACHERS

RT. REV. MSGR. HENRY M. HALD, ASSOCIATE SUPERINTENDENT
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The popularity of our Catholic elementary schools is a cause for rejoicing, but it also brings its problems. In many sections of the country, our schools are suffering from swollen registers, inadequate buildings, and teacher shortage. Pastors must listen to heart-rending pleas from anxious parents who desire to have their children obtain a good education under religious auspices; and they must lend a sympathetic but deaf ear to the pleadings because classrooms are already overcrowded and teachers are carrying almost impossible registers.

On the other hand religious superiors must turn a deaf ear to the requests of pastors who are planning new schools or are begging for additions to their staffs of religious who are overworked in existing schools. It is a sad condition, and nobody can see the end of it.

Many of the religious communities are getting more vocations than ever before in their history; their novitiates are crowded; new buildings are needed to accommodate the aspirants. But new buildings are costly and the communities find it difficult to build in these days of high costs and low incomes. On the other hand, some communities are not getting enough vocations to fill their needs. No matter what the condition we are all aware of the necessity of a constant campaign to pray for and develop vocations to the priesthood, brotherhoods, and sisterhoods.

The future increase in the number of our schools depends on our obtaining more teachers. It is no wonder that in our great need we look to the laity. The lay teacher is no stranger to the Catholic school. The earliest parish schools were taught by laymen, usually the organist who tripled as sexton and teacher. His right to teach in the Catholic school system cannot be seriously challenged, for priest, brother, and sister exercise the right vicariously as he does. The divine command to go forth and teach was given to the Apostles who were bishops. The rest of us who teach help the bishops to fulfill their commission.

Sometimes the lay teacher has met with a cold and grudging welcome in the school with the result that good men and women, thoroughly prepared for the task, have been deterred from the apostolate of teaching by conditions which they would be forced to meet. Many have been turned away, discouraged by the opposition of parents and religious and by the inadequate salary offered them. And add to these disadvantages uncertainty of tenure and the knowledge that principalships and administrative posts are closed to them. Let us be frank; too frequently injustice has been perpetrated when the lay teacher is regarded merely as a hold-over until a religious can be obtained; and when the religious unexpectedly appears, the lay teacher is told that his services are no longer required!

We must face these problems realistically and solve them satisfactorily

if we are to expect the well trained and skilled lay teacher to come to us and to remain with us. We must also realize that the layman has a definite place in Catholic elementary education, and that administrators especially must address themselves to the problem of securing a steady flow of good teachers into the Catholic school system. It is true that better pay may procure better and more teachers—but there is needed beyond offering material values an imbuing of the laity with the idea that they are wanted and welcome, and that in very deed many of them are called to an apostolate that is without equal in the field of Catholic Action. Teaching in a Catholic school is a dedicated service. Administrators, however, must not take advantage of the zeal of the laity and pay teachers a salary that too often is inadequate for decent living.

Where shall we look for our teachers? Fortunate is the diocese that has a Catholic university with a school of education within its boundaries. An agreement between superintendent and dean can be made so that students may do their pupil teaching in the elementary schools of the diocese and even be persuaded to remain in the system after they receive their degree. Close association between the superintendent's office and the university will prove mutually beneficial. This, we believe, is the most satisfactory source of supply because it guarantees trained teachers. The university benefits by offering employment through the superintendent's office, and the superintendent benefits by having his future teachers prepared to teach the syllabus of the diocese. Since he knows the needs of the schools, he may suggest courses to be offered. His supervisors on their rounds of visits to the schools will keep him informed of their needs.

Secular universities and teacher training institutions may also be a source of supply. Many of their Catholic students would prefer to teach in the parish schools. They feel that the surroundings are more congenial. However, they may not be prepared to teach religion and their training becomes a problem. Centers may be established where courses in religion, religion methods, and child psychology may be given—the last as a corrective to the instruction they may have received in a secular institution.

A third source that may be tapped is the pool of former public school teachers, some of whom may have retired because of age limitations, of marriage, of disaffection, or of illness that has been cured. Some public school teachers retire at the minimum age, and are willing to resume teaching in our schools. Each of these cases must be judged on its own merits.

However, we must not be satisfied with teachers that may be available; the administrator must look to the future. He must envision the needs of the schools, ten, twenty, and thirty years from now. So far as we can see, we shall need lay teachers in increasing numbers, and the administrators of our schools must be provident by stimulating interest in teaching, and doing all that they can to acquaint our high school boys and girls with this very important field of Catholic Action.

Guidance counselors in our high schools, with the aid of our lay teachers, can direct the attention of students to the need for teachers, qualifications expected, and the rewards of the profession.

All of the foregoing presupposes a diocesan program. Canon law¹ imposes upon the ordinary the obligation of seeing that religion is taught correctly in schools, implying, of course, that teachers know their religion and practice it. The Third Plenary Council of Baltimore² states that it is his duty

¹ Can. 1381, #3.

² Tit. VI, Cap. I, #2, 203.

to see to it that teachers be prepared adequately and that they be examined by competent priests. Neither canon law nor the Council makes any distinction between religious and lay teachers. Moreover the encyclical on the *Christian Education of Youth* states that teachers must be prepared for the holy office with which they are charged.³

If the selection of a lay teacher is left entirely to the local pastor, no uniformity of requirements can be expected. Under the stress of immediate need incompetent persons, fitted neither by nature nor grace, will find their way into the classroom. They jeopardize the learning of their charges and the good repute of the Catholic school system.

It is advisable, therefore, that a central agency be set up in the diocese under the control and supervision of the superintendent. The schools apply to him when they need a teacher, and he supplies them with competent persons. In order that his work be effective insofar as requirements are concerned, it is necessary that he have the wholehearted cooperation of pastors and principals. If applicants come to them, they should be referred to the superintendent. They should not be employed unless the superintendent sends them to the school, or gives his consent to their employment. Their names are entered on the official list of approved teachers of the diocese.

How is the list made up? By advertising in the diocesan paper. A box notice, inserted well in advance of the beginning of the scholastic year, may announce that the superintendent's office is now receiving applications for teaching positions. Applicants may write for the forms to be filled in. This form includes such information as age, state of life (married or single), address, phone number, how long a resident of the diocese, name of the applicant's parish, name of pastor, high school of graduation, date of graduation; college, degree(s) held, date of graduation; experience if any; if experienced, reason for leaving last school; schools in which applicant formerly taught; preferred grades in elementary school; subject or subjects of specialization for high school teaching; and, finally, applicant's pastor's signature to signify that the applicant is known to him as a practical Catholic.

The application forms are screened at the superintendent's office, and the satisfactory ones are accepted for listing. Successful applicants are asked to come for a personal interview and for the submission of credentials. When an elementary or high school needs a teacher, the superintendent's office is notified, and usually two or three applicants are sent to the school. The principal makes his choice. Both school and chosen applicant notify the office.

I realize that those who made up the program for the convention wished me to emphasize the sources of supply. One is tempted to say, "wherever you can get them," because even the public schools are worried over the acute teacher shortage. Young people are reluctant to consider teaching as a lifework when the material rewards in other professions and occupations far outstrip the returns of a profession that is admittedly difficult, responsible and wearing. One must look for his rewards in the satisfaction that teaching brings in the knowledge that the new generation is being trained and prepared for life here and hereafter.

It is difficult for the Church to match the salaries in the public school system, and yet we must attempt to do it if we are to obtain adequately trained teachers and to hold them in our schools. Too often our classrooms have been the training ground for the public school teacher.

³ Paulist Press ed., p. 33.

Administrators must give more attention to the following if our schools are to progress and our system to expand:

1. The financial status of lay teachers must be made comparable to that of the public school teachers, in tenure, salary, and security. A salary scale should be set up by the diocese in which training, skill, and experience are recognized. Tenure should be guaranteed, and a retirement scheme adopted. Schools should not be permitted to depart from diocesan regulations. If the pastor finds it impossible to pay the stipulated salary, the diocese should step in and help him in order to maintain its regulations in all schools, else the scheme would be weakened and the authority of the system would be hurt. The diocesan salary schedule should be flexible so that living costs, if they are fluctuating, may be met.
2. The lay teacher's professional position must be recognized, accepted, and welcomed by religious administrators and their staffs.
3. The diocese, through the superintendent, must set up scholastic and professional requirements, and a certificating system. In this way the lay teacher can be given official approval and status, and his position in the school strengthened.
4. A list of approved teachers may be set up by the superintendent and all applications for teachers and teaching should pass through him. Inconsiderate and unjust hiring and firing of teachers would be stopped.
5. A campaign to interest students in our high schools and colleges should be our constant concern. The advantages of teaching in Catholic schools should be stressed.

PREPARING LAY TEACHERS

RT. REV. MSGR. SYLVESTER J. HOLBEL, DIOCESAN SUPER-
INTENDENT OF SCHOOLS, BUFFALO, N. Y.

Many years ago, State Education Departments realized that the only way they could meet the growing demand for teachers in the public schools was to establish normal schools where those desiring to become teachers could be prepared at state expense. The tremendous growth of the Catholic school population, and the inability of religious communities to secure enough vocations to place a religious teacher in every classroom, made it necessary for us to turn to the only other available source of supply—the lay teacher. Here we were face to face with a highly competitive and very short market on the one hand and very limited financial resources on the other. It seemed to be jumping from the frying pan into the fire.

A desperate situation often induces fundamental thinking. If there are no lay teachers available, create them. If we do not have the kind of money necessary to accomplish this, we can still use the principle back of money and exchange a teacher for an education. We can adopt the experiences of the states and establish our own program of lay teacher preparation which will involve no cost to the student.

In the diocese of Buffalo, we have a plan based on these premises. It provides immediate and satisfactory relief for overburdened faculties and overcrowded classrooms and at the same time recognizes the limited financial resources of most parishes. We call it the Cadet Teacher program. It is an adaptation of the study-work program used in the war emergency and, long before that, in many engineering colleges and universities. The cadet alternates between studying and teaching. She spends one semester in a college with which the diocese has a contract for giving this specific course, and the next semester in a classroom as a teacher or assistant teacher. The cadets work in teams of two and function as a teacher-unit. Since colleges open several weeks later in September than the elementary schools, an opportunity is afforded for both cadets to be with the class assigned to them. When the one who is spending the first semester in college returns in January, she is no stranger to the children. Experience has shown that they work together very closely and both have a feeling of “belonging” to the class for the entire year. It is not unusual for the student member to visit “her” class whenever opportunity affords. All teaching is closely supervised on a school and diocesan level. Experienced teachers help in making up the weekly teaching plan and this must be submitted to the principal for her approval. The community supervisors keep in close contact, visiting the class three or four times each semester, and giving week-end help when needed.

As now in operation, five years are required to complete the program. The academic work is intensive. The first three years consist of three semesters each: two in studying and one in teaching. The course is basically liberal arts, with a major in education. Emphasis is, of course, placed on elementary school methods. Adjustments are made in the traditional sequence of some courses to prepare the student for immediate classroom teaching. Experienced elementary school teachers preside at weekly seminars which are attended by both teaching as well as non-teaching cadets.

Candidates are recruited from the upper half of the senior classes of our girls' high schools and academies. All candidates are carefully screened. For this and for interpretation, the cooperation of principals and guidance counselors is essential. No candidate is considered unless she has the approval of her principal. The entrance requirements of the college must also be met.

Each applicant signs a declaration of intention to pursue the program to its conclusion. Parents are also required to sign a certificate of approval. The agreement provides that cadets may be released when they fail to meet the academic standards of the college or when their teaching clearly indicates their incompetence as teachers. The diocese grants reasonable requests of the cadets to discontinue the program or to transfer to the regular course of the college.

This is a scholarship and grant-in-aid plan. The cadet receives a college education leading to a bachelor's degree without any tuition cost. In addition she receives an annual cash grant of \$500. The plan is financed jointly by the participating elementary schools and the diocese.

Now in its fourth year of operation, drop-outs have shown a decline. A better understanding of the program and greater care in the selection of candidates are bringing this about. Pupil achievement in cadet-taught classes has been very good. This can be objectively demonstrated by an analysis of the scores in diocesan and standardized tests.

Good teachers are born, not made. Certain natural characteristics are essential in a teacher. Of course, training and intellectual maturity are necessary, but they can never take the place of natural endowments and personality. Our cadets are recommended by good teachers who have had from four to twelve years to delve deeply into the personality of each one of them.

Lastly, an evident advantage of the plan is that it enables girls to secure a Catholic college education who otherwise would be unable to secure one because of financial reasons.

The plan which once provoked considerable scepticism and some opposition is now generally accepted. It is raising the training standards of our lay teachers. With it, we have been able to accept hundreds of children into our elementary schools who otherwise would not be receiving a Catholic education. At the completion of the plan, the cadet is not a theorist but a teacher with almost three years of experience in actual teaching.

This lay teacher preparation program is by no means in its final form. This is its first stage. I have explained what has been done. I have avoided any projections into the future. However, it has shown itself to be a practical method for solving an immediate problem and has inherent qualities for its development into a complete and permanent lay teacher training program.

WORK OF LAY TEACHERS' GUILDS

MRS. JAMES N. WELCH, PERSONNEL DIRECTOR OF LAY TEACHERS,
ARCHDIOCESE OF ST. LOUIS, MO.

If, as has been said, our hope for the future lies in our children, we, as Catholics, can add that our future depends in good measure on our parochial school system; and I do not believe that it is an exaggeration to say that the future of Catholic education depends on the number and quality of lay teachers we can persuade to teach in our schools. This is in no way to belittle the role that our teaching sisters have played and will continue to play in our elementary school system. The religious teacher is the backbone of the Catholic school, but Catholic education finds itself now in the position in which many American families found themselves in the depression years when the father could no longer carry the burden of support by himself. Some families literally disintegrated and the disastrous results ranged from the least serious cases where children were temporarily separated from their parents to those tragic cases in which fathers committed suicide and families were permanently destroyed. Other families, to one of which by the grace and goodness of God I belonged, weathered the difficult years by the combined efforts of every member. Fathers made heroic efforts, working time and overtime at whatever jobs they could find; mothers cut budgets to the bone and then took in sewing or did other work to help meet the budget; children grew up overnight, accepted responsibilities, took part-time jobs, and did without not only luxuries but some of the so-called necessities. Such God-blessed families came out of the depression years stronger and more unified than they had been in times of plenty.

The Church in America today is faced with a situation in which the least bad results may be the separation of thousands of our children from Catholic schools. It is wishful thinking to console ourselves with the hope that many of them will take advantage of even the pitifully inadequate catechism classes offered in some parishes for public school children. Even less likely is it that the child who is sent to a public grade school, either by choice of his parents or because there is no room for him in the parochial school, will later go to a Catholic high school or a Catholic college.

For how many of these children the separation will be not only from the Catholic school but also from the Church and perhaps—the final tragedy—from God for all eternity, only God knows, but it seems a reasonable, if unhappy, guess that, inasmuch as the first to drop out of Catholic schools will, without question, be those whose parents fail to make the effort against increasing difficulties to keep them there, the majority of them will get neither essential religious training nor Catholic example at home.

Another tragedy which will most surely result from our failure to make room in our Catholic schools for all Catholic children has been too little considered. The majority of religious vocations are without question fostered in Catholic schools. If we decrease the proportion of our children in Catholic schools won't we inevitably decrease the proportion of religious vocations to Catholic population?

If this were a problem impossible of solution—if we had done literally everything we humanly could do to solve it—then we could without presump-

tion, expect God to protect the faith of these children He has created. But, which of us dares say that he has done everything he can—has made every possible sacrifice—can, before God, do no more?

If, on the other hand, there is a solution, it lies in the lay teacher. The time is past, although this is a fact not universally recognized, when the lay teacher was considered to be at best a temporary substitute or stopgap who "Please God, would do as little harm as possible until a sister or brother could be got to fill the gap." Lay teachers have made up an appreciable percentage of our Catholic college and Catholic private school faculties for years and their contributions to Catholic college education are too well known to need repeating. It is becoming more and more clearly recognized that, if Catholic educational facilities on the secondary and particularly on the elementary level are to keep pace with the growing number of Catholic school children, it is essential that we have an increasing number of thoroughly qualified Catholic lay teachers with a lively faith in their vocation to serve under Christ the Teacher and in obedient cooperation with the religious teachers who will by the grace and goodness of God continue to make up the larger percentage of our teaching faculties.

There is essentially no difference in the vocation of the lay and the religious teacher insofar as that vocation applies to teaching. There are certain complementary differences which make a well integrated combination faculty of religious and lay teachers, having equal scholastic qualifications and identical spiritual and educational aims for the children in their care, ideal. Some of these complementary differences are obvious. There is no substitute for the example given by the religious to all of us of "those who have chosen the better part." There is no possible way to evaluate the tremendous help given to the lay teachers in their spiritual growth by the religious with whom they are privileged to be in daily contact. With full recognition of and deep gratitude for the grace of religious vocation which God has given to the religious and for the courage and generosity they had in following it, there still remains "Martha's part." It is that part which the lay teacher can fill in some ways even better than the religious. These include activities difficult or impossible for the religious because of their cloister, but the most important responsibility peculiar to the lay teacher lies, perhaps surprisingly, in the spiritual field. Too many modern Catholics seem to think that the Church has two brands of religion: one top-grade brand for religious, the other slightly inferior but also much less expensive for the laity. Christ's call to sanctity was not only to religious but to the laity, and perhaps the lay teacher by example and precept is in the best position to teach this vital truth.

However, admitting that a sufficient number of qualified lay teachers would solve the problem is at best a theoretical solution. It is the practical difficulties in recruiting, training, keeping and paying lay teachers that has caused school administrators all over the country to seriously ask the shocking question WHO IS GOING TO DECIDE WHICH CHILDREN HAVE THE PRIVILEGE OF A CATHOLIC EDUCATION AND WHICH ARE DENIED? WHO WILL BE THE UNFORTUNATE SOLOMON WHO WILL BE FORCED TO DIVIDE OUR CHILDREN ON THIS VITAL ISSUE AND HOW WILL HE DECIDE?—the first two or three children in a family?—every other child?—the boys?—the girls?—or, inevitably, first come, first served? I contend that, until we have exhausted all that we have and all that we are in trying to make room for "these His little ones," we dare not ask this question that has no answer except that which forbids them to come to Him.

In attempting to solve the problem the all-too-few good lay teachers we already have need to "grow up" like the younger members of the family in times of depression and begin to take their share of the total responsibility. Perhaps this can best be done through such organizations as the Lay Teachers' Guild of the Archdiocese of Saint Louis which was founded three years ago for the following purposes as set forth in the constitution:

1. To bring together the Catholic lay teachers in the Catholic schools.
2. To foster the spiritual and professional development of the members.
3. To implement such other mutual benefits as may accrue to the members and to the schools from such an association.

One of the primary objectives of such an organization and one most difficult to achieve is the development in the lay teacher of a realization of her responsibilities beyond the actual teaching of the class which is her particular charge. Lay teachers have not been encouraged to take responsibilities. The lay teacher in a Catholic school conducted by religious is not and never will be in a comparable position to the lay teacher in a school, Catholic or otherwise, conducted by other laymen. This is particularly true on the primary level where the only possibility of academic advancement and the increased responsibility such advancement entails is that which ultimately leads to a principalship. The high school graduate who starts to work in a dime store may get to be a buyer or even a manager, the telephone operator may rise to be a supervisor and the office clerk may be promoted to a job as secretary, director of personnel, or office manager, but the lay teacher in the Catholic elementary school is not going to be made principal or even assistant principal. Even financial advancement which at present is a dream rather than an actuality in most places will not completely overcome this problem. The situation must be clearly faced and embraced as a part of her vocation by the lay teacher. She must willingly give up the desire, inherent to human nature, for advancement in her work and at the same time she must accept enthusiastically a full share of the responsibility for the future of Catholic education.

If we accept as true the statement with which I started that "the future of Catholic education depends on the number and quality of lay teachers we can persuade to teach in our schools," and the division of the problem into the areas of recruiting, training, keeping, and paying lay teachers, we can get some idea as to just what the lay teachers can do about the problem over and above simply teaching their own classes.

Since its foundation, the Guild in Saint Louis has either instituted or co-operated in the institution of a number of related projects directly aimed at solving the teacher shortage, through recruiting qualified lay teachers, supplying additional training for those who need it, and keeping good teachers in the schools.

In an effort to recruit qualified lay teachers several methods have been used, the most successful of which have been talks given to students in the Catholic women's colleges in the area to persuade seniors to teach in the parochial schools and lower classmen to prepare for so doing; also talks have been given over the radio through the courtesy of the Sacred Heart Hour, and to various parish organizations. Spot announcements have been made on the radio and announcements have been printed in parish bulletins.

Two years ago, with the cooperation of Maryville College of the Sacred Heart, the Duchesne Program was started under which program lay teachers in the Catholic schools could attend tuition-free courses leading to accreditation and degrees. In the beginning the classes were taught by mem-

bers of the Guild who volunteered their services. Last year, through a grant of \$20,000 made by three Catholic laywomen in response to a plea made by a member of the Guild, the program was expanded to include two full summer sessions in addition to late afternoon and Saturday classes through the year, and we are now able to pay those who teach the courses.

Out of the Duchesne program has grown the Cadet Teacher Training Program. Under this program an attempt is being made to get various parish groups to sponsor one-year scholarships for young women who are eligible for college and who are willing to agree to teach in one of the Catholic schools of the archdiocese for the same number of years as they are given free college training. Fontbonne College, Maryville College, and Webster College have generously agreed to match each such scholarship with a sophomore scholarship. After completing two years of college it is planned that the cadet teachers will teach under supervision (supplied by the Guild) while they complete their work for a degree under the Duchesne program.

As encouragement to teachers in the Catholic schools to realize their vocation, a day of recollection has been held for them each year as well as meetings of both an educational and social nature. As further encouragement, Maryville College has instituted the Duchesne Award which is made annually for outstanding service to a member of the Guild who is teaching in a Catholic elementary school. In order to keep lay teachers in the Catholic schools it is important that they be accepted by the sisters in the school, the parents, and the children. While this is, I believe, largely an imaginary problem which has developed where undoubtedly generous but untrained lay women have been placed in classrooms simply as temporary stopgaps and which will evaporate as rapidly as well trained, professionally and spiritually integrated lay teachers are placed in our classrooms, it is essential that the lay teacher be placed—so far as the classroom is concerned—on the same basis as the religious teacher. The classes should not be divided so that the lay teacher has one class in the morning and another in the afternoon in order, as it has been expressed, “to give the children the benefit of a sister as teacher at least part of the day.” Any such program not only strongly suggests to the parents and the children that the school administrators consider the lay teacher inferior simply because she is a lay teacher, but makes it impossible for either the lay teacher or the sister to do justice to the children. Generally speaking even in the teaching of religion there should be no exception in the case of the lay teacher because, if she cannot be trusted to teach the formal class in religion at the level of the grade she is teaching, she should not be trusted with a class in a Catholic school where everything that is taught must be brought “into full conformity with the Catholic faith.”

A possibility for helping to solve the teacher shortage which has been virtually untapped and about which the lay teachers themselves can do little or nothing would be in the use of qualified Catholic negro teachers. I am deeply ashamed to admit that I have on my list of prospective teachers several negro women anxious to teach in Catholic schools and well qualified to do so whom I have been unable to place. I have a private recurrent nightmare in which I try to explain to Christ why children have been denied the education He intended them to have because we have refused to use these teachers He has sent us.

The fourth area contributing to the shortage of lay teachers is salaries paid in Catholic schools as compared with those paid in public schools and other fields and there is again little that the lay teachers can do about this problem after they have made such financial sacrifices as are possible. The Catholic laity in general will have to take the responsibility carried by the

mother in the depression family of so budgeting financial resources and spending as to take care of the increased expense of a growing proportion of lay teachers in the schools, since lay teachers even when they are willing and able to make great financial sacrifices must of necessity receive higher salaries than religious teachers. Essential for consideration in this area is not only a living wage but some encouragement in the way of salary increases for continued training and some form of retirement security for teachers who stay in the field. Realizing that the pastors can do little about raising salaries until the Catholic laity fully realizes the need both for more teachers and higher salaries, the Guild is attempting a program of education through talks given to as many parish groups as possible. These talks are being received with gratifying interest and enthusiasm.

Future plans of the Guild include a program under which college students will give some time to teaching Catholic children who because of physical disabilities cannot attend school, Future Teacher clubs on the high school level, and the raising of money for graduate scholarships for lay teachers in the Catholic schools.

The Lay Teachers' Guild of the Archdiocese of Saint Louis begs prayers that each of us may grow in love of Christ, in love of His children, and in love of His truth—and that we may teach the children in our care to search for, to recognize, and to love the truth, for this is the sum and substance of Catholic education.

WORKING WITH PRINCIPALS AND PASTORS

THE FUNCTION OF PRINCIPALS' CLUBS

SISTER HILDA MARIE, O.P., PRINCIPAL, ST. LAURENCE SCHOOL,
CHICAGO, ILLINOIS

It is a great pleasure for me to welcome the National Catholic Educational Convention to Chicago and to have the honor of explaining to you a new development in our Chicago schools which has been devised to meet the needs of the age and to help solve the various and complex problems that confront teachers and principals because of the deterioration of the home and secularistic trends of society.

We are living in a day of pagan ideals and pagan practices. The world is in a state of chaos and a condition of revolution. Tremendous social problems agitate the body politic; social dangers that are alarming threaten us on every side. The home through the leprosy of divorce is in danger. Childhood is stripped of its sanctity and respect and reverence for law diminishes because men and nations have forgotten God. Our children live in a pagan atmosphere fraught with dangers and temptations, unknown and unheard of a generation ago. It would be foolish for us to believe that our schools and children have not been affected in any way by the infiltration of modern secularism operating often in an unnoticed manner among us. The family may be said to be the first school and the parents the first teachers but because of the decay of family life in our modern civilization many of the duties of the parents have to be assumed by the school. The blame for much of the increase in juvenile crime and many of the problems of school administration stems from the neglect of the parents and the lack of their proper sense of moral responsibility.

The superintendent of our Catholic School Board and the supervisors of the various communities in Chicago, after long study and discussion came to the conclusion that in order to counteract the atmosphere of neo-paganism in which our children live and to help the school meet the challenge of the age, a principals club should be established to pool the problems of our schools and to get a formula for their solution from the unified thinking and experience of the principals. Hence the formation of the Elementary Principals Club of the Archdiocese of Chicago.

The purpose of the club is described in the preamble of its constitution which reads:

We, the Principals of the Archdiocese of Chicago, in order to fulfill the aim of Catholic education, to help each child to "practice the truth in charity," to provide for the spiritual, intellectual, and professional growth of faculty members, to instill in parents a greater knowledge of the underlying Catholic philosophy of education, to contribute to the development of increasingly harmonious and effective public relations to improve the quality of teaching by constantly re-evaluating the schooling program, to insure the continuation of our organization, and to secure the blessing of God on ourselves, and our successors, do hereby ordain and establish this Constitu-

tion of the Archdiocesan Principals Club (APC) under the patronage of St. Thomas Aquinas, Patron of Schools.

As suggested in the preamble, the governing idea of this organization is to unify and facilitate thought and action on educational questions and to improve the professional status of the elementary parochial school principals of the archdiocese of Chicago through a mutual exchange of ideas—wherein the best practices of a few become the common practices of all. It must be remembered that the real problem is fundamental and always the same. It is the laying of the foundation of Christian character in our youth and preparing the child of today for moral leadership in the world of tomorrow. Ever cognizant of the heavy onslaught of secularistic tendencies in present-day society, all Catholic principals realize that the greatest enemies of our country are not the spies who sell our military secrets to the enemy, but rather are they those who sabotage the mind and morals of our youth and weaken America's faith in God.

Since we, as principals, occupy strategic posts, we must always be vigilant and alert to guard the trust given us and see that we do not allow the vagaries of modern educational thought to enter our schools and direct our attention from the challenge which is of paramount importance, namely, to keep intelligently astride with what is required of us in our great apostolate of teaching. To do this most effectively and efficiently, the principals of the archdiocese of Chicago have united to discuss administrative problems and to offer suggestions whereby they may be most capably solved. It is a great inspiration and education to come in contact with the scintillating brilliance of the intellectual leaders of the various communities and to recognize the wealth of genius and the rich reservoir of intellectual ability which can be drawn upon to help meet the challenge of the age in solving problems of our schools in this changing world.

To give you some idea of the workings of the organization allow me briefly to outline the order of our meetings. They are held twice annually, once in each semester—the fixed dates are the last Saturday in September and the first Saturday of Lent. The meetings convene at 10:00 a.m. and adjourn at 3:00 p.m. promptly. They proceed as follows:

- Business meeting
- Remarks from the superintendent or his assistants
- Discussion of administrative problems
- Lunch
- Benediction of the Most Blessed Sacrament
- Address given by some outstanding speaker, preferably a priest
- Continuation of discussion period
- Adjournment

An explanation of the discussion plan which has become such a glorious highlight of the organization's proceedings is as follows:

A question box is placed in the meeting hall so that questions to be discussed at subsequent meetings may be submitted. These questions are lined up according to importance by the board members prior to the discussions at the big meetings.

The assembly is seated in a unit formation with a placard on a floor standard numbering each group. The chairs are arranged five in a row with four rows to a group, allowing a four-way aisle. This makes a total of twenty sisters for each discussion division. Each unit of the entire assembly simultaneously discusses the same problem.

In each group a sister volunteers to be a chairman and a second sister assumes the position of secretary. No member of the individual units has to speak before the assembly, as the general chairman and the general secretary control the floor at all times. This procedure eliminates the reluctance normally accompanying such an activity.

The general chairman, the general secretary, and the two coordinating boards take their places on the stage while the individual units rise and place their chairs in a circular formation so that each unit chairman and secretary may be the central figures of their group. The coordinating boards are recognized as Board One and Board Two. Board One accepts responses for odd numbered problems while Board Two handles the responses to the even numbered.

The question is read to the assembly by the general chairman. Immediately there follows a moment of silence in which each sister is asked to consider the problem and to formulate THE ONE BEST SUGGESTION she can offer for its solution. At the end of this brief period of silence (the termination of which is designated to the assembly by the general chairman) the discussion takes place in each individual unit. The sectional chairman calls on each sister in her unit who in turn states ONE opinion and ONE only. The secretary records the suggestion and proceeds to the next sister. If it happens that another sister has suggested what a second sister had in mind, the second sister passes when called on. At the expiration of a time element deemed adequate by the general chairman the sectional secretaries are asked to combine quickly the suggestions and to present the written record from their unit to the coordinators. Some sister in each group serves as monitor to take this material to the stage. The coordinators then eliminate all duplicated solutions and record the others. As they are doing this, the general chairman reads the second question and the entire assembly proceeds as previously.

Since there may be a necessity for repeating the question, each sectional chairman receives a copy of the problems which she may read if requested by anyone in her unit.

At the end of the day, all issues are restated and all suggestions are read to the assembly. Later, a bulletin including these findings is mailed to every registered principal, who, in turn is asked to place it in a special cumulative file in her office so that all principals who succeed her may have the benefit of referring to the directions to be followed in a particular instance.

Some of the questions presented and the suggested solutions are:

With the steady increase of juvenile delinquency among teen-age children, what positive suggestions would you give in order to combat the "gang spirit" if it should come to your attention that one was organized in your neighborhood? Specifically how would you deal with the problem?

1. Establish a counter organization to combat gang activities. One activity cannot be taken away without supplementing something in its place.
2. As suggested by the geography course adopted in the diocese, one could introduce a simplified Catholic Action group, and influence the leaders to improve their ideas of leisure time activities.
3. Enlist the aid of parents—Perhaps one could ask that they call for the child's report card—and thus stimulate a cooperative movement for the good of the "gang."

A child is too old to be retained and still not be able to do the work of the next grade. The next teacher will, in all probability, not be able to cope

with the situation. The shortage of personnel makes it impossible to have an opportunity room where a child can receive the help it needs. What other suggestions can be given?

1. Such a child might be given student help.
2. He should be permitted to join the class in those things in which he is capable.
3. The teacher might be able to give some help before class.
4. Such a child might be helped by private tutorship in close collaboration with the classroom teacher.
5. Have material on the same subjects in lower level texts, particularly in reading.

How can the full time teaching principal help the inexperienced teacher in her school?

1. Delegate a key teacher to help. In the case of parallel grades, the more experienced teacher may do this coaching.
2. Check the lesson plans of the inexperienced teacher carefully.
3. Propose that such teachers be assigned to schools with a free principal.
4. In the event that the principal's class has instructions with one of the priests, she might use this time for such supervision.
5. The young teacher may be helped by evening consultation with the principal.

May we have some practical suggestions for conducting faculty meetings?

1. Rotate the chairmanship of these meetings among all the teachers on the faculty.
2. Discuss a common problem, stressing practicality rather than professional finesse.
3. The University of Illinois has a series of movies showing problems, methods, etc., which would form a very interesting faculty meeting. This is available at a nominal cost from the Educational Service of the University of Illinois.
4. Get suggestions from the teachers and include these in a bulletin prepared before the meeting.
5. Sister Annunciata, R.S.M., offered a copy of an outline prepared by her supervisor, Sister M. Regina.
6. Apportion the faculty into primary, intermediate and upper grade sections. Give each section an opportunity of discussing problems in their own sphere.
7. In a recent class in administration at Catholic University, the entire group voiced opposition to reading professional articles at a faculty meeting. They maintained that the purpose of a meeting is to discuss and solve their problems, and the professional reading can be done privately.

The initial meetings of the APC during its infancy have been a refreshing experience. We concede that they are novel in many respects but the school problems of today are novel and unprecedented in the history of education, and it would require the wisdom of Solomon and the patience of Job to cope with them.

The principals of Chicago find the meetings very stimulating, educational, professional, practical, and most enjoyable. The earnest study, reflection, and meditation of many minds on the vexing problems presented for discussion always light the way to a satisfactory solution.

We in Chicago think this new adventure in our educational administration

in the formation of a principals club is a step forward in keeping with the tempo of modern living, and we recommend it to you for your study and consideration.

FACULTY COOPERATION WITH THE PASTOR

SISTER MARY EDWARD, O.S.U., TOLEDO, OHIO

Since 1840 the parochial schools in the United States have had a remarkable growth. The official attitude of the Catholic Church regarding the necessity of Catholic schools, as well as the courage, interest, and zeal of the pastors in establishing parish schools, has contributed to the extraordinary development.

The Provincial and Plenary Councils held in the United States in the nineteenth century not only commanded the establishment of a parish school but directed that the pastor be familiar with the principles and methods of education. As early as 1858 the Second Provincial Council of Cincinnati stated, "It is the judgment of the Fathers that all pastors of souls are bound, under pain of mortal sin, to provide a Catholic school in every parish or congregation subject to them, where this can be done."¹ The Third Plenary Council of Baltimore in 1884 enacted school legislation which has formed the basis of the development of the Catholic school system in the United States.

In 1875 the Congregation of Propaganda warned the Bishops of the United States that Catholic schools should be inferior in no way to public schools. The letters of the Supreme Pontiffs to the American hierarchy insisted not only upon the necessity of Catholic education but also upon the perfecting and efficient management of parish schools. The position of Catholic schools has been made secure, moreover, by ecclesiastical legislation, the Code of Canon Law, Canons 1329 and 467.

Erecting, equipping, maintaining, and improving the parish schools has been a stupendous work, and pastors have not reckoned the cost either in money or sacrifice. In order to establish schools they have incurred large debts with the consequent worry and anxiety about the payment of these debts. Despite the obstacles pastors have made heroic sacrifices and have been zealous and energetic in obeying the laws of the Church with regard to Catholic schools.

DUTIES OF THE PASTOR REGARDING THE SCHOOL

The pastor's many and varied duties as head of the parish school were described by Rt. Rev. Msgr. Felix N. Pitt in 1948:

... the pastor is the local administrator of the parish school. All the physical side of education, that is, the school building and its equipment, the playground and recreation program, the discipline, the morale of both teachers and pupils, all are the responsibility of the pastor. It can be truthfully stated that the standard of education and the general efficiency of any given school depends upon the interest, knowledge and ability of the parish priest.²

Does this mean that a pastor should directly control his school? The literature in the field offers two theories. One insists that the pastor should

¹ J. A. Burns and Bernard J. Kohlbrenner, *A History of Catholic Education* (New York: Benziger Bros., 1913), p. 139.

² Felix N. Pitt, "Relationship between Pastors and the Diocesan Superintendent of Schools," *National Catholic Educational Association Bulletin*, 1948, pp. 135-136.

definitely exercise a policy of "non-interference." The other, on the contrary, recommends that the pastor should directly control his school. Advocates of both of these opinions propound many weighty reasons for their attitude. Anyone who has had even limited experience with a parish school realizes that where the former policy is in existence the scholarship and discipline of the school are at a very low ebb. Rt. Rev. Msgr. Carl J. Ryan, addressing the National Catholic Educational Association in 1949, affirmed that, "There is usually a direct relation between the quality of a parish school and the interest of the pastor in his school."³

As for the second opinion, direct control of the parish school, most pastors are entirely too busy to manage the parish school personally. Inasmuch as neither arrangement is practical, it seems feasible, therefore, that the pastor maintain an active interest in his school and offer wise suggestions and recommendations to the principal and teachers for the maintenance of a high level of efficiency; for without the pastor's continued interest and constant zeal the parish school cannot succeed.

Since the pastor cannot virtually perform all the duties as outlined by Monsignor Pitt, he must be aided by the full cooperation of every member of the faculty of the parochial school. The pastor, therefore, has a right to expect from every member of the staff wholehearted support in order to make his school more efficient in every way.

Most faculties will not be asked to do anything extraordinary in the line of cooperating with the pastor. Their cooperation will consist of performing the ordinary duties in accord with the principles of Catholic education. From morning to night, day after day, each teacher must bring to her work her full cooperation and heartfelt enthusiasm.

Unless every member of the faculty in a school does her part faithfully and well, the work of the school will suffer. The first essential for faculty cooperation with the pastor is that each member strive to be a good teacher.

GOOD TEACHERS

For Pius XI in his encyclical on Christian education affirms that "Perfect schools are the result . . . of good teachers."⁴ Recently in January, 1954, our present Pontiff, Pius XII, in a broadcast to the Fifth Inter-American Congress on Catholic Education reiterated the words of his predecessor by declaring that "Good schools are made by good teachers."⁵ Our Holy Father listed four characteristics of good teachers, namely: "above average professional competence; perfect formation, both intellectual and moral; clear, Catholic professional conscience; and a desire to educate rather than merely teach."⁶ Pius XII stated that teaching calls for "apostolic zeal and an exact knowledge of doctrine and a profound conviction of serving the highest spiritual and cultural interests."⁷ In the same address the Holy Father quoted Pius XI and stressed that teachers "must have a burning Christian love for the youth entrusted to them."⁸

If all teachers in a parish school try to acquire these four essential characteristics as listed by Pius XII, then the school will "furnish the finest kind

³ Carl J. Ryan, "Preparing the Future Priest for His Work in the Parish School," *National Catholic Educational Association Bulletin*, 1949, p. 81.

⁴ Pius XI, *Christian Education of Youth* (New York: Paulist Press), p. 33.

⁵ *Catholic Chronical* (Toledo, Ohio), January 22, 1954.

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*

of education in a thoroughly Christian atmosphere, to produce students who will be a credit to their divine faith and to the great republic in which they live."⁹

A zealous teacher is not only concerned with the physical conditions of the school but also with the physical comfort, welfare, and safety of her charges. She makes helpful suggestions to improve the physical plant. She sees that the school is up to standard in cleanliness and safety, and she trains her pupils to take a just pride in seeing that their school is neat and orderly.

CHARACTER TRAINING

A teacher who desires to educate rather than to teach is more interested in her pupils than in the subject matter. This does not imply that the subject matter is not important, but that the teacher is more concerned with developing traits of character and correct moral principles. Moral habits must necessarily be inculcated: habits of industry, fidelity, thoroughness, loyalty, cooperation, kindness, patience, honesty, and purity. A good teacher has a generous measure of enthusiasm which impels her to do everything necessary to form the character of her pupils and to spur them on to greater effort in the practice of virtue.

Most pastors expect the teachers to work day in and day out in the formation of good habits such as attendance at daily Mass, frequent reception of the sacraments of Penance and Holy Eucharist, and the daily recitation of the rosary. Ordinarily pastors realize that teachers must employ a prudent amount of regimentation in habituating pupils to pious practices. Pupils must be taught that their duties to God take precedence over all other duties, and that they must strive to become Christlike. Then the words of Rt. Rev. Msgr. George Johnson as found in *Better Men for Better Times* will be fulfilled. "It is the function of Christian education to provide facilities for the formation of that kind and quality of character which will enable the individual to behave as Christ expects him to behave in relation to God, to his neighbor, and to nature."¹⁰

FOSTERING VOCATIONS

The faculty must be a faithful ally to the pastor in fostering vocations as the need for vocations in our country is greater than ever before. When a teacher sees signs of a vocation in a boy or girl, she should call the individual to the pastor's attention. Especially in the eighth grade the teacher should bring to the pastor's attention the boys and girls who give evidence of a religious vocation. After the pastor has been informed of these tendencies, the tiny seeds may be nurtured by keeping before the mind of the pupil the sublime dignity of the priesthood and the religious life, as well as the blessedness of leading souls to Christ.

A teacher by her constant interest, zeal, and prayers will encourage vocations. She will be mindful that her daily work, duties, anxieties, and sufferings are effective means of drawing souls to the religious life. She will stimulate the pupils in her care to offer sacrifices, say the rosary, make visits to the Blessed Sacrament, assist at Holy Mass, and receive Holy Communion for an increase of religious vocations in the parish. Before she crystallizes into a firm resolve the desire on the part of a pupil to join a

⁹ Frederick G. Hochwalt, "Foreword," *These Young Lives* (New York: W. H. Sadlier, Inc., 1950).

¹⁰ Commission on American Citizenship, *Better Men for Better Times* (Washington: The Catholic University of America Press, 1943), p. 113.

religious order or to become a diocesan priest, she will consult with the pastor; for he knows the family background and any impediments which would make it impossible for the individual to dedicate his life to Christ. Cooperation in this vocation work should be considered a solemn duty and the sublime privilege of every teacher in a parish school.

USING PROPER DISCIPLINARY MEASURES

Usually in every school there are some disciplinary problems. In matters of discipline the pastor ordinarily expects teachers to cooperate by maintaining a firm, yet kindly discipline. Every pupil should be treated as a child of God. A teacher who recognizes each pupil as an individual human soul, distinct and different from every other human being, will treat each pupil as an individual. She realizes that she is dealing not with numbers but with sacred personalities. A good teacher understands that impartiality does not require a strictly uniform treatment of all pupils.

The means of discipline, therefore, cannot be applied with uniformity under all circumstances and without due regard for the character of the pupil. Some pupils will be moved by kind encouragement, while others will need firmness, and, at times, even severity. Punishments may be necessary, but they should be of a corrective nature that will do something *for* the pupil. In the imposition of penalties, a teacher should remember that there is such a thing as justice.

It may be possible for a religious teacher to be so secure that she fails to understand the insecurity of some of her pupils. This teacher lives in a world all her own and has lost contact with reality. She is firmly convinced that everyone is as well cared for as she. Little does she realize that the annoying pupil has not had any breakfast, nor enough to eat for the last few days or perhaps weeks. The child may be cold and tired or come from home surroundings which are, to say the least, unfavorable and discouraging.

Most pastors know that the school cannot do its most effective work without the cooperation of parents. A teacher, therefore, is expected to discuss a disciplinary case with the parents of the pupil. Good teachers appreciate the value of a close relationship between school and home and understand the importance of the school and home acting in harmony. Only when parents know what is expected of them can they cooperate more intelligently with the teacher. It is important that teachers strive to develop in parents a conscientious interest in the welfare of their children in school.

Sometimes a teacher imagines that she will lose face with the pastor if she admits that a certain boy or girl is troublesome. Most pastors expect to be consulted. In fact Rt. Rev. Msgr. Thomas F. McNally, who addressed the National Catholic Educational Association in 1949 and who had been a pastor for twenty years, asserted that "growing misbehavior must be reported to him before it is too late to hope for correction—not after a long series of major delinquencies that can upset a whole class and lower its respect for authority."¹¹ An understanding teacher is a friend to her pupils ever ready to advise, counsel, and, if need be, to reprove, correct, and punish. She must heed the admonition of Sacred Scripture to hate the sin, but love the sinner.¹²

¹¹ Thomas F. McNally, "The Pastor and the School," *National Catholic Educational Association Bulletin*, 1949, p. 460.

¹² Cf. Romans 12:9.

ROLE OF THE PRINCIPAL

In most instances the principal is the official connecting link, the intermediary, between the pastor and the teachers. In fact her position is one of strategic importance, for she may be called the liaison officer of the parish school. Her primary function is to execute the plans of the pastor because she recognizes him as the head of the school. Honesty, frankness, loyalty, and tact must characterize all her dealings with him as he is dependent upon her to keep him informed about what is happening in the school. The principal, therefore, should not be inclined to give the pastor as little information as possible about what transpires in the school.

The pastor expects to feel at home in his school whether he comes to discuss business with the principal or to visit an individual classroom. If it is a routine call, it will give the principal an opportunity to inform him of anything that affects the best interest of his school. Ordinarily the pastor wants to hear about the activities of the school, and he is eager to offer pertinent and practical advice. The principal should praise what is commendable in the school, give timely and helpful suggestions about anything that needs changing, and express sincere appreciation for improvements.

An efficient principal will create contacts between the pastor and the pupils, for she realizes that his presence is a positive help in discipline. The pupils will be encouraged to invite the pastor to classroom or school activities as a Book Week program, a class panel discussion, or a history project. These contacts enable the pastor to know the pupils in the school, and they in turn will learn to love and esteem him as their spiritual father.

Usually the pastor is entirely dependent upon the loyalty and sincerity of the principal to interpret his educational policies to the staff and to see that his wishes and orders are carried out by each member of the faculty. By clarifying the pastor's aims for the school, the principal will secure from the teachers that real cooperation which is possible only when there is an understanding of the goals to be attained.

Thus a principal who by her friendliness, kindness, and enthusiasm has merited the loyalty, respect, confidence, and good will of the staff will inspire her co-workers to sacrifice all for the common good. When such a faculty of zealous and enthusiastic teachers cooperates with the pastor in working for the best interests of the pupils, then only will the special blessings of Almighty God in the prayer for the dedication of the school be fully realized.

Lord Jesus Christ, Who didst charge thine apostles to entreat peace upon every home which they might enter, sanctify by our ministry this school. Bestow on it peace and blessing in abundance to sanctify it, as thou didst bless the house of Zacheus upon entering there. Command thy angels to guard it, and to drive out all power of the evil one. Fill them who teach herein with the spirit of knowledge, wisdom, and fear of thee. Support the pupils with heavenly assistance, so that they may grasp, retain, and practice wholesome doctrine. Let teachers and scholars please thee by virtuous works, receiving finally an everlasting home in heaven as their reward. Through thee, Jesus Christ, Savior of the world, who livest and reignest, God, forever and ever. Amen.¹³

¹³ Philip T. Weller (trans. and ed.), *The Roman Ritual* (Milwaukee: Bruce Publishing Co., 1946), III, 225.

SPECIAL EDUCATION DEPARTMENT

PROCEEDINGS

The new Department of Special Education, established within the National Catholic Educational Association in January, 1954, held two panel meetings during the Chicago convention—on April 20 and 21, 1954. The following pages contain most of the addresses delivered at these sessions.

Officers for the department, elected at the convention, are:

President: Rt. Rev. Msgr. Felix Newton Pitt, Louisville, Ky.

Vice President: Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N. Y.

(Monsignor Holbel is also Vice President General of the NCEA, representing the Special Education Department.)

Secretary: Rt. Rev. Msgr. Arthur M. Leary, Ogdensburg, N. Y.

Representatives on the NCEA General Executive Board:

Very Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.

Rt. Rev. Msgr. Robert J. Maher, Harrisburg, Pa.

Department Executive Committee:

The above named officers ex officio.

Rev. William F. Jenks, C.S.S.R., Associate Secretary, Special Education Department, Washington, D. C.

Rev. Paul F. Klenke, Cincinnati, Ohio

Rev. Paul Lackner, Pittsburgh, Pa.

Sister Mary Joanne Marie, O.S.F., Palos Park, Ill.

Brother Henry Kroeper, C.F.A., Elizabeth, N. J.

The Deaf Education Section and the Blind Education Section of the NCEA held separate meetings in Chicago but have now been incorporated in the Special Education Department and will meet as part of that group in the future.

ADDRESSES

THE ARCHDIOCESAN PROGRAM FOR THE EXCEPTIONAL CHILD IN ST. LOUIS

REV. E. H. BEHRMANN, PH.D., DIRECTOR OF SPECIAL EDUCATION,
ARCHDIOCESE OF ST. LOUIS, MO.

I. INTRODUCTION

James Truslow Adams in describing the growth of America says:

But there has been also the American dream, that dream of a land in which life should be better and richer, and fuller for every man, with opportunity for each according to his ability or achievement.¹

In the archdiocese of St. Louis through our Department of Special Education, we have tried to make life for handicapped Catholic children just a bit better, richer, and fuller, and to provide opportunities for each according to his or her ability or achievement. To describe the essential elements of this archdiocesan special educational program is the purpose of this paper.

II. EXCEPTIONAL CHILDREN

A. Nature of Special Education

Special education is concerned with the training of those children who deviate from what is supposed to be the average in physical, mental, emotional, or social characteristics to such an extent that they require special educational services in order to develop to their maximum capacity. Ordinarily exceptional children include: 1) Children with physical handicaps, including visual, acoustical, speech and orthopedic; 2) Children with mental handicaps, including the mentally deficient and the mentally retarded but educable child; 3) Gifted children; 4) Children with emotional or social maladjustments.

B. Statistics concerning Exceptional Children

National statistics² show that an estimated 12.4% of all children between the ages of 5 and 19 are atypical, or approximately 4,166,896. Of this estimated total there are only about 11.0% or 441,820 exceptional children under training in day or residential special schools or classes in the United States.

Applying these statistics to the number of Catholic children in private and parochial elementary and high schools in 1953 amounting to 3,501,500, we reach the rather startling total of 434,186 Catholic children needing special education, if they are to have opportunities of training and educational growth commensurate with their native abilities or levels of achievement.

Contrasted with this great need for Catholic special educational opportunities is the meager picture painted by 1951 survey statistics relative to Catholic facilities for exceptional children in the U. S. These facilities include:

¹ James Truslow Adams, *The Epic of America* (Boston: Little Brown and Co., 1932), pp. 404.

² Elise H. Martens, *Needs of Exceptional Children*, Leaflet No. 74 (Washington: U. S. Government Printing Office, 1944), pp. 2-3.

1. Fifteen schools for the mentally handicapped.
2. Four schools for the blind.
3. Ten schools for the deaf.
4. Five schools for crippled children.³

Fortunately since 1951 additional Catholic facilities for handicapped children, both private and diocesan, have come into being, including special day and residential classes for mentally retarded children, special classes for partially sighted children, classes for the cerebral palsied child, remedial reading clinics, and child guidance centers.

Most heartening of all in these latter three years has been the growing awareness on the part of Catholic educators concerning the need and value of Catholic special education, culminating in the wonderful news announcement that the National Catholic Educational Association has now activated a Department of Special Education to correlate Catholic special education from a national point of view. Surely this new department will give national stature and added impetus to the work now being done for Catholic handicapped children.

Before special educational facilities could be planned for exceptional children in our archdiocese, it was necessary to locate these children and to assess their specific needs. A local survey⁴ indicated that there were 481 variously handicapped children between the ages of 1-0 and 19-0. Of these 60.7% were classified as mentally retarded. Of the total group approximately one third of the children of school age were receiving no school training whatsoever; the rest were scattered through normal schools being passed on from grade to grade, and from school to school. Subsequent contacts and applications have raised the original survey figures to well over 700 for our archdiocese alone.

III. THE ST. LOUIS ARCHDIOCESAN PROGRAM OF SPECIAL EDUCATION

Meeting the educational needs of Catholic atypical children has been done heretofore mainly by generous and self-sacrificing private religious groups. But basically special education seemed to the St. Louis school authorities to be a problem to be met on the diocesan level. With the hearty approval of Most Rev. Joseph E. Ritter, Archbishop of St. Louis, and the close cooperation of the Rev. James E. Hoflich, Superintendent of Parish Schools, a Department of Special Education was established in September, 1950, integrated with the Parish School Office, and directed by the Assistant Superintendent of Parish Schools.

This department now offers the following special educational opportunities:

A. Special Ungraded Classes

These classes operate on a day or residential basis. Day classes are located in various parochial school buildings; the residential school occupies an abandoned orphanage, now known as St. Mary's Special School. Each class enrolls a maximum of 15 children between the ages of 6 to 16. Pupils include mentally, physically, and emotionally handicapped children who cannot advantageously avail themselves of normal classroom procedures. It is attempted to establish a minimal mental age of 4-0 for admission together with adequate social and personal habits relative to feeding, clothing, and toilet.

³ Elmer H. Behrmann, *The Organization of a Department of Special Education in the Archdiocese of St. Louis*, pp. 89-128. Unpublished Ph.D. Dissertation, Department of Education, St. Louis University, June, 1952.

⁴ *Ibid.*, pp. 129-156.

These ungraded classes attempt to offer a curriculum adapted to the individual needs, interests, and abilities of the children, which will best promote their academic, vocational, personal, social, and religious growth. Wherever feasible, special class children are rehabilitated and returned to normal class-work; otherwise they advance according to different achievement levels within the special class.

Teachers are recruited from the various religious communities within the archdiocese. At the present time we have 16 sisters in our work drawn from the Dominican and Ursuline Orders, from the Sisters of St. Joseph, the Sisters of Loretto, the School Sisters of Notre Dame, and the Sisters of the Most Precious Blood. We now have 160 children enrolled in the day classes and 35 in the residential school. Tuition amounts to \$50.00 per year for day work, and \$800.00 per year for residential.

For those who fear that classroom space, teachers, and finances are prohibitive factors in establishing special classes, may I assure you that about all these things there is undue anxiety. Such an attitude is reminiscent of the solicitude about what we shall eat, or drink, or put on, which merited from our Blessed Saviour a gentle rebuke because of a lack of trust in the providence of God. Surely a program which has such spiritual and charitable overtones as a program for handicapped youngsters, cannot help but merit God's blessing and care. I can assure you the Lord has provided, and will provide.

B. Remedial Reading and Speech Retraining Services

The second function of our Department of Special Education is to offer remedial reading and speech retraining services to children in the normal school population who need such services. It is estimated that between 8 to 15% of the school population is characterized by varying degrees of reading disabilities,⁵ and that from 1 to 2% of children of school age have serious speech defects requiring intensive remedial treatment.⁶ Often these disabilities overlap.

It was our thinking that these special clinical services should logically be incorporated into a department of special education because children thus handicapped cannot hope to achieve satisfactorily or successfully in the normal classroom and soon fall prey to some social or emotional maladjustment as a result of chronic frustration or failure in the classroom. These children need therefore special retraining techniques to help them acquire adequate reading skills and acceptable speech patterns.

Correlated closely with this remedial program is a guidance program which seeks to give these educationally handicapped children feelings of personal adequacy and security, and to eliminate unwholesome compensatory behavior of indifference, aggression, loss of emotional effectivity and general tension often associated with poor reading habits or other educational difficulties.⁷ Our experience has shown that clinical reading and speech services have made the difference in the classroom for hundreds of Catholic children between success and failure, between adjustment and maladjustment, between happiness and unhappiness.

Remedial reading and speech retraining services are offered to the general Catholic elementary school population on a part-time basis. Remedial classes are held at the office of the director of special education with instruction given by qualified lay teachers. Children are released from classes for the necessary

⁵ Emmett Albert Betts, *The Prevention and Correction of Reading Difficulties* (Evanston: Rowe, Peterson and Company, 1936), p. 2.

⁶ Elise H. Martens, *op. cit.*, p. 3.

⁷ Helen M. Robinson, "Manifestations of Emotional Maladjustments," *Clinical Studies in Reading I*, Supplementary Educational Monographs, No. 68 (Chicago: University of Chicago Press, June, 1949), p. 116.

instructional time. Tuition fees are nominal, amounting to an average of \$1.00 per hour. In the past three years we have had 542 Catholic elementary school children enrolled for varying lengths of time in our remedial reading and speech services.

C. Guidance and Counselling Services

It is estimated⁸ that from 2 to 3% of children of school age present serious behavioral problems or emotional disturbances jeopardizing their social adjustment. The third function therefore of our St. Louis Department of Special Education is to offer a counselling and guidance service to emotionally disturbed children of elementary school age, and to adults whenever indicated.

This guidance service functioning under the term—The Catholic Guidance Center—was designed to be correlated intimately with the program for mentally, physically and educationally handicapped children. This represents another attempt from an archdiocesan point of view to render a completely integrated program of educational child service when and where it is needed. We have found this counselling service to be an excellent medium of interpreting the nature and needs of exceptional children to parents who often are in a state of anxious bewilderment or of active rejection concerning their handicapped child.

Children are referred by pastors, principals, teachers, parents, public health and juvenile court officials. Services consist of diagnostic interviews, counselling sessions, and therapeutic measures as indicated. In three years, among other activities, the Guidance Center has had interviews with 601 sets of parents, and has offered counselling to 171 Catholic children of elementary school age referred as behavioral problems. Where the child's problem seems to fall beyond the competence of the Guidance Center, it is referred to qualified professional specialists.

IV. CONCLUSION

Many years ago when Jesus was in Bethany in the house of Simon the leper, a woman came up to Him with an alabaster jar of precious ointment which she poured on His head as He reclined at table. But when the disciples saw this, they were indignant, and said: "To what purpose is this waste? For this might have been sold for much and given to the poor."⁹

In like manner it is painfully disappointing to hear shortsighted educators object: Why waste good money, needed classroom space, and invaluable religious teachers on children from whom Catholic education and society can expect only a meager return?

The answer is twofold. First we have found that the education of the handicapped does for the school population in general what hospitals do for the public health in general, namely, to cure and to prevent disease. The outcomes of special education are essentially curative relatively speaking, for the educationally ill exceptional child himself. But also we believe that special education is preventive medicine in the sense that grave educational ills are prevented from affecting the general school population by removing a failing frustrated child from an unhappy school environment, thus freeing the child, the teacher, and the normal class from an otherwise hopeless situation, which if uncorrected would redound to the detriment of all concerned.

The second reason to justify special education is beyond cavil. The key of

⁸ Elise H. Martens, *op. cit.*, p. 3.

⁹ Matthew: 26:6.

Catholic education is the supernatural and the core lesson of Christianity consists in recognizing the equation that exists between love of God and love of neighbor, expressed in personal service. The public life of the Saviour exemplifies on page after page of the Gospels the reduction of His preachings to practice, as He spent His public life teaching and healing the blind, the lame, the deaf, and the maladjusted. In describing the last judgment, the Master must surely have had exceptional children in mind too when He declared: "Amen, I say unto you, as long as you did it to one of these my least brethren, you did it to Me."¹⁰

Archbishop Cushing of Boston in his sermon on the occasion of the dedication of the new chapel at St. Coletta's School in Jefferson, Wis., on June 30, 1953, eloquently said:

The Christian inspiration in dealing with exceptional children is very different from any other civilization. It might be summed up in the proposition that the measure of a community's civilization, as Christians understand civilization, is what we might call the "test of the least." What provisions does a civilization make for its least members? What advantages does it offer for those who are least able to take care of themselves?

I hope and pray that we in St. Louis through our young but expanding facilities for those least in years, least in endowment, least in privileges, least in all the things that people covet for their children, are passing the "test of the least."

¹⁰ Matthew: 25:40.

THE EDUCATION OF THE RETARDED CHILD

SISTER JOANNE MARIE, O.S.F., LT. JOSEPH P. KENNEDY, JR.,
SCHOOL FOR EXCEPTIONAL CHILDREN, PALOS PARK, ILL.

"Why do you consider your school one for *exceptional* children? Isn't it a school for the retarded child?" How many times we are asked this question, with the implication that the two terms are incompatible. To the average person, *exceptional* child refers only to the child with above-normal intelligence. The National Society for the Study of Education offers a ready answer, however, in its definition of an exceptional child as "one who deviates from what is supposed to be average in physical, mental or emotional characteristics to such an extent that he requires special educational services in order to develop to his maximum capacity."

Surely if any type of child needs special educational services, he should have prior claim to it. Because of his poor intellectual endowment, the retarded child is unable to cope with the standard requirements of regular education. He is in particular need of special educational services planned for intellectually subnormal children. These include approximately 2% of the entire school population.

The causes and degrees of mental retardation are numerous and varied. Injuries to the cortex of the brain, either before, during or after birth, account for the greatest share of the deficiencies. These injuries may be so severe as to result in a total impairment of the brain, producing an individual mentally so defective that he cannot guard himself from common physical dangers. Nursing or custodial care is the extent of the social need of such an individual. Education at this level is impossible, the I.Q. range being from 0 to 20.

At the second level of deficiency is the imbecile—an individual mentally so defective from birth or early age that while he can guard himself from common physical dangers he cannot earn his own living. With the I.Q. ranging from 20 to 50 within this group, education is possible though to a very limited degree.

Advancing one step further, we find the moron—an individual mentally so defective from birth or early age who, while he can earn his own living (under favorable conditions), cannot compete with his fellows or manage his affairs with ordinary prudence. At this level, 50 to 70 I.Q., education is both possible and profitable. It is for this child, who usually requires the benefit of residential school care, as well as for the dull normal or borderline child in the special class that special education has proved most salutary.

The aim of education for the retarded child is no different from that of any other child. This aim is to teach the individual how to live better; to teach him to use all his capacities; to teach him to become a useful and contented member of his social group, and above all, to teach him why he is here and where he is going.

The mentally retarded child is not abnormal. He deviates from the average child only in being at a lower stage of individual development; he differs from ordinary persons not in kind, but only in degree. Thus it follows that no mysterious or unique matter or method is necessarily required in the task

of educating him. He can learn the same things that other children learn, up to the limits of his capacity. He is just as susceptible as others to nods and pats of approval, to smiles, praise, and rewards; and his affection attaches even more readily to those who win his confidence.

In all too many instances, however, the retarded child has become the butt of society; he is laughed at and ridiculed by his schoolmates and dubbed "stupid" or "dumb." He has seen his older brothers and sisters bring home fine report cards; they display medals and stars received for scholastic achievement, while their little retarded brother can only look on wide-eyed with envy. The thrill of winning a prize or hearing a word of praise for his efforts is unknown to him. He tastes nothing but failure day after day until even the thought of school becomes a nightmare. Is it any wonder, in the face of this constant failure and comparison, that the retarded child forms undesirable emotional patterns? These are not inherent characteristics of the mental handicap but arise rather from unwise handling in the home, community and school through enforced comparison and competition.

In dealing with the retarded child, one of the most essential principles to bear in mind is to set standards in terms of the individual, rather than in terms of averages. Each individual child develops at his own rate of maturation, so that no preconceived notion of what he should be expected to do at any given time is a fair standard of measurement. Progress for the retarded child should be in terms of achievement, rather than in pages of textbooks or grades. Special classes and special schools have this purpose in view, in segregating the slow learner from the competition, the strain, and the certain failure he would otherwise experience in the regular grade classroom.

In the education of the retarded child, grades as such have no place. Age and physical and social maturity are the determining factors in the selection of the material to be taught, which must then be adapted to the mental capacity of the individual.

The teacher of the retarded child must use methods that will take into account the child's mental disabilities. Since he lacks voluntary attention and effort, his interest must be aroused—he must feel the need of knowing something. After interest has been aroused, the teacher, on the child's plane, not talking over his head and not talking merely to attract his attention, should present the subject matter as concretely and through as many senses as possible. This is best accomplished when classroom activities are based largely on tangible features of the environment, thus providing the child with rich firsthand and pictorial experiences. Stimulating as many senses as possible, the child is taught visually, orally, tactually and kinesthetically. Asking him to bring to the classroom objects or pictures to illustrate a particular theme and allowing him to explain it to the other youngsters will arouse and stimulate every bit of brain power the child has.

Visual aids, such as opaque projection, film strips, slides, movies, etc., are excellent teaching devices for the slow learner.

Because of his short memory span, lack of attention, and inability to concentrate, much drill work must be done. On the other hand, the drill periods, though more frequent, cannot be as long as for the normal child, and the drill approaches, material, etc., must be more varied and more likely to attract and hold the child's attention. Drills should always begin with something the teacher is sure the child knows, so he can start off in the spirit of success. Bolstering this feeling of success in the retarded child is a prerequisite for almost every teaching situation, since the innate fear

of failure and criticism which he usually experiences creates an emotional block, thus further delimiting his learning ability. Be it a word of praise, a smile of encouragement, or a shiny gold star, to the retarded child it brings courage, self-confidence and a sense of "belonging." In this friendly, permissive atmosphere his mind is open and as receptive as possible to admit further knowledge.

The teacher should frequently recognize the retarded child's deficiencies. She should endeavor to coordinate muscles, overcome language difficulties and develop the senses to the highest possible efficiency. Games are an excellent means to develop muscular coordination, sight, hearing and touch. Games should also play a large part in drilling, reviewing and fixing work in the academic subjects as well.

"Will this be practical?" should ever be the criterion for determining what to teach the retarded child in the academic subjects. The teacher, realistically aware of the child's deficiencies, and realizing that when the latter is rehabilitated into society, he will most probably be employed in rather menial or routine labor, gauges her curriculum accordingly. Teaching to read for protection and for information will take precedence over reading for enjoyment. The arithmetical procedures and basic quantity concepts will be presented and drilled insofar as they are consonant with the employment goal sought.

Especially in the tool subjects, the retarded child is taught by repeated illustration and repeated practice. The teacher should explain and drill, and then review and drill again, so that the child can slowly master the concepts, one by one. For him complex processes must be broken down into simplified units of work, and these units taught individually, to be combined into the whole later on. Since he works best at familiar tasks, and dreads unknown situations, the teacher must be patient and skillful in introducing new material.

The one exception, it seems, to the retarded child's inability to grasp new ideas is in the realm of religion. Be it an innate knowledge of God or the innocence of heart of these "least of Christ's little ones," he is able to grasp religious concepts several years beyond his mental ability in any other school subject. Catechism classes reveal marvels of original thought and serious reflection on the part of a little youngster who merely plods along in every other branch of instruction.

The mentally retarded child has relatively more ability along manual than along verbal, or academic, lines. There are no short cuts to learning for him. He is slow, but he learns faster when dealing with things and working with his hands than when attempting to grasp ideas or trying to reason.

Accomplishments in music or dancing or games of physical skill are not uncommon in a retarded child. Those who have ability in such fields obtain much enjoyment in society with others, and contribute much to the enjoyment of others. Helpfulness and cooperation in social responsibilities, wholesome fellowship with others in group activity, and the ability to enjoy leisure time are all essential to the well-being of the individual as well as of the group.

Teachers in this branch of special education should bear in mind that it is just as important to educate the retarded child to be happy and efficient in his social relationships as it is to try to make him able to earn a livelihood.

To develop to his maximum capacity (the goal of special education) the retarded child must be understood with love, trained with patience. He must

be accepted as God made him, with his own peculiar abilities and disabilities. While imperfect mentally and often physically, he is spiritually sound, possessed of an immortal soul which is most pleasing in the sight of Almighty God. When seen as another Christ, the little retarded child becomes something sacred, for he has the potentialities, even as you and I, of being numbered among the blessed in heaven. It is our duty to help him reach that goal.

THE SPEECH DEFECTIVE CHILD

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The 1954 convention of the National Catholic Educational Association is an auspicious one. It marks the entry upon another half century of enlightened service. The general theme of the convention—Planning for Our Educational Needs—is forward-looking, direct, and eminently practical, and as such, is an expression of the wisdom and vision of our Catholic educational leaders. One reads in the statement of the theme the implication that various needs have already been recognized and analyzed; they but await the carrying out of plans which will meet them adequately.

All of us realize that an area in which children's needs are multiple is that of special education. Herein, also, the national association has given an official character to its recognition of and interest in the problems of exceptional children by creating a Department of Special Education. That the new department has begun to function is evidenced by the convention program which attempts to survey the entire field of special education, to relate recognized needs to the assets, potentialities, and deficiencies found in our present system of educational services for exceptional children.

No doubt, the work of the Department will parallel the nation-wide study being conducted by the U. S. Office of Education which seeks to determine the qualities and preparation of teachers of exceptional children. You are acquainted with the first informational report relative to this study that was released last October. In that report we read that there are five million exceptional children. We are also aware that the Catholic school system shares the responsibility with the rest of the nation. The fact that two thirds of the states have established standards for teachers in the areas of special education and that this progress was made virtually within the last 20 years, should prove an encouraging incentive to us. Eventually, the Department of Special Education of the NCEA can do likewise; for the time being, it needs to gather data about the present status of special education in our schools.

One of the areas that has received woefully little attention is that of speech correction; yet, the number of children with speech disorders constitutes one of the largest groups of seriously handicapped persons. The lowest defensible estimate of those in need of intensive speech correction services is five per cent of the school population or two million persons. An additional five per cent of the children could profit from speech therapy if facilities were available. These estimates of the incidence of speech defects were reported to the Mid-Century White House Conference on Children and Youth by the American Speech and Hearing Association. The percentage is fairly uniform throughout the nation. Let each of us apply it to our particular local groups. A survey of the Chicago archdiocese is certain to reveal between 13,000 and 26,000 children in need of speech help, a staggering figure in the face of inadequate facilities and limited personnel.

The problem is nation-wide and serious enough in its educational, social, psychological, and economic implications to warrant state legislation for its alleviation. Thirty-one states, of the thirty-three that require certification

for teachers of exceptional children, have certifying standards for speech correctionists; of these, eight issue a combined certificate in speech and hearing. It is in the area of speech correction that the largest number of states have special teacher standards.

It is reported that the greatest demand comes from the state of Illinois which has the most extensive speech correction program in the country with approximately 400 professional speech therapists each handling a maximum of 80 children a week. Thousands are still on the waiting list.

There are roughly 2,000 speech correctionists in the country who meet the professional qualifications of the American Speech and Hearing Association. A complete program would require seven to eight times that number. In the foreseeable future, it is unlikely that there will be a sufficient number of therapists to supply the demand.

From the point of view of the number of children with defective speech and the relatively small number who have received remedial help, the problem is indeed serious; "on the other hand," according to Dr. Virgil Anderson, a leader in the speech field, "from the point of view of what can be done for these children with the enlightened cooperation of the classroom teacher throughout the school life of the child, the problem, while still serious, presents a bright and hopeful prospect of satisfactory alleviation."

In the first place, the greatest number of speech defects—75% or more—fall under the heading of functional articulatory disorders consisting of faulty sounds of the "bad habit" variety, that is, due to environmental factors, imitation, improper training, or carelessness. If detected in time, these will respond to intelligent handling. The classroom teacher who has had basic instruction in the principles and techniques of speech correction can cope adequately with many of the less serious speech defects. The remaining 25% of the cases which are left for the specialist include more involved disorders such as stuttering, some voice and language problems, and the speech defects associated with impaired hearing, cleft palate, and cerebral palsy.

Professional workers in the American Speech and Hearing Association advocate in-service training courses for classroom teachers as a most practical means of preventing the problem from getting out of bounds. Of greater significance is the fact that, as Claude Kantner writes, "Speech Correction is basically an educational process and hence it is primarily a teaching job. It is probably more closely allied to the work of the regular classroom teacher than to any other type of professional activity." Realizing that the classroom teacher holds a position of strategic importance with respect to the speech education of her pupils, some states are requiring basic training in this area for teacher certification. Textbooks have been prepared to meet this need. The most recent one, published by Oxford Press last spring, is entitled *Improving the Child's Speech* by Virgil Anderson, while an earlier widely used text is Wendell Johnson's *Speech Handicapped School Children*.

Certainly, in our Catholic school system such a plan of in-service training for teachers is feasible and one that can be put into operation immediately. If I may cite two instances, one is a Saturday class that was conducted at Mundelein College for elementary school teachers; the other, a course taught for four consecutive summers at Clarke College from 1949-52. The latter course was a step in the inauguration of a speech correction program in the archdiocese of Dubuque. The superintendent of schools had arranged for 20 representatives of the teaching communities under his jurisdiction to enroll in a basic course followed by an advanced course in speech correction which was conducted in conjunction with a children's clinic. Since that time, speech

therapy is provided as part of the entire school program and is under the direction of a professional speech correctionist engaged by the Catholic School Board with the financial assistance of lay organizations. Although the persons involved in the setting up of this particular program were few in number and the organizational details were uncomplicated, the venture demonstrated what an enterprising school superintendent could accomplish.

Despite the growing interest in speech correction among school administrators and religious teachers and the development of teacher-training programs in our Catholic colleges and universities, our task has scarcely begun. It is true that the non-specialist with limited expenditure of time and effort can be trained to do a creditable work; nevertheless, specialists are needed in increasing numbers to serve as consultants to classroom teachers and parents and to direct local school programs.

In the face of the acute teacher shortage problem which already necessitates the addition of lay teachers to our parochial school staffs, it is unlikely that many parishes will have the requisite financial resources to employ special speech therapists.

Is not the solution to be found in a long-range plan of teacher preparation? Catholic institutions of higher learning must assume the responsibility of organizing curricula to meet certifying standards and of accepting on their staffs only those teachers whose qualifications have been approved by the American Speech and Hearing Association. This organization was founded in 1925 and at present numbers close to 3,000 members all of whom must measure up to high standards of competency, the regular members holding basic or advanced certification in speech or hearing or both.

Let us earnestly work toward the day when each elementary and secondary school will have a staff member sufficiently trained to guide her fellow teachers in basic speech correction activities.

Ideally, speech therapy should be carried on within the school. According to Mrs. Martha E. Black, assistant director of speech correction of the Division of Special Education of Exceptional Children of Illinois, "Speech correction as in all special education is always regarded as a part of and not apart from the entire school program." There are various ways of organizing such a program depending upon available facilities and the training and experience of personnel.

Alternative types of services are the summer clinic and the college or private clinic which accepts out-patients regularly during the school year. Our experience with both types has not been unique except insofar as we are one of the relatively few Catholic institutions engaged in this rewarding work.

In September of 1952, Mundelein College undertook the establishment of a Speech Clinic for children which has operated continuously since that time. A total of 67 children have been registered at the clinic, 30 of whom are on the active case list this term. The parents of an additional 40 children have been interviewed. Inquiries are received weekly, and, at this time, there is a waiting list. Thirty-one schools, including four high schools, have referred children to us. These children who range in age from four to fourteen years, receive one to three individual and group lessons a week. The problems include articulation, stuttering, and speech disorders associated with cleft palate and cerebral palsy. A nominal fee is charged for the service. Parents come in for their share of counseling, which is generally handled through individual conferences. A program of lecture-discussions for parents was part of the summer clinic last year. These included such topics as the development of

speech in the child; the nature of speech difficulties; understanding the speech handicapped child; and preventive and corrective measures as applied in the home. A teacher-training program conducted in conjunction with the clinic provides for supervised clinical experience in which speech majors are actively engaged.

In view of the magnitude of the speech problem not only in our Chicago schools but throughout the country, the number of children that Mundelein can serve is pitifully small; however, insofar as its limited resources will permit, the Speech Clinic will endeavor to reduce the number of speech handicapped children.

In conclusion, let me borrow a statement from another speaker whose message is applicable to all of us—teachers or administrators in the various areas of special education: "If our students are to take an active part in the world that is theirs, Christians in a community where Christianity is often weak, then we must give them the means of communicating the truth which they have."

RE-EDUCATION OF THE SOCIALLY MALADJUSTED CHILD

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It is, indeed, a pleasure to have this opportunity to acquaint you with the services of re-education which the Sisters of the Good Shepherd offer to many communities, not only in the United States, but throughout the entire world. However diversified the cultures and standards of living, the ultimate and purposive objective of our work with the unconformitant teen-ager is pointed toward the difficult task of re-establishing and developing a Christlike quality of human living—one which steadily tends toward the achievement of that final perfection, eternity.

Although it is impossible to portray significantly the refining and challenging work of the Good Shepherd Sisters in this short paper, perhaps a cross section of the total program selected from that offered in our Milwaukee Training Center will give you a sufficiently stimulating account as to create an awareness of the special services available to socially maladjusted girls.

THERE IS NEED OF SELECTIVE SCREENING

Sometimes fallacious patterns of behavior found in the typical teen-age girl persist even after much work has been done by parents, teachers, counselors and others. Then, if and when the Children's Courts feel that a controlled environment is indicated, a referral is made to us by direct contact. The entrance requirements are that a girl be fourteen to eighteen years of age, a high school student, and a behavior case. The problem may be anything from simple truancy to overt delinquency.

Let us digress a moment to say that we appreciate the tremendous need of care for the subnormal deviate. In some of our larger re-educational training schools we have established departments for such needy cases. But our experience over the years has shown how detrimental and frustrating it often can be to place psychotic or mentally defective delinquents with problem girls who differ from normal children more in degree than in kind. There must necessarily be two distinct programs keyed to suit the need of each type child before lasting and satisfying results can be seen. The staff working with the defective delinquent must be highly specialized in those skills which can be of usefulness to the student in a long-range program of practical and vocational education. Since we in Milwaukee are unable to "spread ourselves so thin," our center offers a personalized custom-built program for the teen-age problem girl of normal intelligence.

IT TAKES TIME FOR GROWTH

The two-year commitment may seem like a rather long time, but we must remember that it is not a matter of incarceration. Actually, in the normal educative process there is a slow and gradual growth. How much more so, then, is any program of re-education. It is the doing of a job all over again after the swirling currents of erroneous or twisted concepts of Christian social living have grappled with and colored a child's growing personality. How

very necessary it is to take time to pour the oil of understanding love, and guidance into the wounds of strife, mistrust, ignorance and cynicism which invade the minds and hearts of some of our young people. At the end of two years we are happy indeed when we can say to all concerned that now we think "this child" is ready to go back into the community. If above-average progress is indicated, a recommendation for discharge is made at the end of eighteen months.

TEEN-AGERS ARE SELF-ASSERTIVE

It is difficult to explain the many causes and combinations of causes of delinquency. I suppose though it is the pertinent case of not putting first things first. Parents who do not teach their children respect for God's laws can expect those children to grow up lacking respect for man's laws. Children who are taught to lead virtuous lives at an early age, whose home experiences surround them in an atmosphere of wholesome affection, security, and faith in God, are better able to withstand successfully the self-assertive stage of adolescence, when they neither care nor want to care how others, save peers, view their actions.

To demonstrate the importance of being guided by a reasoned understanding is not a simple matter of persuasion. The student must learn to face up to reality rather than to function on the level of emotional immaturity by responding to the sensory appetites which she has learned to do in the past. Her behavior performance is often a conscious or semi-conscious escape from some unhappiness or confusion. She may be subject to the miseries of low economic conditions, alcoholism in the home, divorce, and school or community problems for her.

The intense and prolonged exposure to a glamorized type of trash literature, sensational radio and television programs, and unapproved movies, conditions a girl to accept vague concepts of right and wrong. We all know that the press plays up crime. Some youth get the notion that they are expected to be "bad" from this aggressive emotional appeal, and then, when apprehended, assume a "martyr's" attitude. On the whole though, teen-agers need much less attention than they are getting through these various publications.

What they do need is a kindly encouragement, a Christlike inspiration given by example. Today they are required to make more choices in the stress and strain of a social milieu much more complicated than formerly and, paradoxically enough, some are denied the responsibilities which would help make them dependable. Within, and behind the manner of, "I'll make my own decisions!" most adolescents are unsure of themselves. Most desire a quiet time to think things through and a chance to use their own ingenuity.

You will be interested to know that eighty-five per cent of the girls under our care—and our maximum capacity is seventy-five—are the products of divorce, and ninety-five percent were enrolled in public high schools before commitment.

VALUE OF DIAGNOSTIC TESTING IS EXPLAINED

The religious and lay social workers coordinate and unify the intake policies of casework. Normally, the lay social worker, and in specific cases the religious social worker, interviews a potential student in detention some time before a legal hearing at the request of the court's probation department. Too much emphasis cannot be placed upon the preparation which is made by

the lay social worker with the girl, in an effort to pre-orient and facilitate her wholehearted acceptance of the re-educational service.

Upon arrival the student is casually introduced to her new companions as she strolls along through the various departments of the building until she reaches the warm, attractive apartment adjacent to the clinic and infirmary. Here she will reside for a brief period until thorough physical and psychological examinations, personality evaluations and aptitude tests are administered by one of our sisters. Such testing has a very fine, though by no means foolproof, diagnostic value particularly when the clinical approach is used with subjective elements or factors taken in consideration. These tests are occasionally supplemented by evaluations submitted by the Department of Guidance-Catholic Board of Education, the Marquette University Clinic, and the Milwaukee County Guidance Clinic. We are fortunate to have as a member of our lay advisory board a psychiatrist whose services are available to us on call. Our medical staff of a general diagnostician, a gynecologist, three dentists, an eye, ear, nose, throat specialist, and a chiropodist offer routine, volunteer service.

Educators who are willing to add to their already burdensome record-keeping a cumulative personality and vocational adjustment memorandum of testings and performance observations could aid in the detection of maladjusted individuals before an acute personality deficiency has set in. We have had girls who truanted from school "at the ripe old age of seven" and continued to do so at the age of seventeen, at a time when grade placement was proportionately out of line with their chronological age. In one such case we discovered that repeated failures in the primary grades built up an abnormal fear and consequent distaste for school so that truancy appeared to be just a way out. Personality and intelligence testings might have saved that child years of struggle against making any kind of a genuine effort to adjust in the classroom.

When problems of teen-age girls are brought to the attention of educators, we would like you to feel that our re-education centers stand by ready to service those students needing a specialized program. Too, we would like to feel that we can call upon you for such information as will benefit the student in her readjustment period.

At the outset, our worker makes a vital and concerted effort to visit the home and prepare the family for the return of the student. How many marital difficulties there are which influence the life of the child. It is in this particular area and in the in-take service that the contribution of the lay social worker is invaluable. As this contact is begun, our sisters, the religious social workers, commence the arduous but loving task of rehabilitation. We must ever have in mind the final vision of the girl whose emotional development, it is hoped, has kept pace with the intellectual.

FOUR YEARS OF HIGH SCHOOL OFFERED IN THREE

The service of the re-educational center consists of a dual aim concerning itself initially with the practical mechanics of the general day-to-day program, and ultimately with the development of moral and spiritual values.

For several years the tri-term accelerated high school course has made school attractive and has attained fruitful results. The program operates on an extended thirty-nine to forty week continuous school year. Since most of the students are truants, this plan enables them to make up lost credits, thereby inducing many more to complete their secondary education before return-

ing to their homes. A diploma aids immeasurably in securing employment in the more acceptable phases of business occupations. Finally, we believe that a girl will succeed more readily in the "business of living" inasmuch as she will be associating with others on an adult basis, meeting new friends and acquiring new interests in a hitherto unexplored environment.

A professional lay staff of four full-time teachers is employed in formal classroom teaching, thus augmenting the functional role of spiritual motherhood fulfilled by our sisters in the vital work of counseling and guidance. Formal and informal classes begin at eight in the morning and continue until four-thirty in the afternoon. The heavier subjects of study are broken by courses in home economics, arts and crafts, practice-employment-assignments and physical education.

Hour-long classes of forty-minute recitation periods and twenty-minute spot assignments make the course attractive. What a relief for the student not to have to do homework! However, this means is used to help her acquire the art of concentration under professional supervision. Maladjusted students whose "rugged night life," resistive behavior, and confused thinking make application of their minds to solid subject matter difficult, need a flexible combined vocational and academic life-adjustment series. Further, with year-round school, special summer sessions are eliminated and the ever present problem of orienting girls by virtue of their transient status is minimized. During the summer months, when a hot day appears, a holiday is declared and small groups, in turn, get into the station wagon and drive up to a nearby lake where a friend has offered us the use of his summer home and private beach. A teacher or staff member accompanies the group.

CHRISTIAN SOCIAL LIVING IS INSTILLED IN STUDENTS

Means of individual and group counselling in Christian social and family living are offered daily. This spirit of Christian social living permeates and is the very heart of the program. The department of home economics offers not only the traditional courses in foods and clothing, but home management, budgeting, family relationship, home nursing and child care.

Many opportunities are provided and ideal situations created for practice and experience in fine home living and wise home management. The students, in turn, are responsible for the teas and hostess services offered many guests at various luncheons, entertainments, visits from probation officers, and members of the family. Too, on Sundays at noon, the home economics model apartment is a cozy setting for the girls to entertain their parents at dinner and afterward play canasta, bridge, or listen to the radio. This often provides the medium to the solution of strained family relationships. There is a very worthy trend toward the realization that a course in home economics for high school students ought to be included with the more cultural and traditional subjects.

In the re-education of youth this course is an energizing force counteracting the indifference to or rejection of family interests and work habits. The paramount thought behind this plan is that the students will be prepared to go back into the community ready to raise their own moral, social and economic standards of living. They will be capable of establishing homes, simple in content perhaps, but delightfully pleasant and well ordered. They will know how to unfold from within those values which count most—truth, faith, love, understanding, justice, honor and duty.

STUDENTS USE INGENUITY

In order to surround the residents with a truly homelike setting, no effort is spared in striving to make the physical aspects of the school warm and inviting—just the kind of living quarters which are conducive to the development of an inner peace and emotional stability.

In the past few years, especially, the students themselves have taken considerable pride in their own accomplishments, as is evidenced by the drapes which they cut, made, and hung; the coffee table designed and made up from a discarded dining room table; the numerous end tables in the large airy living room which are supported by heads of single beds (turned upside down); the original lamps of wooden cylinders filled with plaster, wired and assembled; the decorative wall-holders for flowers and foliage made of castoff file boxes and drawers from roll-top desks.

Projects include such things as gardening, upholstering, and interior decorating. For example, a group of students directed by a competent teacher completed the paint job in a large dormitory in five hours. Sub-direction was carried on by officers of the student council. The finished task was viewed with a deep sense of accomplishment and the students were anxious to show their parents what had been done. One talented art student recently painted a thirty foot corridor wall with a scenic view of the Wisconsin Dells. This was done without supervision during the girl's leisure time.

PRACTICE-EMPLOYMENT-ASSIGNMENTS

There are two phases of vocational training we would like to touch upon. One is relevant to the practice-employment-assignments, and the other is an operative affiliation with the national Junior Achievement program.

The practice-employment is an integral part of the re-educative system and proposes to correct desultory habits of behavior. Such a work-in-the-home program supplements formal laboratory and classroom courses and lifts this training to the realm of creditable education.

These assignments in the twenty or more departments of the administration and school buildings are scheduled for the students on the basis of three-month periods. Each department, whether it be the pharmacy, infirmary, maintenance, kitchen, library, reception, linen, or others, is supervised by either a sister or lay member of the staff whose training embraces both the functional duties of the department and the integrity and warmth of character to understand the peculiar needs of the girls with whom she will be working.

Most students adjust well to this new experience, accumulating rich and invaluable knowledge from the varying types of employment, and at the same time learn to relate and adjust to the personnel about them as they automatically rotate in these ten-hour-a-week duties. Social and anti-social personality traits can be quietly noted by the staff. These combined experiences and observations as related by each member at staffings contribute to the aggregate knowledge of the progress or lack of progress of each practice-employee.

Today's young people must be shown firsthand that it is the steadfast habit of work that makes for success or value in any area of life. It rarely occurs to them to look beyond the very obvious fact that to labor at whatever task is at hand is by nature a painful effort for the human being, and so they think of it as something to be avoided at all costs—a thing which some succeed in doing! Hence, it is just another phase of the re-educational device to help

these moderns readjust through healthful work habits which assist in building up and maintaining mental equilibrium and emotional balance.

LEARNING BUSINESS BY DOING IT

Junior Achievement, a national organization dedicated to the cause of free enterprise, indirectly combating communism, offers countless possibilities to the student through the salutary element of "learning business by doing it," a chance to earn spending money, and, what is of more consequence, the opportunity to meet people and form new, wholesome friendships—to accept and be accepted. It is notable that during the interim when the problem girl is temporarily divorced from the freedom of choice in her home and community, deliberate efforts are made to keep her in touch with people and communal activities.

The success of Junior Achievement depends not alone on the work and enthusiasm of the achievers, but upon the activated interest of the consultants and sponsors. The advisors adequately trained in the three major elements of business, production, sales and record-keeping, are drawn from the ranks of professional and industrial groups. These people, and we have some twenty-five to thirty members, volunteer their time, energy, skill and services to youth in our center each week.

Our beginnings four years ago were by way of the "trial and error" method. The students selected photography for their business venture and called their company "The Academy of Photos." This group was a near failure in those early days. Because of transportation problems, limited time Saturday mornings, the absence of competitive companies, and several other reasons, we decided to withdraw. However, at this time the executive director visited our school and was so impressed with the facilities and vocational training equipment that he suggested we set up a JA Center of our own, now known as the Wauwatosa Center.

At present there are eight miniature companies in operation at the school every Wednesday evening. The students work with and produce such items as steel potato bakers, silk-screened posters, cards and arm bands; similarly there is honey processing, needlecraft, candy making, bakery, leathercraft, plastic work, and entertainment. A month or so ago the doughnut company appeared on television and during the afternoon of the demonstration received orders for 241 dozen doughnuts. You can imagine what happened! The authentic doughnut makers solicited the aid of some forty other students for the evening.

The organizational steps are interesting and exciting. The minimum membership of eight and not more than fifteen select a product, a company name, sell stock at fifty cents a share by canvassing office buildings and stores, and some even solicit stockholders among the members of the court personnel—the very judge who committed them, the probation officers, youth commission and police. After a designated capital quota has been reached, a bank account is opened, raw materials purchased, production commenced, a sales campaign inaugurated, the bookkeepers get busy, and the members proudly collect monthly pay checks ranging anywhere from \$3.00 to \$15.00 depending upon the energy and skill of each.

The value of this program for us can be determined by results. Students have won scholarships to schools of speech, colleges and universities. Delegates have been chosen to attend NAJAC, the national convention, during the past three years. Groups have won plaques, trophies and citations for

exceptional work. The majority have been rewarded through the assistance given by such civic organizations as the Rotary and Kiwanis Clubs in helping to place girls on jobs after they finish school. One student who started as a typist was advanced to the bookkeeping department with considerable increase in pay because of her experience in JA record-keeping.

The acquisition of the skills and know-how in these various manufacturing agents develop hobby interest for future leisure time activities and become meaningful lifelong assets.

EXTRACURRICULAR PURSUITS OUTLINED

Besides the daily physical educational classes, membership is held in the CYO and West Allis Catholic Recreational League. In both organizations representative teams participate in competitive sports throughout the year. In addition to the facilities in the gym, the playroom houses duck-pin alleys, ping-pong tables, and other games.

Each evening after dinner, unless there is something especially planned such as a movie or party, the students casually drop into their cheerful and comfortable living room for a chat, listen to the radio, watch TV, play table games, or quietly relax with a book. Others pursue some hobby, such as roller skating, sewing a new skirt, baking a cake, painting ceramic pieces, or giving a home permanent. The beauty culture department is used for good grooming only, since in the state of Wisconsin a student must be eighteen and a high school graduate before she is eligible to take her apprenticeship. Still other girls diligently practice singing with the glee club. This group does a tremendous job of improving public relations through the presentation of some thirty-five to forty performances a year before church and civic organizations. Two nights a week the students look over and select various items from the counters of the school store.

Too, the living room is the scene of general assemblies, some conducted by the students and others arranged for by bringing in guest speakers or some sort of entertainment.

MEETING TRANSITIONAL NEEDS THROUGH CAMPUS LEAVES

The campus leave was unheard of in our work years ago. However, the trend of the times, to say nothing of the value of the plan itself, has made it advisable for us to incorporate this in our program.

On the second and last Sundays of each month as many as fifty girls return to their homes for the day, take a drive through the country with their parents, or attend some sort of social function of interest to their families. Campus leaves are permitted to students who have been with us for two or three months and who have merited this privilege by their cooperation. The real purpose of the leave is to take cognizance of the student's progress, and give the parents and child an opportunity to get together.

The teen-ager can view her problems with more reality away from the home conflict and on leave is eager to talk over past misunderstandings with her parents. Perhaps it is the first time in her young life that she is willing to sit down for any kind of family discussion.

It is amazing how much influence these young people have on home conditions at times. We believe the campus leave does as much good for the home as it does for the girl herself. Recently, a sixteen-year-old girl waving a letter could not refrain from telling everyone she met that her parents had

gone to church last Sunday—the first time in twenty years—just to please her. Another is happy that her mother has not touched alcohol for four months.

The students merit the privilege of a campus leave. The system is strictly a positive one. It has to do with what a girl earns. She does not lose merits. However, if a girl fails to cooperate she may be deprived of a leave on a given occasion—that is all. There is no other deprivation (and of course no corporal punishment) for misdemeanors, but rather the quiet word of encouragement or an acknowledgment of a task well done.

The criterion of rating is derived from information presented at joint staff meetings of religious and lay members. During such staffings each is free to express her impressions and experiences and to draw conclusions from the individual performances of the students. Should a girl remain hostile or resistive, the meetings may then include the parents and probation officers, so that we can determine what course to follow in an effort to help the student meet her problems and face the difficulties which may confront her. It is only natural that some of the newer girls admitted among the group are negativistic in their attitude and find the going hard, having been uprooted from their former ties. Progress with the girl at this point is often contingent on short chats, interest in her interests, a serene understanding when troubled eyes are wet with tears. This and more is done to help the student understand that every day rightly and profitably lived can bring her closer to the solution of her problems and closer to the time when she can again take her rightful place in the community.

JOB TRANSITION TAKES HOLD

There has always been the dilemma of possible discouragement when students or graduates are returned to their homes before compensative employment can be found. Another danger is the recontacting of undesirable companions. If wise counsel and vigilance are not exercised, a poor adjustment may be made despite the girl's good will and the untiring work of the social worker in preparing the home for the girl.

To meet this need our resident seniors and those about to be released are permitted to apply for and accept positions a few weeks before permanent departure from the center. This means that the girls leave the school early in the mornings, spend the day at their place of employment in an office or store and return after work. One girl with a job two weeks old said she felt she had "grown-up suddenly," that she felt independent and secure. Another working as a billing clerk and typist was happy not only with her position but with the interest and kindness everyone showed her. A third was overjoyed by the responsibility given her "when the boss is out!" All rise in stature and dependability, all meet new friends, and all learn to budget their resources. The utilization of the job transition operation can become a dynamic and satisfying experience.

SPIRITUAL AND MORAL GUIDANCE

There are daily classes on the fundamentals of religion, weekly instructions by the chaplain, days of recollection four times a year, devotions in keeping with the liturgical year, pre-Cana conferences, and the dialogue and sung Mass. There is a tendency on the part of youth today to be indifferent to religious duties as is evidenced by the many girls under our care who haven't received the sacraments for a matter of two, three, four, and even five years. Essentially this rejection is an outgrowth of the Godlessness creeping into our American homes.

It might be mentioned that occasionally a maladjusted girl will complain, "This place is okay but we have too much religion!" or "I don't like it here, all we do is pray!" You will recall we mentioned earlier in this talk that a statistical survey revealed that ninety-five percent of our girls come to us from the public high schools; therefore, they have had little or no religious training. Under such circumstances it is quite true that prayer is for the most part meaningless and boring for them, that religious duties such as the morning or evening prayers have been ignored or merely tolerated. Unlike the students in our Catholic high schools they have grown to look upon religion as outmoded.

Again, many of the emotionally immature girls under our care find themselves in a foreign atmosphere—one which is opposed to the divisive and modern philosophical elements exemplified all about them in their former environment. Religion for them means something that is taken from the shelf, dusted off and used on Sundays—sometimes. For them, Christ is not a loving person, but a super faraway power uninterested in their problems. These dear "sheep" need prayers, patient kindly vigilance, and loving maternal care. They must be taught that each has a real dignity and genuine value as the beloved children of God in a great democracy, and that their's is a Christian obligation to absorb as much total education and spiritual idealism as the individual capacities permit. They must learn to walk, and talk, and depend, on the Good Shepherd, Whose tender care envelops them.

On the other hand the normal Catholic student has been indoctrinated with the principles of her religious faith, is living a virtuous life with the Divine Shepherd and His Mother, Mary, as personal companions, and finds no trouble at all in communing with them during the execution of her daily tasks.

CONCLUSION

It has been the policy through the years to put into actual practice the ideal Catholic philosophy of education with equal attention to the growth and effective formation of the whole person. The fabrication of the academic, aesthetic, physical and social skills offer a richer content today than ever before, but the aims and the goals are the same—the redirecting and re-education of maladjusted teen-age girls—the development of the will with dependence upon the Grace of God.

SPECIAL EDUCATION IN THE ARCHDIOCESE OF LOUISVILLE

RT. REV. MSGR. FELIX NEWTON PITT, PH.D., SECRETARY,
CATHOLIC SCHOOL BOARD, LOUISVILLE, KY.

When we took our first timid step into the field of special education, we had no idea where we were going. There was no long-range planning and we did not even know what special education meant. In fact we did not even know the generic title now given to this newest field of education. Our program today, like Topsy, has just "grewed up." Ours is by no means a large or ambitious program and perhaps will never be completely adequate for our needs for the simple reason we do not have the necessary financial resources. But it has been an interesting bit of pioneering, at least for the Catholic school system. The public schools, having access to almost unlimited funds, have been able to do more in this field than we will ever be able to do. Even the public schools, however, are just beginning to scratch the surface, at least in Kentucky.

Our first venture in Louisville was not an educational program but a discovery one regarding children with hearing defects. Some thirteen years ago in 1941, the League of Catholic P.T.A., an archdiocesan organization uniting all local P. T. A. units in joint activities, purchased two audiometers, one for group testing and another for individual testing. A committee of volunteer mothers were trained in the use of these audiometers and appointed to test the hearing of all elementary school children.

This committee has been working faithfully ever since with the same chairman since 1947. They begin with the fourth grade each September and by the end of the school year they have visited all of our 86 schools and tested the hearing of all middle grade pupils. The procedure is to give the test to groups of forty children at a time. Out of every forty, one to ten need to be retested which is done individually. When a child is discovered to have impaired hearing, the parents are notified and it is recommended that the child receive immediate medical attention. All such cases are followed up and if it is learned that the parents cannot afford such attention, the League of Catholic P. T. A. provides it. The testing program is now well established and is a routine part of the school year. Through it every child who leaves our elementary schools has had two such tests in eight years. When medical care cannot cure the impaired hearing, the children are sent to hard-of-hearing classes, placed in the front row of the classroom, or referred to special schools. In the past thirteen years, 54,784 tests have been given and 2,510 referred to doctors.

A similar program for vision testing has also been in effect for more than twenty years. The vision testing program is a joint effort of the schools, the P. T. A., and the Boards of Health. Every child receives a vision test within a month after schools begin in September. All defects discovered are reported to parents. Again, if the parents cannot afford the needed medical attention, the League steps in to help. We also have an endowed organization called the Sight Saving Association of Louisville which either gives glasses to children or, through a contract with officially approved optical companies, sells them to school children for an average of \$6.00 a pair. Through this program children also enter sight saving classes upon recom-

mentation of an oculist. While these two programs are not special education in the strict sense, they are necessary preliminary steps to discover children who are in need of special education or school adjustment programs.

In October, 1947, we employed a full-time psychologist with a master's degree in psychology and a provisional license from the state of Kentucky. This was, as far as I know, the first time any Catholic school system engaged its own psychologist. At the same time we opened a reading clinic in a beautifully appointed room in a brand new school building which the pastor arranged for us with an adjoining office for the psychologist. In charge of the clinic was Sister M. Andrew of the Ursuline Sisters, an experienced primary teacher who was trained in remedial reading under Dr. Betts. Our psychologist, Miss Dorothy Maguire, also had a background of two years of practical social work with one of our local social agencies.

The purpose of the clinic is twofold: (1) To assist children who are retarded in reading to attain either a grade or capacity level. (2) To develop self-confidence and a feeling of security through the encouragement found in the reading materials suited to individual ability. After the preliminary diagnosis, there must be evidence of the possibility of improvement and the intention of continuing instruction. Children of average or superior mental ability only are admitted.

The scope of remedial instruction includes reading at any grade level, language and spelling as they relate to reading. Groups are instructed on alternate days three times weekly. Periods of instruction vary in length from one to two hours. A child may receive individual help temporarily or be immediately included in a small group. This arrangement depends upon individual needs and possibilities. All preliminary tests for applicants are administered by our psychologists. At the reading clinic itself further diagnosis is made by means of tests of reading capacity, reading achievement tests, analysis of reading difficulty, reports from teachers and conferences with parents. We have found this last absolutely essential. The charges for these services are \$5.00 for the preliminary diagnosis, \$1.00 per hour for individual lessons, and \$.50 per hour for group instruction. Summer classes are also conducted. These consist of 21 lessons for which we charge a flat fee of \$25.00. Since 1947, some 300 children have been brought up to grade level or taught to read.

Our psychologist was married in December, 1952, but continued her work until June of 1953. We found that in the six years she had been working for us the demands upon her had increased beyond her individual capacity to meet them. During the summer of 1953, we concluded an agreement with Nazareth College in Louisville for the establishment of what we now call our Educational Guidance Clinic at the College. The clinic is housed in three rooms in a house adjoining the main college building and is furnished with all necessary equipment. In charge of the clinic is Sister Agnes Lucile, S. C. N., who has a doctor's degree in clinical psychology together with special training in speech therapy. Sister is assisted by a lay person who has a B.S. degree in psychology. Sister Agnes Lucile is also licensed by the State to practice clinical psychology and speech therapy. This clinic has been functioning most effectively since September, 1953.

The clinic has a fourfold function: (1) To define and diagnose behavior capacities and characteristics of individuals through methods of measurement, analysis, and observation. (2) To integrate these findings with data received from physical examination and social and educational histories. (3) To offer suggestions and recommendations for the proper adjustment

and training of the individual. (4) To offer treatment for mild personality disorders and serve as consultant for parents and teachers. Referrals come directly to the clinic ordinarily from parents, guardians or teachers and in some cases from social workers, visiting teachers and agencies.

The first two objectives are realized by the use of questionnaires and private interviews for obtaining social, physical and educational data, by the administration of psychological tests, and, if necessary, aptitude tests and personality inventories. To carry out the last two objectives, referrals are made by the clinic ordinarily to the classes for special education, such as the reading clinic, the sight saving class and the classes for exceptional children. Sometimes individuals are also referred to special classes in the public schools, to the city's Child Guidance Clinic and to the Council for Retarded Children. In fact, the clinic screens all applicants for all of our special education classes except the cerebral palsy school and even helps out there in certain cases. A fee of \$2.00 is charged for consultant diagnostic service. This service is offered to all of our schools and more and more of them are taking advantage of it for all sorts of problem children, many of whom are not eligible for the special education classes.

Chronologically our next step in special education was made in 1948 when we started our first class for the mentally retarded. Our first teacher was a lay person who walked into the office one day and offered her services for this work for merely living expenses. She remained with us for nearly two years. Though not too successful this first attempt taught us that something could be done for the mentally retarded. In the fall of 1951 we began again with a highly trained religious teacher, Sister Vincent of the Ursuline Sisters. A second class was opened in 1952 with a Sister of Charity, Sister Ann Richard. These classes are now functioning successfully and both have a long waiting list.

The purpose of these classes for exceptional children is twofold: (1) To provide an integrated program for the mentally retarded child who is unable to carry on adequately the regular classroom work. (2) To adjust the learning situations to the basic needs of the individual and to train him to the extent of his capacity. All applications either from the parents or the schools are sent to the educational guidance clinic where a careful diagnosis is made and the child referred to one or the other of these classes. One class is for younger and the other for older children.

The program of these classes includes religious instruction, Christian social living and a practical working knowledge of the tool subjects. Instructions begin on the achievement level of each child and continue according to his ability and rate of learning. All possibilities of development in the individual are explored with a view of making him a useful unit in society and of developing his limited powers by stimulating him to put forth his best efforts. Group and community relationships are studied. The child learns how to get along with his classmates and how to become an acceptable member of the group. He learns safety consciousness. Through careful planning and conversation, he becomes an interested and thoughtful observer of his surroundings. He shares his knowledge with others and finds happiness and security in contributing his part. Every effort is made to cultivate good work habits. Each pupil is made responsible for his work and learns that completed work represents a real victory—one of self-control and patience. For the teacher it is difficult but rewarding work requiring infinite patience, ingenuity, kindness and understanding, in addition to special teaching skill. Our tuition charge is ten dollars per month but we find too many of these children come from homes of quite limited income.

Our entrance into the field of special education for the physically crippled child was purely accidental. For a number of years parents of children afflicted with cerebral palsy had been organized and trying to find some one to help them with the education of their children. The public schools, although they have classes for crippled children, could not receive the spastics, for they had no facilities for taking care of their physical needs. This parent group came to us several times for help which we had no way of giving them. Then again a teacher appeared and offered to take such a class. We tried it out for three months from February to May, 1950, in a room offered us by a pastor and with primitive equipment. When these cerebral-palsied children were examined the summer following the experiment, the Crippled Children's Commission of the State were impressed by improvement shown. The Commission asked us to continue and offered to help.

The second year we were still feeling our way but had added a Sister of Mercy and a maid to the staff and were holding classes in the K. of C. building. Because of lack of knowledge and experience and having no clear objectives, we were imposed upon by some parents so that we found ourselves taking care of all types of problem children including Mongoloids.

Some progress was made and some children helped. The Kentucky Society for Crippled Children became interested and gave us funds. The newly organized department of Special Education in the State Department of Education gave advice and the Commission offered therapy. By the end of the second year we had a good idea of what not to do. We also began to understand what we could do and we were convinced that we had to have assistance from scientifically trained people. We then accepted the Commission's offer of screening and therapy. Another Sister of Mercy had joined the staff. We sent them away for some training at St. Coletta's and with Dr. Phelps in Baltimore and Dr. Bruner in Kansas City.

In September, 1951, we moved into two classrooms of a parish school. Donations poured in and we were able to get all kinds of needed equipment. The Commission examined all candidates and sent a speech therapist, an occupational therapist and a physical therapist. By this time the United Cerebral Palsy Association of Kentucky was organized and brought in Dr. Bruner from Kansas City for a three day clinic each month. The number of pupils grew. Another room was added with four maids and a crafts teacher. A Spastic Guild was organized composed of mothers and friends of the school to help us financially. Our school was incorporated under the title, Handicapped Children, Inc. This year the Cerebral Palsy Association gave us ten thousand dollars and earmarked fifteen hundred more for advanced training of our staff. Today we have a staff of seven with all kinds of equipment, three therapists and 48 children, ranging in age from three to twenty-three. Many cannot talk, most of them cannot walk, and all have to be aided physically. The education is of course all individual and ranges from teaching them to talk to high school freshman instruction.

We now know what we are trying to do. Here also the purpose is twofold: (1) To provide educational facilities for children who because of their affliction cannot be taught in a regular school. (2) To provide physical, occupational and speech therapy for these children under professional direction of orthopedic surgeons and neurologists. We emphasize the education, for ours is a school and not a clinic. The therapy is secondary to the educational training.

Only children with cerebral palsy, who are unable because of their physical disability to attend a regular school, are accepted. All of our pupils

are recommended to us by the Crippled Children's Commission and the United Cerebral Palsy Association of Kentucky. We do reserve the right to accept on trial children considered by these agencies to be uneducable but trainable. However, the school's primary purpose is formal education and it is open to all children regardless of religion or race.

Our final step into special education was taken when we opened a sight saving class in the fall of 1951. This, too, came about accidentally. We had been having calls about such a class over the years but in the summer of 1951 several requests for such a class came in one week. Upon inquiry I learned that all were from the same parish. We then told these parents to contact their pastor. It was a plain case of passing the buck, for we knew how expensive such classes would be. To our great surprise this pastor called the office and suggested we use his school to start a sight saving class. He offered to decorate and light a classroom if we would get a teacher and provide the equipment needed. Again we appealed to the League of P.T.A. and it came through with a donation which enabled us to get started. It just happened also that an Ursuline nun had spent the previous summer at the Catholic University on a scholarship to be trained as a sight saving teacher. Here it seemed that Divine Providence was ordering things and we cooperated all we could. The result was a sight saving class in a beautifully appointed classroom with brand new equipment of all kinds and a specially trained teacher with a master's degree plus unlimited enthusiasm for this type of work.

The purpose of the sight saving class is twofold: (1) To provide an education with the least possible eyestrain for partially seeing children, and to prevent failure of children who, because of poor eyesight, cannot keep up with the work in a regular grade. (2) To prepare and equip these children to take their places in the world and to lead well adjusted lives in their homes, in their social contacts, and later in their adult and professional pursuits.

Children with normal intelligence who are visually handicapped to the degree where their regular grade progress would be retarded or whose vision would become worse under the strain of regular grade work belong in the sight saving class. Included in these categories are the following: (1) Children with permanently low vision ranging from 20/70 to 20/200 in the better eye after all necessary medical and optical care has been given. (2) Those with progressive eye defects or eye diseases, or diseases of the body which seriously affect vision. (3) Children recovering from eye injuries or eye operations who are in need of temporary relief from eyestrain. In every case children applying for admission to the special class must be recommended in writing by an eye physician.

The sight saving class operates on the cooperative plan. The children who are in the class are enrolled in a regular grade classroom where they have an opportunity to recite with their normally seeing classmates in subjects where no eyestrain is involved. For subjects requiring close eye work they report to the sight saving room where special equipment and educational media lessen eyestrain and provide means of acquiring knowledge through the channels of hearing and touch as well as of sight. Approved methods of teaching are applicable to this group with emphasis being placed on oral work. The tuition is \$10.00 per month but only three fourths can pay. At present we limit the class to 13 pupils.

This is our program in the archdiocese of Louisville. It is now firmly established and is partially fulfilling our needs. There is still much to be

done. We need at least four more classes for the mentally deficient and retarded. Another sight saving class would be a great help. We should do something for the hard of hearing child. A survey of the highly gifted child has just been completed and plans are being made to meet this type of problem pupil. Our most pressing need is for a building to house our school for the cerebral palsy children. All of this means more money and more personnel. Our financial resources are meager and we find it a severe strain to meet our payroll of 7 nuns and 5 lay people. Here in special education is a new and fertile field in which much can be done to help the handicapped and spread the faith.

THE EDUCABLE RETARDED CHILD

SISTER CLARE, PRINCIPAL, ST. MARY OF PROVIDENCE SCHOOL,
CHICAGO, ILL.

People often tell us they would never believe our children could do what they do had they never seen them, so I am going to cut my talk to less than the 20 minutes allotted to me so that Miss Klose, one of our lay teachers, can *show* you some of the things I talk about.

Let me begin by defining the term educable retarded children so that when you understand *my* conception of the term you may more closely follow, as I outline, our theories, our practices, our convictions and our hopes in the education and training of these children. Who are the retarded children? They are those who because of their slow rate of mental development cannot compete with normal children in the regular school situation. What do we mean by educable retarded children? These are the children who can benefit in some degree by academic training.

Our theories and beliefs concerning these educable retarded children can best be explained by telling you and showing you what we have done and are doing for them in our schools. As you know, the Sisters of St. Mary of Providence, founded by Father Guanella over seventy-five years ago for the purpose of aiding these children, conduct St. Mary of Providence School here in the city, a like school near Philadelphia, and a Custodial Home and Training School for the more seriously retarded at Mt. St. Joseph in Lake Zurich, totalling in all about five hundred girls.

These girls come to us from almost every state in the Union, and several from foreign countries. Their parents are from every walk in life, sent through priests, doctors, child-guidance clinics, and upon the recommendation of other parents. We accept these mentally retarded girls as we have room for them in a cottage or group where it is felt they can best adjust. Here in Chicago, the initial grouping is based on tests, studies and recommendations made by a guidance department such as that conducted by Doctor Bergen in connection with the Catholic Charity Bureau of Chicago, the Loyola Center for Guidance, the Bureau of Child Study of the Board of Education, or the Institute for Juvenile Research.

Proper grouping of the children is most important. In our five cottages we stress congenial *social grouping*, selecting for each group girls who can work and recreate together happily. The *school groups* on the other hand are based on academic achievement as well as chronological age. When properly grouped, these children are able to achieve the maximum success of which they are capable. This inspires confidence and develops in them qualities of leadership and initiative, so often completely absent in a retarded child.

We do not use the grade system in school, for this would connote a definite progressive rise in *all* levels which we cannot achieve. We must not compare our children with normal children as this would give rise to a sense of failure, and we wish to develop confidence. Rather we compare our children's work with their own past achievements, and it is rarely a child does not come up to our expectations.

We have eleven school groups. The youngest children attending school in the school proper are in Group Two with chronological ages from 7 to 12, and mental ages from 5 to 7. They are working in the primer and first grade books, or rather at a primer and first grade level. We use all the materials, books, workbooks, ditto work and the like that are used in the regular schools, but we progress more slowly, drill more, and repeat more, making everything as concrete as possible to insure understanding.

It is not a hard or boring task to teach these children. In most of their reactions they are like their normal brothers and sisters. They enjoy a good laugh. They rejoice at every success. Once a teacher has slowed herself down to the pace of her retarded children, teaching becomes a pleasure. There is so much satisfaction in seeing hope and happiness light up a face that once showed sullen frustration.

To get on with our grouping. Next we have Group One. These girls are really working at a second and third grade level in reading. Arts and crafts, sewing and domestic science are added to the school program. Increased efficiency and responsibility in household tasks, such as bed-making and table setting, are encouraged, and more is expected in personal care. Chronological ages in this group are from 9 to 13 and mental ages from 6 to 8.

The next group, a teen-age Group 13 to 16 and mentally 8 to 10, is known as Commercial Group. Typing and work in the print shop are added to the program. Here we stress the practical problems of everyday living—time-telling, budgeting and handling spending money, writing letters, and using the telephone. There is advanced work in arts and crafts, in sewing, in music and dancing.

Our Trade Group girls from 15 to 18, and mentally from 9 to 12, continue academic training, emphasizing phases most needed in everyday life. One half of the day is spent in vocational work, typing and office procedures, dressmaking, beauty shoppe, or household arts, where they plan and prepare simple meals for the lay teachers and volunteer workers of the school, getting experience too in going to the store and purchasing supplies for this department.

A group of girls over 18 work in the institution as aides, in the kitchen, laundry, wardrobe, print shop, cottage or offices. These girls constitute our Special Group. Under supervision, they contribute much to the smooth running of the institution. They are a good example and an incentive for the younger pupils. The adult education classes we hold for them each day give them an opportunity of discussing religion, current events, and working on projects which tend to maintain the academic skills previously acquired. From this group and our Trade Group come our "graduates."

The children in the groups just described leave their cottages to attend classes in the school building, thus experiencing a different environment, and an opportunity for wider contacts, demanding an increased sense of responsibility.

Some authorities would not consider the next groups educable. But we continue academic work just as long as they are making progress. Being able to write their own name and address, to read simple directions so necessary in everyday life helps to bolster morale, makes them look and seem less handicapped. It does not matter how long it takes to learn it—once it's learned!

Group Four is one of these doubtful educable groups, consisting of girls, chronological age 10 to 14 and mental age 3 to 6, functioning at a readiness

level. The elements of reading, writing, and much handwork, music, rhythm, gym, dancing and speech work, play an important part in their program as they do in the program of every group in the school.

Some of the Group Four girls find happiness and protection in our Custodial Department, the rest advance to a group known as Vocational. Here they continue at a very slow rate some academic work so long as the psychologist and the teacher see improvement. These girls do loomwork, simple home economics and hand sewing. Part of their time is spent in simple occupational activities in preparation for useful living under supervision either in the home or in an institution. So long as these girls are making progress, we consider them educable, and because of this contention and practice, many of them become partially self-supporting.

Right here I would like to say that our teachers give little attention to I.Q.'s or mental ages. They take the children as they get them, accepting the challenge to build on their potentialities, and though moving slowly, build success on each success, avoiding frustrations and defeats, using every means of motivation, and every incentive, trying one method after another, thus creating happy, well adjusted classes which upon examination are found to be working far beyond their academic expectancies.

We have classes then in two cottages. Group Three is for younger nervous children, who need much physical care, rest and relaxation. Here the nurse is quite as important as the teacher. Theirs is a readiness program designed to meet their needs. These children must learn to sit still and to concentrate on a task for a short period. As with all of our smaller children, careful attention is given to habit training and self-help lessons, fastening garters, buttoning buttons, tying shoes, zipping zippers, etc. These must be systematically taught, step by step.

Finally our Group Five is for the cottage classes known as Mongolians, and until recently called idiots. These tots steal the hearts of all who see them in action. St. Mary's has spent a great deal of time and effort to prove that these children are not only trainable but can benefit by academic work to some degree. They are so serious. They try so hard to reach their goal. Many of them write little letters home and can read their own mail. Some of them read for enjoyment, and when we see them using a little missal at Mass, and reading their prayers before and after Holy Communion, we know that all our efforts and theirs are worth while.

This brings us to the part that religion plays in the life of our girls. Here they are on an equal footing with the rest of the world. Here there are no frustrations—no failures. Some of us feel that they are not just equal, but are special in God's sight. Theirs is a simple trusting love of our Lord that is edifying and enviable. We who live with them feel it keenly as we see them working, giving of themselves to the utmost—"for the love of Jesus" they tell us; as we see them in chapel with their groups, or making special visits, and when we see their earnestness as sodalists, or as missionary helpers, we thank God for having given us the opportunity of working with these chosen ones of His—our educable retarded children.

ORTHOPEDICALLY HANDICAPPED CHILDREN

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Orthopedically handicapped children comprise several groups, the most common of which are the following: cerebral palsy, poliomyelitis, spina bifida, rickets, fractures, and postural deformities.

CEREBRAL PALSY

Doctor William Little, an English physician, in 1861 described the cerebral palsy child as spastic, but his definition has been found to describe only one of the types of cerebral palsy known today. These types, as we define them, are:

1. *Spastics*, who are tense, and free motion is frequently impossible.
2. *Athetoids*, who are constantly moving their arms and legs, with an occasional member of the group who also moves his head. Hearing is also impaired in patients included in this group.
3. The *Rigidity* type, in whom the muscles have lost elasticity, and joint motion is blocked.
4. *Ataxic*, in whom there is a loss of sense of relationship to space, making controlled motion and equilibrium impossible. Mental deficiency runs high in this group.
5. *Tremorous*, characterized by involuntary rythmical motion in one or more joints.
6. *Atonic*, who lack sufficient muscle control to use their muscles in a normal manner.

About seventy percent of these children are considered mentally normal.

The condition may occur in any family, regardless of where they live or what their social or economic level may be.

The over-all problem may affect a single arm, leg, or the face; or it may involve the whole muscular structure, according to the type, or the severity of the type. It may likewise include speech. In nature, a child progresses at certain levels for his age until eighteen months, when he must begin learning for himself. This may or may not be the case with a cerebral palsy child, since their development pattern is frequently delayed. This delayed development will necessitate the cerebral palsy child learning things according to a different pattern, which, however, is for him a normal pattern.

In the book, *Cerebral Palsy*, by Doctor John F. Pohl, covering a period of twenty years at St. Paul, Minnesota, we discover that out of every 568 births, there is one child born with cerebral palsy. Rarely is a second child in one family so afflicted, and we know of only one instance where the second member of the family has cerebral palsy.

Forty-one percent of these cases are caused by delayed respiration at birth. Thirty-six percent were premature babies, their prematurity probably caused by some such factor as the RH factor, prenatal vitamin or mineral deficiencies of the mother. In these children, the blood vessels are fragile and easily damaged, before, during, or after birth.

Frequently, cases are so mild that they are not diagnosed until the child shows a weakness of some kind when the development pattern is further advanced.

Much of our experience has been gained from setting up a program for a Parents' County Cerebral Palsy Clinic, which we maintained for three and a half years while they negotiated the establishment of their own. We supervised their program and supplemented their staff of technicians when it was discovered that their technical staff was inadequate to cope with the number of children requiring such specialized services. The program provided a full clinical schedule of physio-therapy, occupational therapy, speech therapy, psychological testing, as well as medical examinations by our hospital's staff physicians. Considerable time was given to lecturing and showing movies (some of which were films we took of our children) which proved a great asset in establishing the over-all program on an early working basis. The average attendance for the combined children's program was 3,600 appointments, annually.

Inauguration of the clinic was made possible through the National Crippled Children's Society, who furnished the first technicians and speech therapists. Later, the Parents' Society was able to reimburse the Crippled Children's Society for their services. The seven nursing associations of the county, the Elks Club, the Kiwanis Club, the Lions Clubs, several women's clubs, as well as a number of children's clubs, all contributed toward setting up and maintaining the program. As transportation is a major problem when children come to the clinic from a large district over a long period of time, the Red Cross Motor Corps was a great help in that they furnished transportation insofar as they were able to provide it.

POLIOMYELITIS

Poliomyelitis is an acute infectious disease, probably of upper respiratory origin. It may affect one or many muscles and nerves, as the case may be. We seldom see a case of poliomyelitis in which the face is involved. In some instances, as is the case with cerebral palsy, the patient will be required to wear braces over a period of time. The mental condition of these patients is not impaired as a rule.

SPINA BIFIDA

Some cases of spina bifida will leave the child a paraplegic who may require braces to help him get around. An occasional complication of spina bifida is hydrocephalus.

RICKETS

Rickets is a disease of the metabolism which leaves the child with bones that fracture easily.

POSTURAL DEFORMITIES

At times, cases of postural deformities require drastic types of therapy and corrective procedures which make them a real problem in a school system. Occasionally, the basic cause of the deformity can be traced to the child's resentment of being pushed too much in classes, with the study of music, or, even to being held down too much from participating in outdoor activities.

FRACTURES

Fractures, unless of a pathological nature, rarely present much of a problem, since their duration will be short.

EDUCATION

The child who will be handicapped for a long period of time presents a serious problem to the parents, to the school, and at times even to the community. At Jersey City, New Jersey, there is an ideal school for the handicapped child. Of the 400 children treated and educated at this school, 200 are heart cases while the remainder of the student body is made up of children with physical handicaps, amputees, and those requiring special education and facilities for similar reasons. They are taken to the school in buses, and are supplied with everything they need while at the school, including special trades where indicated. The school makes no extra charge for its services to the residents of the city. This is, of course, the ideal set-up, but we are, however, in most instances, faced with much more limited facilities. We want, therefore, to stress the advantages of a Catholic education for our own handicapped children. They are entitled to it and, since this fact is more recognized, we feel assured that much will be done for those children who require special education.

In many states added legislation will be passed. It should be closely watched to ascertain that it is the proper type of legislation.

Treatments begin with teaching relaxation, muscle re-education and co-ordination, and finally, in establishing confidence instead of apprehension which is present in many children who are too much at home, especially if seriously handicapped. It is important to get handicapped children out of the home periodically so that they may lead more normal lives.

The formation of parents' associations, where parents of handicapped children can come together to discuss and plan things for which they understand the reason, is very important.

Mrs. William Hamm, of Atlanta, Georgia, a specialist in speech, has this to say of parents of handicapped children, "They may accept them in one of three ways. They may choose to accept them with resentment, or to accept them with a passive type of acceptance, or they may choose to accept them with courage and determination to do the best they can for them." This mother, before the institution of special training for deaf children, trained her son so well to read lips that he received a good education, was taken into military service, and completed six months of training before his officers discovered his deafness. Had he not been on night maneuvers where he could not see to read lips, they may never have found out his hearing defect.

One important contribution to the community made by these handicapped children is their ability to impart to many people, less handicapped than themselves, courage, appreciation and gratitude for the many benefits received of which they had not been apparently aware. This, in itself, makes their lives worth while.

Doctor Kirk Seaton, psychologist with the Elizabeth School Board, reported in March, 1954, "In this city of 120,000 people, we have 603 handicapped children of school age. There are 77 physically handicapped, and the others are mentally retarded who require special classes and schooling. This means one half of one percent of the population are handicapped in this age level and eight percent of the handicapped have physical disabilities."

SUGGESTIONS

Parents and teachers can learn a great deal from the book, *Cerebral Palsy*, by Dr. John F. Pohl, as well as from publications of the National Society for Crippled Children and Adults (10 S. LaSalle St., Chicago), the United Cerebral Palsy Association, and from other publications.

City and county medical associations, nursing organizations, the school nurses, and state welfare agencies can furnish information in places where there are not organized schools or clinics.

Summer camps are being formed in many sections of the country, and these are a great blessing for the children.

Public relations programs are a must, if you depend on the public for financial support. Finances, as a rule, are not too difficult to obtain where a child is involved. Many lodges, societies, or clubs go out of their way to do something for children afflicted with a handicap.

More Catholic personnel is needed in all fields: physicians, technicians, teachers and part-time workers. Many scholarships are available to train personnel in the different specialties, particularly for cerebral palsy and poliomyelitis disabilities.

THE NEEDS OF THE CHILD WITH VISUAL OR AUDITORY DIFFICULTIES

SISTER FRANCIS LOUISE, S.C., DE PAUL INSTITUTE,
PITTSBURGH, PA.

De Paul Institute, Pittsburgh, Pennsylvania, maintained by the diocese of Pittsburgh, is devoted to the spiritual and educational care of physically handicapped children of normal intelligence. The Most Rev. John F. Dearden, Bishop of Pittsburgh, is President of the Board of Directors. Rev. Raymond J. Doherty is the Director. De Paul Institute is staffed by Sisters of Charity of Mother Seton whose motherhouse is located at Seton Hill, Greensburg, Pennsylvania. The enrollment for the present year is 731, including 581 day students, 108 of whom are children of pre-school age. The course of training at De Paul Institute begins in the nursery school and continues on through the junior high school. From there, the pupils advance into academic studies in high schools and colleges with those who are not handicapped, in parochial or public schools, or into vocational and industrial training for employment. Children are enrolled at the age of two. In fact, even before this, their training starts in the home through the aid of special parent instructions given by the sisters of the staff of De Paul Institute.

Each handicapped child presents his own individual problem. Each requires individual attention. Both the hearing handicapped child and the sight handicapped child must be adjusted, socially and mentally, to live in a world of hearing and seeing persons. Their educational guidance is a specialty. Only those who are expertly versed in the problems of such children can provide the proper solutions. For example, speech must be awakened in the totally deaf child who has never spoken in his life; speech must be corrected for the hard of hearing and speech must be preserved for the child who has lost his hearing.

The blind child, among many other things, needs the study of braille to substitute for his lost sight. The partially sighted child must learn to preserve and properly to use his fragment of sight. But both the deaf child and the blind child need, in addition to other demands, a thorough education, academic and vocational, on a par with that of the child with normal hearing and normal sight.

Recognizing that this principle is true in social and religious life as well as in educational and industrial circles, the extracurricular activities are maintained with the same purpose in mind, namely, to fit the child for a normal life with those who are not handicapped. Boy Scouts, Girl Scouts, Cub Scouts, Brownies, Peeps, playmates, Holy Name Society, sodalities, dramatic clubs, verse speaking choirs, harmonica and rhythm bands, athletic teams, television and radio programs over national networks, demonstrations off campus for educational purposes, spiritual retreats and days of recollection—all lend to the making of natural, self-confident, and wholesome citizens. These activities are carried on with the same method of direction and supervision as the classroom studies.

To carry this vast program, De Paul has a faculty of thirty-four sisters assisted by eighteen lay teachers. It has nine acres of ground, and seven

buildings containing a chapel, classrooms, recreation rooms, library, dormitories, dining rooms, auditoriums, gymnasiums, offices, and clinic laboratories.

From its foundation in 1908, De Paul Institute has been devoted to the education of children with hearing and speech defects and to those among them who have multiple handicaps. From the very start, De Paul pupils have been under a staff that is well grounded in Catholic philosophy of education. The first superintendent, Rev. Thomas F. Coakley, D.D., just returned from Rome having seen handicapped children in Catholic schools of Italy, Spain and France, recognized and fostered the departure in approach the sisters were making from the philosophy of the traditional American school. Those pioneer sisters had prepared for the work previously by training for special education at Boston School and by observations at the best schools for the deaf over the country. These experienced teachers fitted into the exceptional child's needs their knowledge of educational philosophy taught at Catholic University under Rev. Dr. Thomas A. Shields. Each sister added to the original staff had had the advantage of the "Shields' Methods" by the author himself or by those who had had such direct contact. This early appreciation of the importance of the individual handicapped child in his specific need, and the effort made to realize Dr. Shields' axiom—that "religion be interwoven with every item of knowledge presented to the child and that it be the animating principle of every precept he is taught to obey"—formed the keynote of the training. For over two decades, the applications of these principles were primarily for children over six years of age.

In 1936, Rev. Raymond J. Doherty was appointed Director of De Paul Institute. Father Doherty recognized the importance of getting handicapped children under instruction earlier and began to give his attention to children of pre-school age. To this end, the entrance age was lowered to kindergarten and later to nursery children. To meet the demands of increased enrollment Father Doherty planned for and supervised the erection of a new school building of twenty rooms suited to care for the educational needs and well-being of the very young child. The Catholic philosophy of the continent through special adaptation of methods to the needs of the young handicapped child continues to be the approach to their development and education.

With this background of forty years of Catholic special education, De Paul Institute admitted the visually handicapped child into the program. Like the origin of so many works of our patron, St. Vincent De Paul, the success in training children with auditory handicaps brought requests that children with visual handicaps be brought into the program. The initial step in this regard came about in direct answer to parents' appeals. For the first blind pupil admitted, a delicate eight-year-old sought by the state because of school age, it was requested that the child might be instructed in preparation for the sacraments. At this time, the family of a brilliant, blind college graduate without employment, fearing for her mental health, requested that she be permitted to observe procedures at De Paul. This young woman provided a teacher of Braille for the little blind pupil and for another who at the request of her non-Catholic father was enrolled three months later. The third blind pupil whose parents pleaded for her entrance was an unhappy girl in the upper grades of the state school. Unintentionally, these four girls formed the nucleus of the De Paul Institute program for the visually handicapped.

In 1949, Bishop Dearden directed that in the new 20-room school building, Our Lady of Victory Hall, provision should be made for the young visually handicapped children of the diocese. To their very specialized training and experience in educating and directing the physically handicapped, the staff

added university courses for mastery of the Braille, and the observation of classes, homes, and camps for visually handicapped children in various parts of the country under the auspices of Catholic University, Columbia, Michigan University, and others. The special tool of Braille, and the training of self-help habits essential to the needs of the blind child were simple techniques to be adapted to the general philosophy of special education at De Paul Institute.

The visually handicapped pupils enrolled now number 71: 19 blind, of whom 14 are children of pre-school age; 4 severely deaf and severely blind; 48 sight defective enough to require special consideration for lighting, furniture, and giant print texts.

At De Paul the blind children are exceptionally well accepted by the children who see. In the elementary department, no two blind pupils have reached the same achievement. Each reports and competes with children who see, but each is scheduled for a Braille reading and writing period and music instructions with special teachers. The sight preservation pupils' needs—typewriters, special furniture, enlarged ink print, color of board and size of crayon, special paper and pencils—are provided within the regular classroom. These children are normal playmates and in all the educational and recreational activities they forget self and participate. Their schoolmates in turn accept their handicap, give them interest and share their affections.

The same acceptance occurs in the pre-school. Although several blind children report on the same days, each of them chooses special friends among the children with sight that are eager to be with them and help them.

The dearth of materials for religion instruction for visually handicapped children necessitates the sisters compiling books in Braille and in enlarged ink print; for teaching religion, Catholic hymns and prayers benefit the Catholic blind who are brought from the state school for the blind to De Paul Institute for a closed retreat annually.

CASE STUDY 1

Case *E*—A blind girl, age 6, born prematurely, with retrolental fibroplasia. Birthdate May 7, 1947.

Clinic examinations of Case *E* made July 21, 1953, indicated the following: normal general intelligence, normal speech and hearing, superior language use, low social-emotional quotient with no self-help habits established. Case *E* is an only child of parents slightly past middle age who delight in waiting upon her, and who have never given her the opportunity to be with other children.

On September 22, 1953, *E* was admitted to the pre-school program for sense training on a four day a week schedule. She traveled to school and back on the De Paul Institute school bus which is supervised by a staff member.

E's first reaction to the pre-school was to usurp as much as she could of the attention of the supervising sisters and their assistants. They, in turn, used each advance on her part to initiate her into sense training habits. She needed not only to experience the feel of shapes and materials—toys, foods, clothing, the bus, the car, the furniture, the growing things outdoors—but also to smell the different flowers, smoke, perfume, ciis, and to distinguish the tastes of different foods. She had to be helped to use her spoon and to be willing to accept a taste of everything on the lunch menu. All self-help habits had to be started—to eat independently, to take off her coat and snow

pants and to put them on, to button and to unbutton, to locate her locker, to wash and dry her hands, to get her cot for rest period and then replace it. She had to learn to enjoy the play therapy—the jungle gym, the slide, and the blocks, and to avoid the rockers and swings. She had to be taught to walk cautiously in new areas and to let her feet feel out the differences in floors, sidewalks and yards.

She needed to listen to nursery rhymes that all children love, both sung and played at the piano. While her fingers were being trained for use, she was introduced to self occupation through modelling clay, arranging picture puzzles, stringing beads, and arranging parketry patterns. In time, she identified by touch items in several centers of interest—toys, foods, clothing, animals, etc.

By December, 1953, the other children's friendliness toward her began to awaken her interest. She became willing to take part in dramatizing nursery rhymes and Mother Goose stories, and to be "It" in the outdoor tag games. She grew keen enough to follow the slightest sound of moving or walking.

In January, 1954, *E* was moved to the department where several six-year-old sighted children were beginning the "Reading Readiness" program. The familiar toys were now used for the first reading lesson. When sister gave her the ball and she said happily, "This is a ball," *E* was asked to feel this sentence brailled on a chart. Experience with the brailled charts about several of the toys, made her ready to start recognizing sentences using the basic reading vocabulary. She was introduced to grade two Braille from the start. When her classmates began tracing their names at the board, and *E* asked, "When will I write," the Perkins Brailier was explained to her, and she learned to braille out her name.

At prayer time, *E* feels out the brailled prayers while her companions read the wall chart as they follow sister in saying them aloud.

E learns her number work with the class using tiny toy objects, then works out her facts on the Brannon Slate while her class members write them on their tablets. *E*'s calendar is brailled out; the clock face has brailled numbers under the figures for the class learning of time telling; her Talking Book tales are shared by class listening in through the amplifier.

In between classes, *E* does things to relax—she braids, makes paper frames, opens and closes clasps, or tests her ability to find places about her.

E's personal adjustment grows. She delights in participating in all classroom activities. She loves the little girls of her class, and is active in the little girls' Playmate Club. *E* took the part of the Judge in the Playmate dramatization of the life of their patron, Saint Agnes.

CASE STUDY 2

Case *G*—Entered De Paul Institute at 17 years of age—blind from birth. Birthdate December 1, 1932.

In September, 1949, case *G* was a ninth grade pupil in the state school for the blind which she had attended for 10 school years. *G* had made the annual retreat with other Catholic pupils of her school held at De Paul Institute under the auspices of the Catholic Guild for the Blind.

In October, 1949, both parents brought *G* to De Paul Institute to plead that she be accepted for training at the school. During the interview, explanations had no effect—neither that De Paul had not made provision for training blind children of her age, nor that the present pupils as educationally advanced as case *G* were getting ready to be transferred to regular high

schools among the students not handicapped. The parents insisted that *G* was probably not up to grade and that time used for repeating would be well spent if *G* were admitted to De Paul Institute. *G* was accepted for a week's attendance in order to make tests and observations. On the psychological test, *G* rated superior in intelligence, earning an I.Q. of 121. In achievement, she fell short of the eighth grade level, but displayed special aptitude for mathematics. The parents were well pleased with the change in *G*'s personality within the week; and the faculty, finding *G* satisfactory, planned a schedule for her. She was placed with a junior high school class, and was tutored by every teacher who had a free period. Fellow pupils read assignments to her. She was instructed in Grade 2 Braille to enable her to read high school texts.

Retests at the end of the first quarter indicated *G* to have completed a full year of English, reading, and spelling, and a year and a half of mathematics. Her growth in personality, and her rapid rate of improvement led the guidance director to begin to plan for her senior high school course. With the approval of her parents, contacts with the principal of a Catholic high school made *G*'s entrance acceptable if she qualified for admittance to tenth grade by September. Names of texts to be used the next term at the high school were obtained, and arrangements were made for their being brailled in time for summer study.

Meanwhile, *G* moved with ease among staff members and classmates. She took part in the class play and made constructive suggestions as a committee worker on the prom and other class projects. After her reception into the Blessed Virgin Sodality, she was elected vice president.

G's attendance at De Paul as a day pupil gave her time and occasions to make friends in her parish. She joined the parish sodality and increased her number of friends and interests in her home environment.

Case *G* rewarded the efforts of teachers and schoolmates to help her get ahead by coming out highest in the class in the June examinations in English, mathematics and history. *G* took part in the class graduation exercises in June, 1950. Her posture, demeanor, and ease in participating during the program, and her poise in traveling to and from the stage astonished not only her relatives and friends but also her parents.

During the summer months of vacation *G*'s mother assisted her to cover the prescribed readings for second year English.

In September, 1950, *G* entered X Catholic High School. She readily made friends among the pupils. She earned high grades and adjusted favorably to the many phases of high school life. During that year *G* reported back to De Paul frequently for assistance and encouragement.

During the following two years guidance from De Paul was requested when needed; texts were brailled in advance on through to the completion of senior high school.

In June, 1953, *G* was graduated with high honors in English and Latin and earned a general average of 97.5. She was made a member of the National Honor Society.

Clinic services are given to each handicapped child referred to De Paul Institute. On appointment, the child is brought for individual tests—mental, social, emotional, personality, sight, hearing and speech. Medical reports on the health history, bone age and muscular age together with the tests results make it possible to direct the parents to the proper care of the child and enable them to accept the child's particular abilities and disabilities. Ad-

missions to De Paul are made on the basis of these findings. Normal mentality is a prerequisite; social-emotional readiness is the determining factor as to the length of period the pre-school child should spend at De Paul weekly—while one child could profit by four days, another child is totally “ready” for just one hour.

From the tests findings, the staff at De Paul has become acutely aware of the many “maturation ages” or readiesses with which the individual child is endowed. In the program from pre-school through De Paul each of the 731 pupils is directed individually according to his own pattern of development. Through the guidance program which grows out of the diagnosis and prognosis of admission tests and repeated tests at intervals, each child is directed toward his highest mental accomplishment; and any special aptitudes are nurtured.

CATHOLIC DEAF EDUCATION SECTION

REPORTS OF PANEL MEETINGS

PLANNING FOR THE DEAF CHILD'S NEEDS

Chairman: Rev. Paul F. Klenke, St. Rita School for the Deaf, Cincinnati, Ohio

Recorder: Sister Mary Loretto, B.V.M., Chicago, Ill.

Discussants: Mr. John McCawley, Clinical Psychologist, University of Illinois, College of Medicine, Chicago, Ill.

Sister Teresa Vincent, S.C., De Paul Institute for the Deaf, Pittsburgh, Pa.

Miss Genevieve Ryan, Superintendent, St. Joseph School for the Deaf, New York, N. Y.

Miss Marian C. Quinn, Coordinator, Catholic Hearing Administration, Chicago, Ill.

The meeting opened at approximately 9:40 A.M. In the absence of Monsignor Cooke, Father Bernard Brogan welcomed the delegates.

Rev. Paul F. Klenke introduced the first speaker.

I. Mr. John McCawley gave the psychologist's role in meeting the needs of the deaf child. In an effort to plan effectively for the deaf child, the psychologist endeavors to determine, through testing and observation, what the child is like as an individual. His diagnosis is not merely an evaluation of intellectual capacities, but includes emotional and other phases.

As regards hearing loss, tests are made to determine whether the loss is peripheral, is a result of central damage, or is a combination of the two. Diagnosis is not a simple matter. It may be further complicated if aphasia is present.

The teacher can help the psychologist by observation of the child's classroom behavior. There is no one answer in the problem of diagnosis. All factors must be considered.

Various tests have been used with the deaf for purposes of intellectual evaluation. Impossibility of use of most tests valid for hearing children was emphasized. Ontario test seems acceptable because it correlates most highly with Stanford Binet. The possible advantage of using a test standardized for hearing individuals was pointed out. The advisability of this was questioned.

The value of intelligence testing revolves around the fact that it gives an estimate of the functioning I.Q. The child's intellectual capacity is at least as great as his I.Q. indicates. The question of real importance is, "What is the child doing with his intellectual equipment?"

In comparison with hearing children the deaf child seems somewhat inferior. However, the cause may be some factor other than, or in addition to, deafness. By and large, if deafness is the only problem, the intelligence of the deaf child is about the same as the hearing child's.

There is no standardized test that can be satisfactorily used as a complete evaluation of the deaf child's emotional development. Observation and the child's history are important. Some studies of deaf children found them submissive, withdrawing and insecure. But is this a result of the handicap or of some other factor in environment? If a deaf child shows a tendency to be emotionally upset, we must not attribute this to deafness as *the* causative factor, but must seek other contributing factors.

In summary: The emphasis should be on the *child* with a hearing handicap. All his problems are not a result of his hearing handicap alone. The emotional development of the child is of primary importance.

The role of the psychologist in deaf education is small at present. It is up to educators to emphasize this need if more psychologists are to be trained in the needs of the deaf child.

II. Sister Teresa Vincent described what De Paul Institute is doing to assist the deaf child.

The program for the child at De Paul Institute begins with a clinical examination. The staff of the Institute conducts the clinic. Medical reports and the child's history are requested of the parents. Individual tests are used. These include parts of the Binet, the Gesell scale, and other well-known tests. The staff selects items they find most suitable for testing the deaf child. Over eleven hundred children are tested each year.

After the testing parents are advised as to what they may expect of their child. From then on there is a close relationship between teachers, parents, and child.

About 1936 it was decided that children under six might be admitted at least on part-time basis. At times children are accepted at two or younger according to the findings of the staff.

The seven hundred thirty students at the school are loosely grouped so that each child progresses at his own best rate. Two hundred fifty are in attendance at Saturday classes. These classes are about one hour in length.

Babies are brought for one hour each week. Older children, not yet of school age, attend for a longer period. No child under six attends school for a full week. Periodic conferences are held with parents of pre-school children.

During the summer children may share camping activities with hearing children. One of the lay teachers on the staff visits the home of each child once during the summer to acquaint parents with what might be done to help the child during the vacation period.

For the future De Paul Institute anticipates only minor changes, as the staff is well satisfied with work that has been and is being accomplished.

III. Miss Genevieve Ryan from St. Joseph School for the Deaf told what that school's program is and gave the social worker's point of view.

The school is interested in finding the program best suited for the deaf child. At present there are sixty-two boys and eighty-eight girls at the school. Thirty are day pupils. Boys are accepted as resident students only until their twelfth birthday. Thereafter they may remain as day pupils. Enrollment includes pupils from three to twenty-one.

Each child is regarded in the light of the fact that all human beings are created different and distinct but dependent upon one another in working out their final destiny. The emphasis is on the individual child, first as a child, then as a handicapped child.

The program includes in-service training, parent-teacher meetings, and weekly staff conferences, so that each person in contact with the child realizes his place in the development of the whole child. From the day the child is enrolled the focus is on the day of his discharge.

The children are grouped according to age and hearing ability for language and speech training befitting their needs. An enriched recreational program is provided to give social experiences. Projects are introduced to stimulate desire for communication. Individual and group hearing aids further stimulate this desire.

In an effort to make religious instruction more purposeful, religious instruction by the chaplain, formerly given in the chapel, is now given weekly to each group in the classroom. This is in addition to regular class instruction.

Parent education stimulated the day school movement. At present thirty pupils attend on day basis. It is hoped through further education this number will increase. For the future St. Joseph School plans to utilize the facilities available, state, civic, public, and parochial, to give better help to children and their families. Only with the help of all concerned can we have a happy, well integrated, adjusted child.

IV. Miss Marian C. Quinn presented a summary of the program of the Catholic Hearing Administration.

This program was inaugurated in 1951 with the cooperation of the Archdiocesan Charities and the school board. The plan includes: (1) hearing conservation, (2) hearing therapy centers, (3) day schools for the deaf, (4) parent education, and (5) released time religious instruction for Catholic children in public schools.

In 1952 a Day School for the Deaf was opened at St. Gregory School. (By "deaf" is here meant one who has never heard spoken language and must therefore learn language artificially.) In 1953 two other day schools were opened, one at St. Francis de Paula School and the other at St. Mel Holy Ghost School. The children attend classes in the regular parish school buildings and take part in some social and recreational activities with hearing children at the school. At the same time they enjoy the advantage of daily participation in family living.

A minimum age of five years is required for entrance. Prior to this time it is thought better to keep the child at home for the security and love necessary for his total development. Where nursery school seems advisable, a hearing nursery school is selected.

Before admission to school the child goes to the guidance clinic, his parents are interviewed, and he is given various tests. Among tests used are Vineland, Ontario, and Goodenough.

The present enrollment includes children from five to twelve years of age, (primary level). Six trained lay teachers are employed. In addition fifteen sisters representing eight religious communities are in training at Loyola University. At the completion of their course these sisters will meet the teacher requirements of the Volta Bureau.

Parent education, for the parents whose child is under five, is given after an evaluation of the child has been made. Parents of day school pupils have monthly meetings to help them appreciate the goals of the school. The philosophy as stated on the report card sums up the aims of these schools; "The Day Schools for the Deaf in the Archdiocese of Chicago seek to integrate the educational and cultural development of their children with the

Catholic philosophy of life. The moral and religious training begun in the home is further developed as an essential part of the total educational curriculum to make our children worthy citizens of this world and ultimately of eternity."

The discussion which followed clarified some points in the minds of the delegates regarding testing, adjustment of our children to hearing society and factors involved in such adjustment. "First the *child* and then the child with a handicap" seemed to be the thought uppermost in the minds of all. The child's total development is all important.

The meeting adjourned at approximately 11:45 A.M.

PLANNING FOR THE DEAF CHILD'S NEEDS

Chairman: Rev. Eugene J. Gehl, St. John's School for the Deaf, Milwaukee, Wis.

Recorder: Sister Marie Urban, O.P., Chicago, Ill.

Discussants: Sister Mary Walter, O.S.F., St. John's School for the Deaf, Milwaukee, Wis.

Sister Pauline, S.S.J., St. Mary's School for the Deaf, Buffalo, N. Y.

Sister Anna Rose, C.S.J., St. Joseph Institute for the Deaf, University City, Mo.

Sister M. Syra, O.S.F., St. Francis de Paula Day School for the Deaf, Chicago, Ill.

The panel was opened by the chairman for the afternoon, the Rev. Eugene J. Gehl.

Father Gehl introduced the first discussant, Sister Mary Walter, O.S.F., of St. John's School for the Deaf, Milwaukee, Wis. During the course of her discussion, Sister Mary Walter told us what was taught at St. John's as far as religious education was concerned, when it was taught and how it was put across. She showed us some devices and charts that had been proven useful in the teaching of religion. The religion classes at St. John's are held early in the school day to insure alert students. Attention is given to making the religion period most interesting for these youngsters in order to develop favorable attitudes toward learning Christian truths and practicing Christian virtues. Reverence for sacred things is inculcated chiefly through example. Sister pointed out very forcefully that "actions speak loudly enough for even the deaf to hear."

The three-year-olds are taught to match pictures to statues of Jesus, Mary, Joseph, and an angel. They learn these words in lip reading also. They learn correct behavior in church through daily visits to chapel and through participation at Benediction each week. Their prayers consist of a watchful, prayerful attitude while sister prays simple prayers and the children form the sign of the cross with her.

The above religious concepts are repeated with the four-year-olds. In addition, they learn the simple prayers in speech, reading and lip reading. By the end of the year they can read the words of the sign of the cross.

The five-year-olds master their prayers. They are taught the Christmas story during that season, and the story of the Passion during the time of Lent. They learn the wonder of God's creation through work with God's creatures. They compare God's handiwork with work of their own until they conclude that God is all powerful, that He can do all things.

In grade 1A the children learn more of God and His attributes. The Hail Mary is presented slowly with many pictures to clarify meanings. The Christmas story, along with the boyhood of Jesus, His public life, His passion and resurrection, are taught.

In grade 2B the story of creation is taught starting from the very beginning when there was only God, through the closing of the gates of heaven and the story of our redemption. The malice of sin is stressed and God's great love for us is emphasized.

A simple act of contrition is added to the prayers, and the mastery of the Hail Mary is worked on. Answers to questions about God, creation, Adam and Eve, and redemption are memorized.

In 2A the children learn something of the meaning of the Mass. They learn about sin and its meaning and how to make their first confession. Their prayers include the Our Father, Angel of God, meal prayers, prayer to the Holy Ghost, and simple prayers to be said at Mass.

In the third grade the children study all the sacraments. They learn the ten commandments in a simple form. They learn simple acts of faith, hope and charity, the morning offering and prayers to be said before and after Holy Communion. The Apostles' Creed is also presented, explained and studied. In this grade the children also become acquainted with more saints, through which they cultivate a desire to imitate their lives.

Sister pointed out that this summary was necessarily an incomplete picture. She concluded her discussion with a brief description of how a lesson in religion is presented at St. John's. The facts to be learned are presented in story form, given both in speech, reading, and writing. Pictures and chalk talks are used to advantage. The story is thought about, studied and perhaps dramatized until thoroughly understood. The important facts are summarized and questions are asked. After the lesson has been presented, understood, dramatized, memorized, recited and drilled, written tests are given. The same questions are given in several different ways to assure comprehension. Sister also pointed out that when she duplicates tests, she makes three copies for each child: one for immediate use, one for retest, and one for review.

The second speaker on the panel to be introduced by Father Gehl was Sister Pauline, S.S.J.,¹ from St. Mary's School for the Deaf, Buffalo, N. Y. Sister spoke on religious education as it is presented and taught in the intermediate department at St. Mary's. Sister pointed out at the beginning of her discussion that if the teaching of religion is one of the main reasons for our being in the field of education of the deaf and that if our religion is our way of life, then it is up to us to teach these children how to live, through our religious instructions.

The religious program at St. Mary's tries first and foremost to establish a religious atmosphere. This is done through the display and use of the crucifix, holy pictures, crib at Christmas, May altars, shrine for St. Joseph in March, and the stations of the cross during Lent. Little formal instruction is given on these materials. The sister knows that her example does much to inculcate a love for God and things holy in the children under her. She realizes that it is not so much what she teaches, but what she is that teaches.

The Baltimore Catechism No. 1 (revised edition) is used. Each chapter is taken as a whole. Each lesson is presented with a definite aim in mind, and the facts and ideas presented are correlated with other subjects throughout the day whenever possible. The children are required to memorize only those answers in the lesson that are based on the diocesan syllabus.

The rosary is taught and a love for it instilled in every child's heart. Once a week Father B. Gallagher, C.S.S.R., takes these children for special instruction. They are given the opportunity of making a yearly retreat under the direction of a priest chosen because of his interest in and familiarity with the deaf.

¹Sister Pauline's paper is printed in full following these reports of panel meetings.

Every available visual aid is used to help make religion and religious concepts more meaningful for these children. Many extracurricular functions are carried on. Our Lady's Sodalties, both junior and senior, are very active. One of their many activities is to have a Marian Year shrine in the home of every student of St. Mary's. The boys are making the shrines and the girls are decorating them. They have inaugurated a sodalist of the month plan whereby a student may merit this title by accumulating the correct number of points. These he earns by assisting at daily Mass voluntarily, wearing a scapular, saying a decade of the rosary daily and maintaining good conduct.

Sister concluded her discussion by stating that, as this method of religious instruction has evolved over a period of time and has proven itself to be satisfactory, there is no reason to believe that it would be changed in the near future. The sisters do hope, however, to build up their library, picture files, and film strips in order to obtain even more satisfactory results in their religious teaching.

The third speaker on the panel to be introduced by Father Gehl was Sister Anna Rose, C.S.J., of St. Joseph Institute for the Deaf, University City, Mo. Sister outlined in a general way the religion as taught and lived at St. Joseph's. She pointed out with pride the record that the graduates have made for their school. Even though many children come to them that are not of the faith, no child has ever graduated from their school a non-Catholic. Many want to embrace our religion in the early grades, but they must wait until they reach seventh grade for baptism.

The school sponsors many religious groups, among them the Legion of Mary, the Sodality of Mary, and the Catholic Student Mission Crusade. These groups are responsible for many activities which help to make the children love their religion better. Sister mentioned some of these activities. The children write out practices for Lent and Advent which they distribute throughout the school and try to get the children interested in fulfilling them. Each month a different class designs a placard with a definite prayer or practice to be said each day and distributes them to the various classrooms where they are displayed in a prominent place for all to observe and use. The different classrooms are also responsible for a play a month, in which some modern day evil is exposed, as the evil of the bad comics, or some religious devotion is advocated. The Catholic Student Mission Crusade supports two missionaries. The Girls' Club has a unique plan in that it gives spiritual gifts to the various members on their birthdays. This gift is usually a Mass offered for the girl's intention. The graduates are given a graduation gift at the beginning of the school year. The gift is a daily missal which they learn to use during their last year at St. Joseph's. Religious articles are kept on hand and are available for purchase by the children. This is to teach them that these are worth-while gifts. The Legion of Decency is joined by all the students. They learn to follow it implicitly in their selection of a movie to see. The children become very conscious of the right attitude to take in church through their frequent visits to the chapel. These visits are voluntary and permissible at any time throughout the day. They learn the value of saying thank you not only to their friends and classmates but also to their God. During Lent these children are encouraged to say the stations daily. This is done class by class, which enables each child better to view each station and form his own meditation. Sister also mentioned other religious practices of these children.

The atmosphere around the school is a happy one, and the children learn to participate in this happiness. They learn that happiness comes from within and that everything is easy if you love it. They learn to understand the

presence of God, to talk to Him as a person. They learn that nothing is too small for Our Lord to see and love. Out of this love for Christ comes a love for His dear Mother Mary.

Sister's talk left us with the feeling that religion was not mere theory to them, but a very vital part of their everyday living.

The last speaker on the panel to be introduced by Father Gehl was Sister Mary Syra, O.S.F., of St. Francis de Paula Day School for the Deaf, Chicago, Ill. Sister Syra told how the sisters connected with education of the deaf in the archdiocese of Chicago were in the midst of compiling religious materials suitable and helpful in the teaching of religion to deaf children. These same sisters, two years before, had made an extensive study of available catechetical helps that they felt might be suggested as being satisfactory for use in the teaching of the deaf. Their study revealed that, although these materials were excellent in themselves, they were quite unsatisfactory for use in deaf education. Much of what was available had language too involved and sufficient visual helps were lacking throughout. Faced with this problem, the sisters set to work, and the work thus inaugurated resulted in mimeographed pages which they have temporarily compiled into three books. As such, these books have been used in the released time program for the deaf in the archdiocese for the past two years, and for the past year in the day schools for the deaf. As they are used, corrections and revisions thought advisable are made. It is the fond hope of these sisters that eventually these books can be published and made accessible to anyone who might find them useful in his work.

Sister Syra then outlined the material as presented in the books. Book I begins with teaching the child what God made, going from the known to the unknown. This is followed with the concept of the Blessed Trinity. Our Blessed Mother and St. Joseph are then introduced, along with the birth of Christ and His early childhood. Effort is made to correlate the actions and events in the childhood of Christ with those of an ordinary Catholic child. The church as God's house is presented next with special emphasis brought into play on the child's behavior in church.

Book II reviews the material covered in Book I, but goes into much greater detail. The public life of Christ is presented. His miracles, His teachings, His passion, death, resurrection and ascension are all taken in proper order. The justice of God is talked of next. The children learn of sin and of the reward God has in store for those who are good. The book ends by pointing out to the children their debt of gratitude to God, and how they must thank Him for all His goodness to them.

Book III is a direct preparation for the children who are going to receive the sacraments of Penance and Holy Eucharist for the first time. It begins with the commandments reworded in language at their level. The commandments are presented in such a way that the child learns what is commanded and what is forbidden by each. Penance—its institution, requirements for its worthy reception, and the method of confessing one's sins—is presented next. Following this, the child learns of the Mass, its relation to the Last Supper, and its principal parts. He learns, too, how he can participate in the Mass. The third book ends by treating of Holy Communion and the great desire Jesus has to come into every heart.

Sister Syra noted that it is realized that these books do not exhaust the material to which the deaf child at this age should be exposed. It is felt that they should be used more or less as guides to be supplemented by related charts, pictures, and activities. Such visual aids and activities can do much to enrich the knowledge of the basic truths thus presented in the books. When

the books have been finally corrected, it is the ambition of these sisters to formulate a manual to accompany them. This manual would outline the make-up of such charts and suggest appropriate activities.

These sisters realize that a true religious foundation is laid in the home and that there are basic religious habits that should be cultivated in the pre-school child. To meet this need, they have made an outline of helpful suggestions to distribute to the parents of these children.

Sister concluded her discussion with the hope that those present would take a copy of the books, look them over, and then offer any suggestions to improve them in any way.

PLANNING FOR THE HARD OF HEARING CHILD'S NEEDS

Chairman: Rev. Francis Williams, C.S.V., Fournier Institute, Lemont, Ill.

Recorder: Miss Anna Savoie, Chicago, Ill.

Discussants: John McCawley, Clinical Psychologist, University of Illinois, College of Medicine, Chicago, Ill.

Miss Frances M. Wilkins, Director, Ephpheta Hearing Conservation Service, Chicago, Ill.

Mrs. Mary Haney, St. Francis de Paula Day School for the Deaf, Chicago, Ill.

Mother M. Marita, I.B.V.M., St. Bernard's School, Chicago, Ill.

I. Mr. John McCawley, Psychological Aspects of Hard of Hearing Child. I imagine we assume a hard of hearing child to be one who has less than 50-55 db. loss. The child could improve with amplification, and can develop language and belong to the speaking society.

The aphasic child may be able to enumerate words, but unable to put them into sentences. The hard of hearing child may be defective in speech because of high tone loss and can talk sensibly once he hears. Hearing loss is the ground on which emotional disturbance occurs. The quiet child is the biggest problem in school. This child does not get into trouble ordinarily, but if he does, then he is taken to an institution since he was a nice boy. Lots of things that he should have gotten out in the open he keeps to himself.

Development of greatest cause of disturbance is anxiety. The child is a part of the mother in fetal stage; at birth, the child becomes independent, and how good or bad he will become depends on the parents, how they act toward the child. As the child grows older, he becomes frightened and withdrawn when separated from his mother; he cries when he leaves mother for school; he is strange in unfamiliar environment, etc.

As the child gets accustomed to school, he is in the center of activity, but cannot remain there unless drawn into it somehow.

Use the same techniques for remedies of causes as for the hearing child. Teachers are good judges of children because of experience, etc.

All the psychologists can do is to take a segment of the child's life, but psychological judgment is based only on a single test, while the teacher's test is based on actual experience.

What can be done with the hard of hearing child? Not much more than with the hearing child, or with the normal child. More and more psychologists are necessary.

The question was asked: Do you feel, Mr. McCawley, that the hard of hearing child has the emotional disturbance because of hearing loss, or is emotional disturbance there first and hearing loss added to it?

The answer: In some children it is hearing loss, but by and large, hearing loss in a child provides ground in which situation of emotional disturbance may better grow. Hearing loss is a helping factor.

II. Miss Frances M. Wilkins. In October, 1951, the Plan for Hearing Impaired Children in the Archdiocese of Chicago, now known as the Catholic Hearing Administration, was inaugurated under the direction of the Catholic

Charities Bureau with the cooperation of the Archdiocesan School Board. The Ephpheta Hearing Conservation Service was one phase of this far-reaching plan to aid the deaf and hard of hearing children of the Chicago archdiocese.

The goal of the Ephpheta Hearing Conservation Service is threefold: First, to discover the children in the parochial schools of the archdiocese with impaired hearing; second, to provide otological screening and to recommend medical treatment when indicated; third, to provide educational rehabilitation where audiometric testing and otological examination indicate such a need. Pupils in kindergarten through eighth grade are administered hearing tests. In addition, any high school pupil referred by teacher or parent is included in the testing program.

The following personnel have contributed either full or part time to the program: seven technicians, one medical secretary, one registered nurse, three otologists, a social worker, an educator and audiologist.

In January of this year we completed the first hearing survey of the parochial schools of the archdiocese of Chicago. During this period, from October, 1951, through January, 1954, namely, twenty-two school months, the children in three hundred sixty-eight schools of the archdiocese were administered hearing tests. This represents all of the parochial schools, except ten, who for one reason or another, did not wish to participate in the hearing survey.

In these three hundred sixty-eight parochial schools a total of 181,787 children were tested. Of this number 4,899 or 2.69%, failed the hearing tests.

During the school months from October, 1951, to the present, we have usually conducted four Otological Screening Clinics each week. All children who come to the clinics are seen by the screening otologist even though the results of the clinic audiometric test might indicate the child's hearing to be normal.

Our Otological Screening Clinics offer a diagnostic not a treatment service. Medical treatment is provided by the family physician, specialist or clinic of the parents' choice, to whom the audiometric and complete otological report is sent. The last of the threefold goal of the Ephpheta Hearing Conservation Service is to provide educational rehabilitation for those children whose audiometric and otological examinations indicate such a need.

Shortly before the child in need of one or a combination of educational assistances is admitted to this phase of the program, the parent and child are again interviewed, this time by the educational coordinator, who makes the final educational recommendations.

For the past two years, three Speech and Hearing Rehabilitation Centers have been in operation on Saturday mornings. During the past two years approximately two hundred children have received one or a combination of educational assistances. The duration of this therapy is determined by the needs of the child. For a slight deficiency probably no more than one semester is required.

The Ephpheta Hearing Conservation Service is set up as a continuous program. In February of this year we began our second hearing survey of our parochial school children. It is our plan to retest our children every two and one-half years.

Quite recently a group of specialists met to discuss the field of hearing conservation. They formulated the following definition: "Hearing conservation is a program geared to find children with hearing loss, evaluate their total problem and arrange for a proper remedial plan. Special emphasis should be directed toward the preventive aspects of this program since many of the

children will have early and mild losses and effective follow-up care will obviate the many psychological and educational problems resulting from a prolonged breakdown in communication."

We feel that the Ephpheta Hearing Conservation Service has attempted to find the children in our parochial schools with hearing losses and has also attempted to evaluate their total problem as well as arrange a proper remedial plan for them. We also believe that special emphasis has been directed toward the preventive aspects of such a program in order that we may protect, as far as is in our power, the hearing welfare of the parochial school children of the archdiocese of Chicago.

III. Mrs. Mary Haney. The Saturday program of therapy for the hearing impaired is but one part of the total program for the hard of hearing child. After he has been seen at the clinic, after the question of medical treatment has been explored, then the child may be referred to the Saturday classes for speech therapy, speech reading, auditory training or whatever his needs may be. This is the starting point of parent education. The parent and child are interviewed at the office of the Catholic Hearing Administration. The program is explained to the parents and they are counselled as to the needs of their children.

In the Saturday classes the hard of hearing child learns to adjust to his handicap; he learns that there are many other children in his part of the city who do not have perfect hearing even if there are no other children in his particular school. He learns that, if he is attentive, if he watches the lips of the speaker, he can find out some of the things he has missed before. Perhaps the greatest gain made in the Saturday classes is the gain in concentration ability which is the most important single ability in determining the hard of hearing child's success in the regular grade.

Some parents, even though they have gone through the clinic orientation that Miss Wilkins mentioned, and even after the interview at the office, still are not aware that the symptoms of inattention, requests for repetitions, peculiar listening postures, anxious or listless expressions, talking in too low a tone, giving irrelevant answers, having peculiar enunciation and nervous fatigue are symptoms of the child's hearing loss. The teacher at the center must once again demonstrate that the child does have a hearing loss.

The parents visit the class at intervals. Perhaps the child has obtained a new hearing aid; then both the mother and child will get extra guidance that week in the use and care of the aid. At times, the teacher is able to give the parents tips on how to handle the hard of hearing child's problems with his brothers and sisters.

We have only just begun to meet the needs of the hard of hearing child in the archdiocese of Chicago, but our parents, children and sisters in the classroom have made us aware of the fact that we are on the right track.

IV. Mother M. Marita, I.B.V.M. Religious education on released time shows a special problem. In public schools children attend classes at the Center for Deaf. In our own philosophy we feel that the hard of hearing child should participate with regular classes so he can achieve what he is capable of achieving. At St. Bernard's School two hundred receive religious instruction on released time. There are approximately thirty-five hard of hearing children participating with hearing children.

At St. Bernard's School there is a First Communion class in session after Mass on Sunday. Since these hard of hearing children receive instruction with the hearing children, we do not use the books written for the deaf, but use

the texts assigned by the Confraternity of Christian Doctrine. Visual aids are used as much as possible and they provide additional help besides being beneficial to the hearing children.

Hard of hearing children as a group show only slight retardation when they are with hearing children. As the hard of hearing children are accustomed to small numbers in the classroom, very close attention is necessary for them. Group situation is of prime importance, and teachers should be aware of the problems of the hard of hearing child.

ADDRESS

RELIGION FOR THE DEAF CHILD— INTERMEDIATE LEVEL

SISTER M. PAULINE, S.S.J., ST MARY'S SCHOOL FOR THE DEAF,
BUFFALO, N. Y.

If the teaching of religion is the main purpose for the existence of our Catholic schools, how much more so is it true that the teaching of religion to those who are acoustically handicapped is the main reason for our being in the field of the education of the deaf. We are in this field of endeavor not only to teach the deaf how to make a living, but to teach them how to live. This we do primarily by means of religious instruction.

It is my privilege to present to you the present religious program which is being carried on in our intermediate department. The program which will be described has been developed at St. Mary's over a period of years.

What do we mean when we say that we teach religion? At St. Mary's it is felt that basically it encompasses three ideas:

1. Establishing a religious atmosphere.
2. The teaching of catechism.
3. Extracurricular functions.

Since we are limiting this discussion to the intermediate level, we will assume that, although in greater or less proportion some of the ideas could be used at other levels, we are confining ourselves to development at the intermediate level.

I. ESTABLISHING A RELIGIOUS ATMOSPHERE

The presence of a crucifix in each classroom and religious pictures attractively arranged on bulletin boards lay the foundation for the establishment of religious atmosphere. The crib at Christmas, a shrine in honor of Saint Joseph during March and in May an altar in honor of Our Lady also provide religious influence. Public stations of the cross once a week during Lent (privately whenever the children wish to make them) and solemn public novena at Christmas put the children into the spirit of these holy seasons. Little formal instruction is necessary for any of the above mentioned. The children see, do and learn.

That which requires formal instruction is the teaching of Catholic practices, such as the use of holy water and why we use it. Monthly or at least seasonal aspirations are taught. Thus, during November "My Jesus Mercy" or "Jesus, Mary and Joseph, assist me in my last agony" are taught.

Courtesy towards religious is stressed. Reverence for sacramentals as well as the names of the sacramentals is taught.

Excerpts from the lives of various saints such as the patron saints of the grade, the patron saints of the children in the grade and, of course, short

stories about Our Lady and St. Joseph are given. I remember one time talking to a class about St. Joseph. Evidently I was trying to make the point as to why St. Joseph was so dear to Jesus. I remember asking, "Why do you think St. Joseph is so near to God in heaven?" After a few moments thought, one modern ten-year-old said, "I think because when Jesus died and the gates of heaven were opened St. Joseph got in first."

As always when we speak of influence we bring in the idea of example. The teacher of religion must remember that it is not only *what* she teaches but what she *is* that teaches.

II. THE TEACHING OF CATECHISM

The Revised Baltimore Catechism, Number 1, is used in our intermediate department. A definite number of chapters is assigned to each grade. We do not cover as much material as corresponding grades do on the hearing level, but the reason why we do not is obvious. In teaching we are told to appeal to the senses, especially the sense of hearing; that frequent oral repetition trains the verbal memory. Because our pupils lack this important avenue of learning we must substitute the eye for the ear and language and reading for oral recitation.

Thus, religious instruction is based upon the language development of the child, which in turn presupposes reading comprehension. The successful teacher of religion will not only know her subject matter, but she will have a definite aim in each lesson and she will correlate whenever possible.

One of the stories which a class of children read this year was "Keeping Lent." Knowing that the story was coming up, Sister prepared for it in language class by giving the children various uses of the verb "to keep." Then came the story. This in turn led to a discussion as to how this particular grade could "keep Lent," and this discussion formed the religion lesson of the following day. The outcome was heart-warming. Extra nickels were saved by the entire class to buy a Chinese baby and other little personal sacrifices were made that might not otherwise have been forthcoming.

In connection with the Baltimore Catechism, each chapter is presented as a whole and only those questions and answers are required for memorization which are required by their hearing peers. The questions and answers that the children must memorize are based upon the diocesan syllabus.

Bible history is taught in each grade. Both old and new testament stories are given, the selection of the material to be presented being based upon the catechism taught at a given level.

As this is the level at which Confirmation is usually conferred, the teaching of the Apostles' Creed is stressed. Once the creed has been mastered, the formal method of saying the rosary is taught. Other prayers taught are the long acts of faith, hope and charity, the memorare, the Hail Holy Queen and the morning offering of the Apostleship of Prayer.

Timeless Topics and *Junior Catholic Messenger* add to reading materials for the grades.

At St. Mary's we are fortunate in having a priest who augments classroom instruction. The Rev. John B. Gallagher, C.S.S.R., besides hearing the children's confessions, takes each grade once a week for special religious instructions. These instructions might be based on questions from the catechism, or on a discussion of a problem that the children might bring up or on acquainting the children with the laws of the Church. The new

laws governing the eucharistic fast come to my mind. To be sure the sisters had explained it to the children, but Father's explanation reinforced the instruction and put at rest any minds that were unsettled about it.

One source of religious instruction that takes place only once a year is the yearly retreat. This retreat is conducted by one of the priests interested in and familiar with the work for the deaf. In recent years Father Landheer, C.S.S.R., Father Cribbin, and Father Walsh, C.S.S.R., have conducted retreats for our children. The children gain much from the retreats and look forward to them.

Because our pupils do not hear, the sense of sight must take the place of the sense of hearing. The deaf child is a visualizer. Anything that he can see impresses an idea more firmly on his mind. Thus, chalk talks and film strips are used in instructing the children. Pictures taken from *Timeless Topics* and other Catholic magazines and mounted on tagboard make marvelous material for the opaque machine. Father Lord's works that have been put on film and the S.V.E. filmstrips are also excellent materials for bringing religious principles to the minds of deaf children by means of visual education.

III. EXTRACURRICULAR FUNCTIONS

If religion is to be lived and practiced, it should be carried on outside of the classroom. One means that we have found successful is Our Lady's Sodality. The children of the middle school belong to the junior sodality. Officers from the senior sodality conduct the meetings. They help to form the various committees, appointing a leader for each of these.

The children are urged to participate in any activity for which they have special talent. Thus, this year four potential artists entered the poster contest sponsored by the *Queen's Work*. Three won first prizes and one won a third prize.

This being the Marian Year, the sodality has adopted the slogan, "A shrine in honor of Mary in every home during the Marian Year." Then they did something to make this slogan come true. They persuaded the teacher in the pre-shop department that making and varnishing shrines was a worth-while wood-working project. So, the boys are making the shrines and the girls are decorating them. With the aid of the moderators they are gradually getting a shrine into the home of at least every pupil.

Another aspect of the sodality is the taking part in skits put on at the meetings. These skits might bring out the meaning of one of the rules of the sodality or they might exemplify a Catholic practice. Sodalists are also assigned key positions in the participation of the Living Rosary and May Crowning.

An outstanding phase of the sodality is the choosing of the sodalists of the month of which there are six, three boys and three girls. In order to be chosen as junior sodalist of the month the following requirements must be fulfilled:

1. Frequent voluntary attendance at Mass.
2. Recitation of one decade of the rosary daily.
3. Wearing of the scapular.
4. No demerits in their respective departments.
5. Good conduct and effort in school.

Once a week slips of paper are passed among the children by their group leaders on which the children themselves check numbers one, two and three. Then, after the papers have been checked and eliminations have been made

the leaders check those who have qualified thus far with the supervisors to see if they meet the requirements of number four. This having been ascertained, number five is checked with the classroom teachers. The children are enthusiastic about the sodalist of the month movement and proudly wear the ribbon and medal which symbolizes their having attained the coveted distinction.

Outside of feast days our pupils attend Mass in a body only on Fridays. Attendance on other days is on a voluntary basis. That this voluntary attendance at Mass bears fruit and that it induces the practice of Catholic Action among the children was forcibly brought to my attention recently. It was during the recent basketball tournament which took place in Trenton, New Jersey, that we were in the boys' recreation room awaiting the news as to whether or not our boys had won their second game. One boy who had been talking to a group of lads broke away and came over to the Sister supervisor with the request that he be called for Mass the next morning. The next day happened to be Saturday, the only day in the week on which the children get a late sleep. Sister said, "All right," and wrote his name on a paper reserved for that purpose. After a while the same boy came back to Sister and said, "Sister, aren't the other boys going to Mass to pray for our team? And don't they know that tomorrow is the First Saturday?" Sister's answer was, "I don't know," and she left it at that. The boy went back to his friends and in a little while one by one the other boys came to Sister with the request that they be called the next morning for Mass. Without any prompting on the part of the supervisor that sodalist induced every boy present to go to Mass the following morning.

What are our plans for the future regarding our religious program in the intermediate department? Well, as we have stated, our present program has evolved over a period of years and, with minor changes here and there, it will probably remain the same for some time to come. However, we do intend to continue to build up our library as well as enlarge our picture file and film strip library in order to aid the classroom teachers in putting across the various tenets they are required to teach.

Thus, in giving religious instruction to the deaf and showing them how to live, we carry out Our Lord's precept, "Let the little children come unto Me and forbid them not, for of such is the kingdom of heaven."

CATHOLIC BLIND EDUCATION SECTION

PAPERS

HOW AGENCIES FOR ADULT BLIND CAN COOPERATE WITH EDUCATORS OF THE BLIND

SISTER M. DOLOROSA, C.S.J., HOLY CROSS CONVENT,
PACKANACK LAKE, N. J.

The topic assigned to me, you will note, refers to what *can* be done rather than what *has been* done, so the prognosis depends upon the trends indicated in current literature. In this problem a three-sided aspect presents itself; first, there is the issue of what is to be designated as an agency? Are we concerned here with only the cooperation of *Catholic* adult agencies (if there be such) with Catholic educators of blind? Do we plan to include the cooperation of all adult agencies for blind with all educators of the blind?

To answer the first question regarding what constitutes an agency, we refer to the American Foundation for Blind, which designates as an agency any tax-supported organization whether state or federal authorized to administer the Barden La Follette Act. Technically this would rule out all Catholic adult agencies, but for our purpose we shall include Catholic guilds for blind, and any other private agencies supported by endowments or charity as adult agencies for blind.

In tax-supported agencies and schools for blind, the subject of cooperation has been arousing increased interest and comment. To cite a few quotations from recent convention papers and published articles will reveal the recognized need for such a coordinated program.

In the Proceedings of the 41st meeting of the AAIB, Louisville, Kentucky, Colonel E. A. Baker, Managing Director of the National Canadian Institute for Blind, read a paper, "Liaison between Schools for Blind and Other Agencies," from which the following quotation is taken:

The old idea was, the school has the routine job of teaching reading, writing and arithmetic along with a few other subjects and let the future take care of their graduates. The modern school superintendent maintains the closest possible relationships with dependable workers for adults in general, and school graduates in particular. . . . A practical coordination from the cradle to the grave to insure continuous appropriate and adequate services seems imperative.

In a report of the Vocational Guidance Committee of Perkins Institute, Allan W. Sherman writes: "We feel there is a growing tendency toward more active cooperation between agencies for the adult blind and residential schools for the blind."

Mr. Herbert Rusalem in a study conducted at Columbia University notes: "There is a marked trend toward developing harmonious, cooperative relation-

ships with state rehabilitation departments and schools for the blind. . . . Rehabilitation agents are called upon to furnish current labor market information and to share in a group guidance program through conferences and consultation."

In 1952 a committee was formed to coordinate the activities of the American Association of Workers for the Blind and the American Association for Instructors of the Blind, two groups whose cooperation we are envisioning. In that year both organizations met simultaneously in Louisville, Kentucky. A joint meeting will take place probably every ten years, but the committees on coordination will function continuously. In 1952 the following statement was drawn up by them:

The purpose of the Joint Committees on Cooperation of both the AAIB and the AAWB is to promote better understanding of the problems of each organization and to coordinate the constructive efforts of both groups to the end that the membership of both bodies can through mutual trust and confidence do an increasingly better job in educating, training and rehabilitating those with serious visual defects.

In the 1953 Proceedings of the AAIB there is no report from this particular committee.

It behooves Catholic instructors and agencies to participate in the activities of these international organizations. The meeting held in Washington, D.C., this summer by AAWB had no authorized Catholic representatives in attendance except for students from the Braille Institute at Catholic University.

At the AAWB Convention to be held at Houston, Texas, July 11-17, 1954, Mr. H. A. Wood of North Carolina is scheduled to read a paper on the articulation between adult agencies for blind and schools for the blind. A questionnaire has been sent to all state agencies and state schools for blind to ascertain the amount and type of cooperation now existing. The American Foundation for the Blind aided in formulating the questionnaire and in tabulating results. Miss Gruber, who attended this session last year at Atlantic City, described the result of this present study as discouraging. There was less than 50% response from schools and agencies, which Miss Gruber facetiously remarked might be due to "questionnairitis" rather than to indifference.

In an interview, Miss Gruber referred to the rigid patterns adhered to in the past, whereby the agency dealt exclusively with the adult, and the school with the child. Some authorities questioned on the matter of relationships stated: "Our relationships are wonderful, we have none." Miss Gruber referred to this as a juvenile attitude reflecting no serious concern for the welfare of the child. Both schools and agencies have been shifting the responsibility, but let us not forget there is a client to be served—a blind child, with equal rights to life, liberty and the pursuit of happiness. This picture is more representative of the actual existing situation than are the glowing accounts of printed theory.

In commenting on the relationship of schools for the blind to the rehabilitation of the adult blind, Mr. Joseph Clunk, former chief of services for the federal agency, emphasized a coordinated program stressing one important point that is perhaps the keynote of this whole topic. Mr. Clunk states: "Instead of criticizing the schools for the blind, it is time that we assisted the staff of these schools in producing graduates who are acceptable to the outside world and who can be placed in various occupations with maximum security."

Agencies are also recognizing that many of the unsuccessful blind are unsuccessful, not because of inadequate training in skills, but because of lack of

training in their social obligations to fellow workers on the job. Joseph Clunk, whose practical experience supplies more valuable information than mere opinion could supply, advances fifty-seven objections raised by employers when approached on the subject of hiring blind workers. Having met and conquered like difficulties, speakers like Mr. Clunk would help to create in the blind student wholesome attitudes of self-confidence, self-respect, and objective self-analysis and appraisal. Above all, blind students should be imbued with the idea that in a job they should ask no favors and never expect to be excused from misdemeanors because of their handicap.

Persons who share their handicap can speak with more ease on this subject. We can imagine nothing more beneficial to morale than the stimulus supplied by such speakers. These ten precepts for blind were outlined by Mr. Clunk last summer in a session at Catholic University:

1. Face the fact of blindness.
2. Accept your limitations.
3. Do not be ashamed of your handicap.
4. Express appreciation graciously.
5. Remember that blindness is no excuse for failure.
6. Remember that the process of adjustment never ends.
7. Pay for everything you receive.
8. Work harder than other people.
9. Remember we are on display; we cannot afford to make mistakes.
10. Eliminate fear.

An adult agency which supplies speakers of this kind is doing a real service to the school.

A major way in which an agency can cooperate with educators of the blind is by contacting the blind child as early as possible, but certainly long before the age of employability. It must be concerned with all the aspects of his total education as they affect his adult life. Many schools for blind are not equipped with adequate consultative services, and agencies can supply these. Such cooperation will benefit the child for whom the school exists; it will benefit the school in having fulfilled its goal to train the whole child, and it will benefit the agency by anticipating and forestalling the need for later adjustment in the blind child's adult world of work.

The agency in the past did not make contacts with the school sufficiently early in the blind child's school life, delaying its counseling service until high school and often limiting its service to occupational guidance.

We are all aware of the litany of "blindisms" and socially objectionable traits listed against the blind. With full cooperation between agencies and educators, the correction and even the prevention of these personal, social habits could be attained. It is not a matter of "ten easy lessons" but a constant day-by-day counseling technique. Neither a high I.Q. nor mastery of skills will make a blind person successful if he lacks the social graces and the realization that the sighted fellow worker has rights as well as obligations.

Problems of the school will be greatly relieved and simplified as Col. E. A. Baker stresses, if a definite relationship is maintained between workers for the pre-school age program and the staff of the school.

In assessing the capacities of the blind student most schools have realized that dependable service agencies whether state or private are in a position to assist materially in a consultant capacity because of an intimate knowledge and experience of occupational trends and the ever-broadening horizon and diversity of occupations being successfully filled by many blind graduates and

the comparatively adequate social training and emotional balance. If the blind student were equated with the successfully trained seeing student in all but the variable of blindness, there would be no apology needed by the placement officer to the prospective employer for either the school, the agency, or the blind client seeking employment.

This problem was treated in the December, 1949, issue of *The Seer*: "How Can Private Agencies in Work for the Blind Supplement Work for the Schools for Blind?" The question was answered in a report from Josef G. Cauffmann, Principal of Overbrook, in a paper given before the Pennsylvania Association for Blind. He offered as a major solution, the suggestion that private agencies should keep guidance authorities in the school aware of the vocational opportunities which exist in the child's home environment. Another service which the agency should offer is instruction of mothers in braille reading, many of whom would like to be able to read their children's braille letters.

Not all schools are able to maintain adequately trained guidance personnel and a trained clinical testing staff for diagnostic purposes. State agencies could cooperate in supplying such needs and in teaching travel technique. The cooperation of all agencies interested in the education, health, and welfare of blind children should be solicited. Existing state agencies are Child Guidance clinics, State Board of Health, and others. In the Oregon Handicapped Children's Act, Section IV, we read: "The Superintendent of Public Instruction shall cooperate with the existing agencies . . . and these agencies are hereby empowered to cooperate in this program."

No matter what agency is rendering the service, the accent is on the service to be rendered and the child to be served.

Whether the accusations launched against educators of the blind have been warranted or unwarranted, the cooperation of agencies in making available good guidance, counseling, occupational training, and study of the blind child's own special interests and aptitudes through tests and measurements, is necessary. All these are part of his total education which is a joint responsibility of school and agency, not to be relegated to a future placement officer or adjustment center.

In the field of Catholic activities for the blind we have a closer association than do secular agencies, resulting from the fact that we do meet jointly, and therefore are in a position to work together. However, we are speaking of three Catholic schools and nine or ten Catholic guilds for the blind all concentrated mainly in the East. In only one diocese in New York do both a school and a guild exist. We look to the establishment of more guilds and the integration of more Catholic blind into the parochial school system. Then we can speak of the practical cooperation of instructors and workers. For the present we could pool our resources for a more workable program highlighting it with an initial education of the general public in proper attitudes toward blindness and the blind. We can certainly reach the Catholic public more adequately than we do through the diocesan paper.

Joseph Clunk has referred to papers read at conventions as "brag papers" and to the sessions as "brag sessions," wherein no one ever admitted an incomplete job. We certainly have deviated from this pattern by stating that the job of cooperation is an accomplishment of the future rather than of the past. However, we feel that forward steps have been taken and that responsible agencies will heed the admonition to work toward the coordination desired.

To quote an excerpt from the proceedings of the 1949 International Conference of Workers for the Blind, held at Oxford, England, is to make Catholic adult agencies and Catholic educators of the blind assured that for the educa-

tion of the Catholic blind child there is only one choice—that of a Catholic education whether in a parochial or residential school—and certainly this is a big task. The quotation referred to states: Any system of educating blind children can be charged with moral guilt if it does not provide for enrolled blind children “an education according to their individual interests and aptitudes, at least equal to that which they would have received had they not been blind.” Where are the Catholic blind children of America receiving their education? If they were not blind, the majority of them obviously would be in parochial schools. Can three residential schools and a few scattered classes in parochial schools take care of them? What agency is willing to venture the assumption of responsibility for finding and placing these Catholic blind children where they have a God-given right to be?

When agencies and educators join hands in this crusade and launch out into the deep of the sacred responsibility entrusted to them as embodied in the encyclical of the Holy Father on the *Christian Education of Youth*, then the blind, marching shoulder to shoulder with their seeing companions, will leave our schools, equipped to their fullest capacity to fill their place in society and ultimately in eternity according to God’s divine plan.

REPORT ON THE QUESTION OF RELIGIOUS VOCATIONS FOR THE BLIND

REV. J. M. BAUCHET, ST. JOAN'S CHURCH, MANVILLE, R.I.

St. Francis of Sales, in his direction of the Visitandine nuns, was the first, I believe, to propose a solution to the problem of religious vocations for blind women. At a time when braille was unknown and no special provisions were made for the education of the blind, sightless religious were judged by most superiors to be a useless element in a convent. St. Francis, however, saw their great potentiality as a source of inspiration and prayer in a contemplative order. Therefore he allowed each convent to receive two sightless aspirants.

So precious was this consideration in his eyes that St. Francis further directed that in the case of two candidates, one sighted and one blind, a novitiate with only one vacancy should give preference to the latter, since a refusal on that basis would cause no inconvenience to the sighted in finding another place.

This rule of St. Francis has been observed by Visitation orders in several countries—France and Switzerland, for instance—with excellent results. It is to be hoped that many more communities will remember in a practical way this rule of their founder, especially in view of the great progress in methods of educating and training the blind, who, when judiciously placed, can assume a fair share of service, even in an active community.

In Poland, prior to World War II, there was a congregation admitting blind subjects, but it may have been destroyed by subsequent political events.

In France, the Sisters of St. Paul of Paris receive blind candidates in the ratio of one blind for two sighted applicants. The work of this special community is fully described in pages 9-12 of the November issue (1953) of *The Way of St. Francis*.

Two other French congregations, the Sisters of Jesus Crucified and the Sisters of the Lamb of God, accept two blind applicants each year.

The former, a cloistered congregation, will establish an American branch in the near future. The other will also initiate an American branch in 1955, in Owensboro, Kentucky. However, their novitiate will remain in France.

In Holland, a new branch of the Oblate Sisters of Charity has been founded. There are at present five blind novices. They help in domestic work and in teaching blind students. In Spain, one congregation in Barcelona receives blind postulants regularly. In Italy, the blind are admitted at a novitiate in Turino. In Germany, Switzerland and Belgium, only Visitation orders accept the blind. In Canada, blind postulants have been accepted as very rare exceptions. In South America, the blind religious are mainly contemplatives; they are sometimes employed as organists in their communities.

So far I have been unable to obtain information regarding vocations in England and in Ireland.

There are many blind in American communities, but a majority of them

lost their sight after entering religious life. An average of one blind postulant every two or three years is accepted.

In 1953, I wrote to all the mother generals in the United States regarding the possible placement of a totally blind subject in each community. Their reply was almost unanimous, to the effect that, because they are active communities, they did not see any possibility of accepting them. This attitude on the part of those in charge shows a general lack of a clear conception of the abilities of the well-educated, well-adjusted blind.

It seems inconceivable that in our enlightened age many who have heard the call of Jesus Christ to His service in religion will never realize their vocation for the lack of a fair opportunity to prove themselves.

A partial solution to the problem might be the founding of an order specifically adapted to receive a number of blind subjects, utilizing their skills to best advantage; also in the creation of special classes for the blind in our parochial schools wherever they are needed and where the work of a blind teacher could be of inestimable value, not only in direct service to her pupils but in furnishing a fine example of the accomplishments possible to the blind who have had the opportunity to develop their natural abilities and talents to a high degree of efficiency.

The coming into prominence of this question in the last few years seems to me a clear indication of God's will, that a movement should be initiated and implemented by those who have it in their power to ameliorate present conditions.

In this Marian year, let us place in the Immaculate Heart of Mary our hopes and prayers for the ultimate success of our work in this particular field of endeavor.

EDUCATIONAL PLANNING FOR THE CATHOLIC CHILD WITH A VISUAL HANDICAP

SISTER M. RICHARDA, O.P., LAVELLE SCHOOL FOR THE BLIND,
NEW YORK, N.Y.

At a meeting such as this, of Catholic educators, the topic of education planning for the Catholic child is bound to be discussed from all angles. Surely, one of these angles should be planning for the education of the Catholic child who has a visual handicap. The mere fact that a child has little or no vision surely should not deprive him of the knowledge of his God and the love of Him that comes with such knowledge, although from the lack of educational facilities (I mean Catholic educational facilities) available to such a youngster one would think he had no place in our parochial educational system.

Perhaps it would be just as well if I made clear in the beginning the technical distinction between the two groups of children who fall into the category of the visually handicapped.

First of all, we have the child whose vision is sufficient for most functional purposes, but who cannot, without serious difficulty, read ordinary print. (Visual acuity 20/70 to 20/200 after correction; progressive eye difficulties.) These children must obtain their education in "sight conservation" groups.

Secondly, we have the child who is blind within the legal definition of that term. Technically, these are children whose visual acuity is 20/200 or less with correction; some of them may be totally blind, others may have enough vision to see large objects and engage in many ordinary activities but not enough to read print of any size without possibly endangering what little sight they have.

Experience has taught us that, while these two groups of children may be classified together as visually handicapped, their educational planning must be separate. The tools of their learning are different, and from either an emotional or a psychological standpoint they make better progress if handled separately.

Therefore, in our discussion of their educational requirements, we, too, must look at them separately.

SIGHT CONSERVATION

To my knowledge there are no more than one or two schools at the present time taught by religious where a Catholic child may attend sight conservation classes. The child whose visual difficulty makes him fall into the sight conservation category knows, with our Blessed Mother and St. Joseph, the heartache behind the words, "There's no room at the inn," because for this child there is literally no room in the inn of Catholic education.

While there may be some extenuation for the failure to include sufficient provision for Catholic education of the blind child, chiefly because of the cost involved in their educational tools and the lack of trained personnel, there can be no excuse for the failure to provide Catholic education for the sight conservation boy or girl.

Although it is true that in any one parish there would undoubtedly not be sufficient need for a class or classes of this sort, it would seem to me that an arrangement could be worked out where one central parochial school could have such classes (the cost to be shared by participating parishes or by the diocese possibly), and the children who require sight conservation work could travel to and from school by bus.

In many instances these children could possibly obtain bus service through the local board of education, or if the state law precludes that, then surely the demand for Catholic education is sufficiently great for the parents to be willing to pay for such transportation.

The plight of the sight conservation child becomes even sadder when you realize that upon graduation from a public school he in most instances faces an almost insurmountable difficulty in the event that he desires to attend a Catholic high school. In many cities today parents complain that the present educational setup in the public schools, even for normally sighted children, makes it difficult to arrange for the acceptance by Catholic high schools of our public school graduates. How much more difficult must it be for the parent of the child in the sight conservation group!

Surely a little thought and planning could change this picture, and permit these children to attend sight conservation classes designed for Catholics by Catholics.

BLIND CHILDREN

Now for the education of the blind. At the present time the educational facilities available to the blind child are:

1. Braille classes in a public school;
2. Day schools for the blind;
3. Residential schools for the blind (some residential schools, such as Lavelle, for example, offer both day and residential facilities by the provision of bus service for children living in a limited area).

At this point let me once again stress, underline, emphasize, and reiterate—if I sound repetitious, it's intentional, believe me—all of the facilities, such as they are, are outside the Catholic school system. In this great country of ours, there are only three schools for the education of the blind that are taught by religious and that give these children a chance at Catholic education.

Well, to get back to the classes that are available to these children and the type of education they offer:

1. *The Braille classes in the public elementary schools.* While in many cities this may be the only possibility open to the blind and, of course, in such cases must be accepted as such, I feel that this arrangement, whereby the children do get some specialized teaching and obtain the rest of their education as best they can in a program originally devised for sighted youngsters, offers the least to blind children. It has so many disadvantages in my opinion when compared with the other two arrangements that one is forced to conclude that its main advantage is found in the dictates of economy.

2. *Day schools for the blind.* These schools have many advantages. The blind child receives his education in a program that has been specifically designed for his needs. Where this service is available the child is enabled to spend more time at home and to follow a more or less normal routine, but for the blind child in some instances this is not an unmixed blessing. Since we at Lavelle have a day program, too, for those living in our own county, we are familiar with some of the disadvantages of the day school plan, even where

the child comes from a good home and a good family. We find that in most instances Johnny or Mary, once home from school, is restricted to a cramped apartment with the radio or television as his companion. Brothers and sisters do not want to take them out to play, and naturally, particularly for the younger children, parents do not want them out alone. Results: A score of 100% on the "Top Ten Song Hits" or the latest adventure of Sergeant Friday, but no healthy, outdoor activity or play association with other children.

3. *Residential schools for the blind.* The demand for this type of education for the blind has increased so much that at this time most of the states can boast of well equipped, well staffed residential schools and bibliographies on the subject place this type of school so far ahead of the day school or Braille classes in public school that it would seem superfluous to take a great deal of time outlining in detail the many merits of the residential school.

Briefly, my experience indicates that the blind child receives a better foundation in the residential school. Braille reading, for example, requires a great deal of time in the first grade which time cannot be given in a public school where the pupil must leave his home room to attend regular classes. The same is true of writing and the use of the arithmetic slate. The more facility a student has with these tools the greater will be his progress in his education, and the earlier he becomes familiar with them the better.

While specialized training of this sort is available to the pupil in the day school for the blind, I feel that the program in the residential school enables him to make better progress, and the well organized residential program will permit him to maintain sufficient good home contact to give him the psychological advantages of his home plus the educational advantages obtained by living at the school for five days. The residential program also gives him many extracurricular activities which could not possibly be fitted into a regular school day and, in addition, the opportunity for outdoor recreation and association with other children.

It is my observation that given the opportunity for a well rounded educational program, designed for his needs, as outlined above, the blind child of normal intelligence will be equipped at the high school level to make his choice, as does the sighted child, between academic and vocational training. In fact, our experience at Lavelle along these lines has been so successful that our board of trustees has recently seen fit to start a scholarship fund so as to make it financially possible for those of our blind graduates who are so interested to attend private high schools or academies of their choice—I mean regular private Catholic high schools for sighted children. Those of our youngsters who have taken advantage of this fund are, I am proud to say, doing well academically, emotionally, and in all other ways.

I think it might be pertinent at this time to insert a quotation from one of our graduates which recently appeared in his high school newspaper. In interviewing this boy for the *St. Mary's News* (Manhasset, Long Island), the school reported commended Joey on his scholastic ability as well as his personal popularity and musical talent. Joey's reply was facetious but enlightening: "I learned at Lavelle that the only handicap which will hold a boy back is one that occurs between the ears!" In other words, given a normal brain and a good education a blind child can do just as well, comparatively speaking, as his sighted companion.

Before concluding, I would like to comment on what might be called a condition of our times. In the blind field we find that we are receiving a constantly increasing number of applications for admission to nursery, kindergarten and primary grades because of the increasing incidence of a disease

called retrolental fibroplasia. This jawbreaking name is a heartbreaker to the parents of many, many youngsters who are afflicted with it. You see, in recent years medical science has succeeded in saving the lives of many premature babies who, not too many years ago, would have died soon after birth. Unfortunately, many of these extremely tiny babies who now survive develop retrolental fibroplasia which in most cases permanently impairs their vision.

Until this cause of blindness is eliminated or at least its incidence reduced, we can anticipate a constantly mounting increase in the registration of schools for the blind.

A famous man once said that any speaker should leave his audience with a happy thought. My happy thought is this:

As you know, for many years, our very good friend, Father Jenks, has been giving a course at Catholic University for those interested in learning to teach Braille and in methods of teaching sight conservation classes. I'm sure many of you have by now qualified for certificates in this course. Why wouldn't it be possible to utilize this knowledge, which you have striven so hard to obtain, to bring learning, Catholic learning to the visually handicapped? I am sure this would bring a great deal of satisfaction to you and Catholic education to our children who need it so badly. Our Holy Mother Church teaches us that one sin to avoid is waste—why should we permit your hard-won skill to be wasted while so many little ones need you and your ability to help them?

Helen Keller has written, and I quote: "Heavenly blessedness is to want to serve. Those who teach the fingers of the blind to see, to feel the living word, to weave new threads of beauty into the pattern of broken lives are indeed blessed."

Will you join in my prayer that during this Marian Year our Blessed Mother will answer the petitions of our handicapped children for a Catholic education?

APPENDIX

CONSTITUTION

ARTICLE I

NAME

SECTION 1. The name of this Association shall be the National Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION 1. It shall be the object of this Association to strengthen the conviction of its members and of people generally that the proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian.

SECTION 2. In addition this Association shall emphasize that Christian education embraces the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, with the goal of elevating it, and perfecting it according to the example and teaching of Christ.

SECTION 3. To accomplish these goals the Association shall encourage a spirit of mutual helpfulness among Catholic educators by the promotion of the study, discussion and publication of matters that pertain to religious instruction and training as well as to the entire program of the arts and sciences. The Association shall emphasize that the true Christian does not renounce the activities of this life but develops and perfects his natural faculties by coordinating them with the supernatural.

ARTICLE III

DEPARTMENTS

SECTION 1. The Association shall consist of the following Departments: Major Seminary, Minor Seminary, College and University, Secondary School, School Superintendents' and Elementary School, also the Deaf Education and the Blind Education Sections. Other departments or sections may be added with the approval of the Executive Board of the Association.

SECTION 2. Each department or section or section within a department, although under the direction of the Executive Board, retains its autonomy and elects its own officers. There shall, however, be nothing in departmental or sectional regulations inconsistent with the provisions of this Constitution or the By-Laws adopted in pursuance thereof.

SECTION 3. It shall be the responsibility of the President of each Department to report to the Secretary General the time, place, and proposed program of all regional meetings.

ARTICLE IV

OFFICERS

SECTION 1. The officers of the Association shall be a President General; Vice Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. In addition to the above-mentioned officers, the Executive Board shall include three members from each department—the President and two other members specifically elected to represent their department on the Executive Board.

SECTION 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be chosen annually in a general meeting of the Association.

SECTION 2. The President General shall preside at general meetings of the Association and at the meetings of the Executive Board. Meetings of the Executive Board shall be called at the discretion of the President General and the Secretary General or whenever a majority of the Board so desires.

ARTICLE VI

THE VICE PRESIDENTS GENERAL

SECTION 1. The Vice Presidents General, one from each Department, shall be elected in the general meeting of the Association. In the absence of the President General, the Vice President General representing the Major Seminary Department shall perform the duties of the President General. In the absence of both of these, the duties of the President General shall be performed by the Vice Presidents General representing the other Departments in the following order: Minor Seminary, College and University, Secondary School, School Superintendents', and Elementary School. In the absence of the President General and all Vice Presidents General, a *protempore* Chairman shall be chosen by the Executive Board on nomination, the Secretary putting the question.

ARTICLE VII

THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall be three years, and he shall be eligible to reelection. He shall receive a suitable salary in an amount to be fixed by the Executive Board.

SECTION 2. The Secretary General shall be resource officer of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform other duties consonant with the nature of his office. He shall send all receipts of his office to the Treasurer General at least once each month with the exception of certain special accounts or revolving funds established for specific purposes. He shall give bond for the faithful discharge of his duties.

ARTICLE VIII

THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be elected by the Executive Board. The term of his office shall be three years, and he shall be eligible to reelection.

SECTION 2. The Treasurer General shall be the custodian of all moneys of the Association. He shall pay all bills certified by the Secretary General, under the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties. The accounts of the Treasurer General and of the Secretary General shall be subject to annual professional audit.

SECTION 3. Whenever the Treasurer General or the Secretary General, with the approval of the President General, finds that the balance in the checking account maintained by his office is in excess of the short-term requirements of the account, he is authorized to deposit the excess funds in savings accounts

of well-established banks or building and loan associations; provided only that the amount on deposit with any one such institution shall not exceed the amount covered by Federal Deposit Insurance.

ARTICLE IX

THE EXECUTIVE BOARD

SECTION 1. As mentioned in Article IV, the Executive Board shall consist of the general officers of the Association therein enumerated together with the Presidents of the Departments and two other members elected from each Department of the Association.

SECTION 2. The Executive Board shall determine the general policies of the Association. It shall supervise the arrangements for the annual meetings of the Association.

SECTION 3. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments and Sections shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board.

SECTION 4. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SECTION 5. It shall have power to form committees to facilitate the discharge of its work. It shall authorize the auditing of the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all interim vacancies occurring among its members until such vacancies can be filled in the annual elections.

SECTION 6. The Executive Board shall hold at least one meeting each year.

ARTICLE X

MEMBERSHIP

SECTION 1. Under the direction of the Executive Board, anyone who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Memberships shall be institutional or individual. Payment of the annual fee entitles the individual member to copies of the general publications of the Association issued after admission into the Association but not to departmental publications. Payment of the annual fee entitles the institutional member to copies of the general publications of the Association issued after admission into the Association and to publications of the department of which the institution is a member. The right to vote in Department meetings is determined by the regulations of the several Departments.

SECTION 2. Benefactors of the Association shall be individuals, institutions, or organizations interested in the activities of Catholic education who contribute one thousand dollars or more to its financial support.

SECTION 3. Individuals interested in the activities of the Association who contribute an annual fee of twenty-five dollars or more shall be Sustaining Members of the Association.

ARTICLE XI

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XII

BY-LAWS

SECTION 1. By-Laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no By-Law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.
2. Publications of the Departments may be distributed only to institutional members of the Departments.

PROPOSED CHANGES IN THE CONSTITUTION

The following proposed changes in wording in Articles III and VI of the NCEA Constitution, in order to provide for the new Special Education Department, were approved by the Executive Board of the Association on April 19, 1954, and are printed herewith for the attention and consideration of members of the Association. The changes will be presented for adoption at the closing general meeting of the annual convention on April 15, 1955.

ARTICLE III

DEPARTMENTS

Section 1. The Association shall consist of the following Departments: Major Seminary, Minor Seminary, College and University, Secondary School, School Superintendents', Elementary School, and Special Education. Other departments or sections may be added with the approval of the Executive Board of the Association.

ARTICLE VI

THE VICE PRESIDENTS GENERAL

Section 1. The Vice Presidents General, one from each Department, shall be elected in the general meeting of the Association. In the absence of the President General, the Vice President General representing the Major Seminary Department shall perform the duties of the President General. In the absence of both of these, the duties of the President General shall be performed by the Vice Presidents General representing the other Departments in the following order: Minor Seminary, College and University, Secondary School, School Superintendents', Elementary School, and Special Education. In the absence of the President General and all Vice Presidents General, a *protempore* Chairman shall be chosen by the Executive Board on nomination, the Secretary putting the question.

FINANCIAL REPORT

of

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

For 1953

TREASURER GENERAL'S REPORT

Boston, Mass., December 31, 1953.

RECEIPTS

1953

Jan. 1—Balance on hand as per last statement..... \$23,221.32

Received from Secretary General during 1953:

Convention Receipts.....	\$10,000.00
Donations	10,711.00

Membership Fees:

Sustaining Members	\$805.00
Major Seminary Department—	
Institutional	1,225.00
Minor Seminary Department—	
Institutional	1,685.00
Vocations Section	12.00
College and University Department—	
Institutional	13,628.00
Secondary School Department—	
Institutional	9,269.00
School Superintendents' Department.....	1,864.50
Elementary School Department—	
Institutional	14,766.00
Deaf Education Section.....	108.00
Blind Education Section—	
Institutional	25.00
Individual	28.00
General Members	7,735.50

Total Membership Fees	51,151.00
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National Catholic Music Educators Association—

Occupied Space	1,094.21
Reports and Bulletins	327.51
Royalties	98.23
Subscriptions to the Bulletin	208.00
Miscellaneous Receipts	52.31

Total received from Secretary General in 1953.....	73,642.26
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Total receipts to December 31, 1953	\$96,863.58
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EXPENDITURES

Operating Expenses of the National Office:

Salaries	\$27,803.25
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Printing:

National Catholic Educational

Association Quarterly Bulletin:

November 1952	\$669.00	
February 1953	935.95	
May 1953	843.13	
August 1953 (Proceedings)	9,256.00	
November 1953	733.00	\$12,437.08

Financial Report for 1952	145.00
Directory of Catholic School Superintendents	169.50
Letterheads, envelopes, office forms, etc.....	859.08

Total Printing	13,610.66
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Mimeographing and Duplicating	1,410.87
Postage	1,557.62
Rental of Office Space	5,363.25
Telephone and Telegraph	775.71
Office Supplies	1,076.40
Office Equipment	1,745.28
Repair and Upkeep of Equipment	197.14
Special Mailing Service	71.21
Insurance	634.49
Books, Magazines, Miscellaneous Publications.....	321.79
Publications Revolving Fund	418.02
Audit of Accounts	150.00
Petty Cash Fund	58.43
Miscellaneous Office Expenses.....	121.78

Total Operating Expenses.....	\$55,315.90
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Membership in Professional Organizations:

American Association of School Administrators.....	\$40.00
American Council on Education	200.00
Catholic Press Association	30.00

Total Membership Dues	270.00
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Contributions to Other Professional Associations:

Catholic Commission on Intellectual and Cultural Affairs.....	\$100.00
United States Committee for United Nations Day.....	75.00

Total Contributions	175.00
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Expense Accounts:

Secretary General	\$1,500.00
Treasurer General	500.00
Attendance of Representatives at Meetings	2,800.68

Total Expense Accounts	4,800.68
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Departmental Expenses Submitted during 1953:

College and University Department—

Newsletter	\$780.00
Midwest Regional Unit.....	20.00
Southern Regional Unit.....	95.00
Secretary's Office	350.00
Committee on Membership	200.00

Total College and University Expenses..... \$1,445.00

Secondary School Department—

Catholic High School Quarterly Bulletin and Postage	1,034.47
Secretary's Office	161.03
Midwest Regional Unit	111.50
Southern Regional Unit	150.34

Total Secondary School Expenses 1,457.34

School Superintendents' Department—

November Meeting 369.30

Elementary School Department—

Catholic Education News Digest and Postage 504.50

Total Departmental Expenses \$3,776.14

Committee Expenses:

General Executive Board	\$1,243.39
Problems and Plans Committee	1,282.97
Richard Lecture Committee	262.10
Committee on Catholic Films	220.45

Total Committee Expenses 3,008.91

Gabriel Richard Lecture:

Stipend	\$500.00
Expenses	500.00

Total Gabriel Richard Lecture Expenses 1,000.00

Latin American Project 133.59

Total Expenditures for 1953 \$68,480.22

Cash on Hand in Treasurer General's Account December 31, 1953..... 28,383.36

Total to be Accounted for \$96,863.58

PROGRAM

The National Catholic Educational Association

1954

SOLEMN PONTIFICAL MASS

Monday, April 19—10:00 A.M.

Cathedral of the Holy Name

North State Street and Superior

SOLEMN PONTIFICAL MASS

Celebrant: His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago

SERMON AT THE MASS

His Excellency, Most Rev. Edward F. Hoban, S.T.D., Archbishop-Bishop of Cleveland, President General, NCEA

MUSIC

The Cardinal's Cathedral Choristers and the Gregorian Chant Choir of Quigley Preparatory Seminary

FORMAL OPENING OF THE EXHIBITS

Monday, April 19—1:30 P.M.

Main Exhibition Hall

Lower Lobby, Conrad Hilton Hotel

INTRODUCTORY REMARKS: Mr. John N. Gibney, President, Catholic Exhibitors Association

GREETINGS AND A WORD OF WELCOME from His Excellency, Most Rev. Edward F. Hoban, S.T.D., Archbishop-Bishop of Cleveland, President General, NCEA

CIVIC RECEPTION

Monday, April 19—2:00 P.M.

Grand Ballroom

Mezzanine

(Regrettably the Grand Ballroom admits only 3,000 persons. Arrangements for the overflow crowd have been made in other available meeting rooms where the speakers can be heard by public address system. Ushers will assist the overflow crowd to the appointed rooms.)

PRESIDING: His Excellency, Most Rev. Edward F. Hoban, S.T.D., Archbishop-Bishop of Cleveland, President General, NCEA

CHAIRMAN: Rt. Rev. Msgr. Daniel F. Cunningham, Archdiocesan Superintendent of Schools, Chicago, Ill.

MUSIC: The De Paul University Choir, under the direction of Arthur C. Becker, Mus.D., A.A.G.O., Dean of the School of Music of De Paul University, Chicago, Ill.

Emitte Spiritum Tuum.....Schuetky
Brazilian PsalmBerger

WELCOME TO THE ASSOCIATION:

His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago
 Benjamin C. Willis, Ph.D., General Superintendent of Schools, City of Chicago

Noble J. Puffer, County Superintendent of Schools

Vernon L. Nickell, Superintendent of Public Instruction, State of Illinois

ADDRESS: His Excellency, Most Rev. Fulton J. Sheen, Ph.D., D.D., National Director, The Society for the Propagation of the Faith

ADDRESS: Colonel Irene O. Galloway, Director, Women's Army Corps

SPECIAL MEETINGS**Monday, April 19**

- 2:00 P.M.**—COMMITTEE ON ACCREDITATION, COLLEGE AND UNIVERSITY DEPARTMENT—Room 14, Fourth Floor, Conrad Hilton Hotel
- 2:30 P.M.**—COMMITTEE ON MEMBERSHIP, COLLEGE AND UNIVERSITY DEPARTMENT—Room 13, Fourth Floor, Conrad Hilton Hotel
- 4:00 P.M.**—EXECUTIVE COMMITTEE, COLLEGE AND UNIVERSITY DEPARTMENT—Room 12, Fourth Floor, Conrad Hilton Hotel
- 4:00 P.M.**—EXECUTIVE COMMITTEE, SECONDARY SCHOOL DEPARTMENT—Room 521, Fifth Floor, Conrad Hilton Hotel
- 4:00 P.M.**—EXECUTIVE COMMITTEE, SCHOOL SUPERINTENDENTS' DEPARTMENT—Room 523, Fifth Floor, Conrad Hilton Hotel
- 5:00 P.M.**—PLANNING COMMITTEE OF UNDERGRADUATE DEANS—Private Dining Room 6, Third Floor, Conrad Hilton Hotel
- 6:00 P.M.**—CATHOLIC EDUCATIONAL EXHIBITORS ASSOCIATION, DINNER—North Ballroom, Third Floor, Conrad Hilton Hotel
- 8:00 P.M.**—GENERAL EXECUTIVE BOARD OF THE ASSOCIATION—Private Dining Room 2, Third Floor, Conrad Hilton Hotel

Tuesday, April 20

- 11:00 A.M.**—EXECUTIVE COMMITTEE, ELEMENTARY SCHOOL DEPARTMENT—Room 14, Fourth Floor, Conrad Hilton Hotel
- 11:30 A.M.**—FRANCISCAN EDUCATIONAL CONFERENCE, LUNCHEON—Upper Tower*, Conrad Hilton Hotel
 Address: IN QUEST OF A COMMON DENOMINATOR
 Very Rev. Bertrand J. Campbell, President, Siena College, Loudonville, N. Y.
- 12:00 Noon**—KAPPA GAMMA PI, LUNCHEON—Mayfair Room, Blackstone Hotel
- 12:00 Noon**—INTER-AMERICAN AFFAIRS COMMITTEE, COLLEGE AND UNIVERSITY DEPARTMENT, LUNCHEON—Private Dining Room 4, Third Floor, Conrad Hilton Hotel
- 6:30 P.M.**—DIOCESAN VOCATION DIRECTORS, DINNER—Lake Shore Club
- 7:00 P.M.**—CATHOLIC SCHOOL SUPERINTENDENTS' DINNER—South Ballroom, Third Floor, Conrad Hilton Hotel

Wednesday, April 21

- 9:30 A.M.**—KINDERGARTEN MEETING—South Ballroom, Third Floor, Conrad Hilton Hotel
- 11:00 A.M.**—DELTA EPSILON SIGMA, BUSINESS MEETING—Room 14, Fourth Floor, Conrad Hilton Hotel
- 11:00 A.M.**—EXECUTIVE COMMITTEE, SOUTHERN REGIONAL UNIT, COLLEGE AND UNIVERSITY DEPARTMENT—Room 521, Fifth Floor, Conrad Hilton Hotel
- 11:30 A.M.**—MAJOR AND MINOR SEMINARY DEPARTMENTS, LUNCHEON—West Ballroom, Third Floor, Conrad Hilton Hotel
- 11:30 A.M.**—DEAF EDUCATION SECTION, LUNCHEON—Private Dining Room 4, Third Floor, Conrad Hilton Hotel
- 12:15 P.M.**—THE MISSOURI ASSOCIATION OF CATHOLIC SECONDARY SCHOOL PRINCIPALS, LUNCHEON—Lower Tower*, Conrad Hilton Hotel
- 2:00 P.M.**—PLANNING COMMITTEE FOR REGIONAL SISTER FORMATION CONFERENCES (SEPS). ACCREDITED REPRESENTATIVES, BY INVITATION ONLY—Private Dining Room 1, Third Floor, Conrad Hilton Hotel
- 2:30 P.M.**—SUPERVISORS' MEETING—Gold Room, Congress Hotel
- 5:00 P.M.**—RECEPTION FOR ALUMNI AND FRIENDS OF THE CATHOLIC UNIVERSITY OF AMERICA—Upper Tower*, Conrad Hilton Hotel
- 8:15 P.M.**—JOINT SESSION OF AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION AND NCEA ON PHILOSOPHY AND EDUCATION—North Ballroom, Third Floor, Conrad Hilton Hotel

Thursday, April 22

- 11:00 A.M.**—EXECUTIVE COMMITTEE, COLLEGE AND UNIVERSITY DEPARTMENT—Room 12, Fourth Floor, Conrad Hilton Hotel

MAJOR SEMINARY DEPARTMENT

Chairman: Rt. Rev. Msgr. James E. O'Connell, St. John's Home Missions Seminary, Little Rock, Ark.

Tuesday, April 20—9:30 A.M.

West Ballroom

Third Floor

- Paper:** THE PLACE AND IMPORTANCE OF PATRISTICS IN THE MAJOR SEMINARY CURRICULUM
Rev. Frederic H. Chase, St. John's Seminary, Brighton, Mass.
- Paper:** THE SEMINARIAN'S ATTITUDE TOWARD STUDY
Very Rev. Titus Cranny, S.A., Atonement Seminary, Washington, D. C.

* For Upper and Lower Towers, take one of the four back elevators.

Tuesday, April 20—2:00 P.M.

West Ballroom

Third Floor

Paper: AN OBJECTIVE COMPREHENSIVE EXAMINATION IN THEOLOGY
Rev. Edmund J. Ryan, C.P.P.S., St. Charles Seminary, Carthage, Ohio

Paper: PSYCHIATRIC TESTS FOR SEMINARIANS
Very Rev. William J. Kenneally, C.M., St. Thomas Seminary, Denver, Colo.

Wednesday, April 21—9:30 A.M.

West Ballroom

Third Floor

Paper: THE APOSTOLIC UNION OF SECULAR PRIESTS OF THE SACRED HEART
Rev. Matthias H. Hoffman, Quigley Preparatory Seminary, Chicago, Ill.

Paper: PREPARATION OF TEACHERS FOR HIGH SCHOOLS
Rev. Pius J. Barth, O.F.M., De Paul University, Chicago, Ill.

Wednesday, April 21—11:30 A.M.

West Ballroom

Third Floor

JOINT LUNCHEON WITH MINOR SEMINARY DEPARTMENT

Paper: IMMACULATE CONCEPTION
Very Rev. G. H. Guyot, C.M., Assumption Seminary of the Blessed Virgin Mary, San Antonio, Tex.

Wednesday, April 21—2:00 P.M.

No Meeting Scheduled

Thursday, April 22—9:30 A.M.

West Ballroom

Third Floor

OPEN FORUM: DISCUSSION OF SEMINARY PROBLEMS

REPORTS OF COMMITTEES ON RESOLUTIONS AND NOMINATIONS

ELECTION OF OFFICERS

ADJOURNMENT

MINOR SEMINARY DEPARTMENT

Chairman: Very Rev. Herman Romoser, O.S.B., St. Meinrad Minor Seminary, St. Meinrad, Ind.

Tuesday, April 20—9:30 A.M.

Lower Tower*

CALL TO ORDER. REGISTRATION OF MEMBERS OF DEPARTMENT. MINUTES.

Paper: CHURCH LEGISLATION ON THE READING OF PAPERS AND PERIODICALS
IN THE MINOR SEMINARY LIBRARY
Rev. Edmund Binsfeld, C.P.P.S., Librarian, St. Charles Seminary, Carthage, Ohio

* For Upper Tower, take one of the four back elevators.

- Paper: **PSYCHOLOGICAL TESTS IN THE SCREENING OF CANDIDATES IN THE MINOR SEMINARY**
 Rev. William C. Bier, S.J., Executive Secretary, The American Catholic Psychological Association, Fordham University, New York, N. Y.

Tuesday, April 20—2:00 P.M.

Ballroom, Blackstone Hotel

JOINT MEETING WITH VOCATIONS SECTION

APPOINTMENT OF COMMITTEES ON NOMINATIONS AND RESOLUTIONS

- Paper: **WHAT THE MINOR SEMINARY EXPECTS OF THE VOCATIONS DIRECTOR**
 Rt. Rev. Msgr. Charles Giblin, S.T.L., President, Cathedral College, New York, N. Y.

- Paper: **WHAT THE VOCATIONS DIRECTOR EXPECTS OF THE MINOR SEMINARY**
 Rev. Charles Murphy, Director of Vocations, Archdiocese of Cincinnati, Ohio

Wednesday, April 21—9:30 A.M.

Lower Tower*

Discussion: A TESTING AND NORMING PROGRAM FOR MINOR SEMINARIES

Resource Consultant: Mr. John E. Dobbin, Director, Cooperative Test Division of Educational Testing Service, Princeton, N. J.

- Paper: **A SURVEY COURSE IN COLLEGE MATHEMATICS FOR MINOR SEMINARIES**
 Rev. Francis A. Gaydos, C.M., Professor of Mathematics, St. Louis Preparatory Seminary, St. Louis, Mo.

Wednesday, April 21—11:30 A.M.

West Ballroom

Third Floor

JOINT LUNCHEON WITH MAJOR SEMINARY DEPARTMENT

- Paper: **IMMACULATE CONCEPTION**
 Very Rev. G. H. Guyot, C.M., Assumption Seminary of the Blessed Virgin Mary, San Antonio, Tex.

Wednesday, April 21—2:00 P.M.

No Formal Session Scheduled

Thursday, April 22—9:30 A.M.

Lower Tower*

- Paper: **THE INCOMPATIBILITY BETWEEN CLASS LOAD AND STUDY TIME IN THE AMERICAN MINOR SEMINARY**
 Rev. Everett F. Briggs, M.M., Maryknoll, Los Angeles, Calif.

OPEN DISCUSSION OF MINOR SEMINARY PROBLEMS

REPORTS OF COMMITTEES ON NOMINATIONS AND RESOLUTIONS

ELECTION OF OFFICERS

ADJOURNMENT

* For Lower Tower, take one of the four back elevators.

VOCATIONS SECTION

Tuesday, April 20—9:30 A.M.

South Ballroom

Third Floor

Chairman: Rev. Ferris J. Guay, Director of Vocations, Diocese of Pittsburgh, Pa.

Moderator: Rev. John Wilson, Vocation Director, Holy Cross Fathers, Notre Dame, Ind.

Paper: THE THEOLOGY OF A VOCATION

Rev. Clarence McAuliffe, S.J., St. Mary College, St. Mary, Kan.

Paper: SPIRITUAL GUIDANCE OF PROSPECTS

Rev. Joseph J. Holleran, Director, Milwaukee Cana Conference, Milwaukee, Wis.

Tuesday, April 20—2:00 P.M.

Ballroom, Blackstone Hotel

JOINT MEETING WITH MINOR SEMINARY DEPARTMENT

(This session open to priests only)

Paper: WHAT THE MINOR SEMINARY EXPECTS OF THE VOCATIONS DIRECTOR
Rt. Rev. Msgr. Charles Giblin, S.T.L., President, Cathedral College, New York, N. Y.

Paper: WHAT THE VOCATIONS DIRECTOR EXPECTS OF THE MINOR SEMINARY
Rev. Charles Murphy, Director of Vocations, Archdiocese of Cincinnati, Ohio

Tuesday, April 20—2:00 P.M.

Hubbard Room, Blackstone Hotel

SISTERS' MEETING

Chairman: Sister Anthony Marie, O.S.F., President, Midwest Vocation Association, Joliet, Ill.

Paper: PSYCHOLOGICAL PROCEDURES IN GUIDANCE AND COUNSELING

Sister M. Estelle, S.S.N.D., Mount Mary College, Milwaukee, Wis.

Paper: OVERCOMING THE PREJUDICE TO VOCATION CLUBS

Mother M. Wulstan, S.H.C.J., Holy Child High School, Waukegan, Ill.

Tuesday, April 20—6:30 P.M.

Lake Shore Club

DINNER MEETING FOR THE DIOCESAN DIRECTORS OF VOCATIONS

Particulars will be announced at the morning and afternoon sessions on Tuesday.

Wednesday, April 21—9:30 A.M.

Hubbard Room, Blackstone Hotel

SISTERS' MEETING

Chairman: Sister Anthony Marie, O.S.F., President, Midwest Vocation Association, Joliet, Ill.

Moderator: Rev. Godfrey Poage, C.P., St. John Bosco Vocational Clubs, Chicago, Ill.

Paper: OUR LADY OF GOOD COUNSEL CLUBS

Mother M. Walburga, C.S.J., Our Lady of Bethlehem Academy, La Grange, Ill.

DEMONSTRATION MEETING OF A GOOD COUNSEL CLUB

Sister Patricia Mary, S.N.D., Notre Dame High School, Chicago, Ill.

Wednesday, April 21—2:00 P.M.

South Ballroom

Third Floor

Chairman: Rev. Ferris J. Guay, Director of Vocations, Diocese of Pittsburgh, Pa.

Moderator: Rev. Thomas Culhane, Director of Vocations, Archdiocese of Kansas City, Kan.

Paper: VOCATIONAL LITERATURE, PUBLICITY AND PUBLIC RELATIONS

Rev. Charles McCarthy, M.M., *Maryknoll Field Afar*, Maryknoll, N. Y.

Paper: LAY ORGANIZATIONS AND THEIR HELP IN VOCATIONS

Rev. James E. Hoflich, Archdiocesan Superintendent of Schools, St. Louis, Mo.

Thursday, April 22—9:30 A.M.

South Ballroom

Third Floor

Chairman: Rev. Ferris J. Guay, Director of Vocations, Diocese of Pittsburgh, Pa.

Paper: WINNING THE PARENTS

Rev. Howard Ralenkotter, C.P., Passionist Fathers, Cincinnati, Ohio

VOCATION BOOTH

In Exhibition Hall there will be a Booth and an Exhibit on Vocations. This is being sponsored by the Chicago Recruiters. You are invited to visit the Booth and meet others interested in Vocations.

COLLEGE AND UNIVERSITY DEPARTMENT

Tuesday, April 20—9:30 A.M.

North Ballroom

Third Floor

Chairman: Rev. Cyril F. Meyer, C.M., Vice President, St. John's University, Brooklyn, N. Y.

INTRODUCTION OF NEW PRESIDENTS

Topic: THE COMING NEEDS OF CATHOLIC HIGHER EDUCATION

Rev. Edward J. Kammer, C.M., De Paul University, Chicago, Ill.

Topic: THE ROLE OF CATHOLIC HIGHER EDUCATION IN THE PREPARATION OF TEACHERS FOR CATHOLIC SCHOOLS

Sister Mary Emil, I.H.M., Marygrove College, Detroit, Mich.

Tuesday, April 20—12:00 Noon
Private Dining Room 4
Third Floor

INTER-AMERICAN AFFAIRS COMMITTEE—Luncheon Meeting

Tuesday, April 20—12:00 Noon
Mayfair Room, Blackstone Hotel

KAPPA GAMMA PI—Luncheon Meeting

Tuesday, April 20—2:00 P.M.
North Ballroom
Third Floor

COMMITTEE REPORTS

FACULTY WELFARE: Very Rev. Francis L. Meade, C.M., Niagara University, N. Y.

ACCREDITATION AND RELATED TOPICS: Very Rev. Paul C. Reinert, S.J., St. Louis University, St. Louis, Mo.

MEMBERSHIP: Rev. James F. Whelan, S.J., Loyola University, New Orleans, La.

Tuesday, April 20—3:00 P.M.

SECTIONAL MEETINGS

CONFERENCE FOR PRESIDENTS (South Ballroom, Third Floor)

Chairman: Rev. Brother W. Thomas, F.S.C., President, St. Mary's College, Calif.

TOPICS FOR DISCUSSION:

Current Problems in Fund Raising

Problems in Recruitment

Preservation of the Catholic Character of Our Institutions

The Student Attrition Rate at Catholic Colleges and Universities

To be followed by social hour.

CONFERENCES FOR DEANS, REGISTRARS AND OFFICERS OF ADMISSION

Section I—STUDENT GOVERNMENT (North Ballroom, Third Floor)

Discussion Leader: Rt. Rev. Msgr. Joseph E. Schieder, Director, Youth Department, NCWC, Washington, D. C.

Section II—R.O.T.C. PROGRAMS AND RETRENCHMENT MEASURES (Room 13, Fourth Floor)

Discussion Leader: Colonel John T. Schmitz, R.O.T.C., Fifth Army

Section III—THE IMPROVEMENT OF COLLEGE TEACHING (Room 14, Fourth Floor)

Discussion Leader: Sister Mary Crescentia, B.V.M., Dean, Clarke College, Dubuque, Iowa

Section IV—THE LAY TEACHER (Room 521, Fifth Floor)

Discussion Leader: Rev. William F. Kelley, S.J., Dean, Creighton University, Omaha, Neb.

MEETING OF THE SOCIETY OF CATHOLIC COLLEGE TEACHERS OF SACRED DOCTRINE (Lower Tower*)

Chairman: Rev. John F. Harvey, O.S.F.S., Dunbarton College of Holy Cross, Washington, D. C.

Topic: THE ORIGIN, DEVELOPMENT, AND PURPOSE OF THE SOCIETY OF COLLEGE TEACHERS OF SACRED DOCTRINE

Rev. Cyril Vollert, S.J., President, Mariological Society of America

Discussion Leader: Rev. Eugene Burke, C.S.P., The Catholic University of America, Washington, D. C.

All teachers of college religion, as well as college administrators, are invited to participate in the discussion.

Tuesday, April 20—4:00 P.M.

North Ballroom

Third Floor

PLENARY CONFERENCE OF DEANS, REGISTRARS AND OFFICERS OF ADMISSION

Chairman: Rev. Arno Gustin, O.S.B., Dean, St. John's University, Collegeville, Minn.

SUMMARIES OF SECTIONAL MEETINGS AND FURTHER DISCUSSION

Tuesday, April 20—4:30 P.M.

Room 12

Fourth Floor

EXECUTIVE MEETING OF DEANS OF GRADUATE SCHOOLS

Wednesday, April 21—9:00 A.M.

Ballroom, Blackstone Hotel

SECTION ON TEACHER EDUCATION

Chairman: Sister Mary Josetta, R.S.M., Dean, St. Xavier College for Women, Chicago, Ill.

Topic: THE LIBERAL EDUCATION OF THE CHRISTIAN TEACHER

THE IMPACT OF LIBERAL EDUCATION ON THE ELEMENTARY SCHOOL CURRICULUM
Sister M. Nona, O.P., President, Edgewood College, Madison, Wis.

THE LIBERAL ARTS: THE TOOLS OF THE TEACHER

Dr. Otto Bird, University of Notre Dame, Notre Dame, Ind.

PROFESSIONAL EDUCATION FOR THE LIBERALLY EDUCATED TEACHER

Sister Mary Cleophas, R.S.M., President, Mt. St. Agnes College, Baltimore, Md.

THE WISDOM WHICH THE ELEMENTARY SCHOOL TEACHER NEEDS

Rev. Benedict Ashley, O.P., Dominican House of Studies, River Forest, Ill., and St. Xavier College for Women, Chicago, Ill.

Topic: CATHOLIC TEACHER TRAINING INSTITUTIONS AND THE AACTE, THE NCTEPS, AND THE NCATE

Sister M. Augustine, O.S.F., President, Alverno College, Milwaukee, Wis.

* For Lower Tower, take one of the four back elevators.

Business Meeting (11:00 A.M.)

REPORT OF THE CHAIRMAN—REPORT OF THE SURVEY COMMITTEE—ELECTION
OF OFFICERS

Wednesday, April 21—11:00 A.M.

Room 14

Fourth Floor

DELTA EPSILON SIGMA—Business Meeting

Wednesday, April 21—2:00 P.M.

North Ballroom

Third Floor

COMMITTEE REPORTS

GRADUATE STUDY: Rev. Robert J. Henle, S.J., St. Louis University, St. Louis,
Mo.

NURSING EDUCATION: Sister M. Emmanuel, O.S.F., College of St. Teresa,
Winona, Minn.

Wednesday, April 21—3:00 P.M.

North Ballroom

Third Floor

GENERAL MEETING UNDER THE AUSPICES OF THE COMMITTEE ON
GRADUATE STUDY

Chairman: Rev. Robert J. Henle, S.J., Dean, Graduate School, St. Louis Uni-
versity, St. Louis, Mo.

THE FUNCTION OF THE COLLEGE IN FORMING PROSPECTIVE GRADUATE STUDENTS
Rev. John A. Kemp, S.J., Loyola University, Chicago, Ill.

SCHOLARSHIPS, FELLOWSHIPS, AND OTHER OPPORTUNITIES FOR THE PROSPEC-
TIVE GRADUATE STUDENT:

a. SURVEY OF THE AVAILABLE OPPORTUNITIES

Rev. Franklin Ewing, S.J., Fordham University, New York, N. Y.

b. HOW THE UNDERGRADUATE COLLEGE CAN BRING THESE OPPORTUNITIES
TO THE STUDENT

Rev. J. B. Dwyer, S.J., University of Detroit, Detroit, Mich.

Wednesday, April 21—3:00 P.M.

Lower Tower*

PANEL ON COOPERATIVE STUDY FOR CATHOLIC WOMEN'S COL-
LEGES

Chairman: Sister M. Digna, O.S.B., College of St. Scholastica, Duluth, Minn.

A PROGRESS REPORT

Sister Frances Marie, Loretto Heights College, Denver, Colo. As part of
the progress report, the following will be called upon from the floor to
give a report of their work:

Sister Michael, I.H.M., Immaculate Heart College, Los Angeles, Calif.

Sister Clement, C.C.V.I., Incarnate Word College, San Antonio, Tex.

Sister M. Emmanuel, O.S.F., College of St. Teresa, Winona, Minn.

* For Lower Tower, take one of the four back elevators.

Sister Rose Dominic, S.C., St. Mary College, Xavier, Kan.
Sister Mary Benedict, B.V.M., Mundelein College, Chicago, Ill.

CURRENT INTERESTS IN THE EDUCATION OF WOMEN

Sister Annette, C.S.J., College of St. Catherine, St. Paul, Minn.

PLANS FOR ORGANIZING THE COOPERATIVE STUDY

Sister Mary Frederick, O.S.F., Cardinal Stritch College, Milwaukee, Wis.

Wednesday, April 21—3:00 P.M.

West Ballroom

CONFERENCE FOR PRESIDENTS (continuation)

Chairman: Rev. Brother W. Thomas, F.S.C., President, St. Mary's College, Calif.

TOPIC FOR DISCUSSION:

OPPORTUNITIES FOR GOVERNMENT GRANTS AND AID FROM FOUNDATIONS

Dr. Karl Egmont Ettinger, Research Consultant to the Reece Committee on Educational Foundations, Washington, D. C.

Wednesday, April 21—8:15 P.M.

North Ballroom

Third Floor

JOINT MEETING WITH THE AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION

Chairman: Rt. Rev. Msgr. C. E. Elwell, Diocesan Superintendent of Schools, Cleveland, Ohio

Topic: APPLICATION OF THE PHILOSOPHY OF EDUCATION

Speakers: Very Rev. Michael J. McKeough, O.Praem., St. Norbert College, West De Pere, Wis.

Rev. Leo R. Ward, C.S.C., University of Notre Dame, Notre Dame, Ind.

Thursday, April 22—9:00 A.M.

North Ballroom

Third Floor

Chairman: Rev. Cyril F. Meyer, C.M., Vice President, St. John's University, Brooklyn, N. Y.

PANEL ON COEDUCATION AND THE EDUCATION OF WOMEN

Moderator: Dr. Bernard J. Kohlbrenner, Head, Department of Education, University of Notre Dame, Notre Dame, Ind.

Panelists: Sister Angela Elizabeth, S.N.D., Dean, Emmanuel College, Boston, Mass.

Rev. Joseph C. Diebels, S.J., Vice President, University of Santa Clara, Santa Clara, Calif.

Sister Margaret Gertrude, S.C.N., President, Nazareth College, Nazareth, Ky.

Very Rev. M. J. McKeough, O.Praem., Dean, St. Norbert College, West De Pere, Wis.

Sister Margaret Mary, S.S.N.D., President, College of Notre Dame of Maryland, Baltimore, Md.

Rev. Charles C. Miltner, C.S.C., Dean, College of Arts and Science,
University of Portland, Ore.

REPORT OF THE COMMITTEE ON NOMINATIONS
Election of Officers

SPECIAL SESSION

Wednesday, April 21—8:15 P.M.
North Ballroom
Third Floor

APPLICATION OF THE PHILOSOPHY OF EDUCATION—Sponsored jointly
by the American Catholic Philosophical Association and the NCEA

Chairman: Rt. Rev. Msgr. C. E. Elwell, Diocesan Superintendent of Schools,
Cleveland, Ohio

Speakers: Very Rev. Michael J. McKeough, O.Praem., St. Norbert College,
West De Pere, Wis.

Rev. Leo R. Ward, C.S.C., University of Notre Dame, Notre Dame,
Ind.

SECONDARY SCHOOL DEPARTMENT

Tuesday, April 20—9:30 A.M.
8th Street Theatre
Wabash Avenue and Eighth Street

Chairman: Rt. Rev. Msgr. Joseph G. Cox, J.C.D., formerly Rector, St. Thomas
More High School, Philadelphia, Pa., and now Pastor, St. John the Evange-
list Church, Philadelphia, Pa.

**THE MARIAN YEAR—COMMEMORATING THE CENTENARY OF THE PROCLAMATION
OF THE DOGMA OF THE IMMACULATE CONCEPTION**

His Excellency, Most Rev. Leo A. Pursley, D.D., Auxiliary Bishop of Fort
Wayne, Ind.

THE DISCOURSE OF HIS HOLINESS POPE PIUS XII TO THE YOUTH OF THE WORLD
Rev. Alfred F. Horrigan, President, Bellarmine College, Louisville, Ky.

Tuesday, April 20—2:00 P.M.

SECTIONAL MEETINGS

NEEDS IN THE TEACHING OF RELIGION (Grand Ballroom, Mezzanine)

Chairman: Rev. John P. Cotter, C.M., Principal, Pius X High School, Roseto,
Pa.

FUNCTIONAL RELIGION, THE TASK OF THE CATHOLIC HIGH SCHOOL

Rt. Rev. Msgr. Raymond J. O'Brien, Blessed Sacrament Parish, Chicago,
Ill.

THE CARRY-OVER OF OUR RELIGION TEACHING

Rev. Edward J. Duncan, Chaplain of the Catholic Students, University of
Illinois, Champaign, Ill.

Consultants: Rev. Pius Barth, O.F.M., Chairman, Department of Education, DePaul University, Chicago, Ill.

Rev. Edward T. Waitrak, S.J., Religion Instructor, St. Ignatius High School, Chicago, Ill.

THE NEED FOR CURRICULUM ADJUSTMENT FOR THE BRIGHT AND FOR THE SLOW PUPIL (Upper Tower*)

Chairman: Brother Bartholomew, C.F.X., Supervisor, Xaverian Brothers' High Schools, Baltimore, Md.

HOW TO TEACH THE SLOW LEARNER

Brother Louis J. Faerber, S.M., Dean of Education, University of Dayton, Dayton, Ohio

REMEDIAL READING FOR THE SLOW LEARNER

Sister Mary Nila, O.S.F., Directress, The Archbishop Cushing Educational Clinic, Boston, Mass.

HOW TO TEACH THE BRIGHT PUPIL

Miss Mary G. Lusson, Director of Curriculum Development, Chicago Board of Education, Chicago, Ill.

GUIDING THE READING PROGRAM OF THE BRIGHT PUPIL

Sister Mary Noreen, S.S.N.D., Principal, St. Alphonsus High School, St. Louis, Mo.

NEEDS FOR TESTING (8th Street Theatre, Wabash Avenue and Eighth Street)

Chairman: Rev. Eugene F. Mangold, S.J., Principal, St. Ignatius High School, Chicago, Ill.

A TYPICAL HIGH SCHOOL TESTING PROGRAM

Miss Anna Dragositz, Assistant Director, Educational Testing Service, Princeton, N. J.

Mr. Lyle M. Spencer, President, Science Research Associates, Chicago, Ill.

Panelists: Brother J. Timothy, F.S.C., St. George High School, Evanston, Ill.

Sister Mary Eunicia, B.V.M., Immaculate Conception Academy, Davenport, Iowa

Wednesday, April 21—9:30 A.M.

SECTIONAL MEETINGS

NEEDS OF ADMINISTRATORS (Gold Room, Congress Hotel)

Chairman: Rev. Alfred J. Junk, Principal, Bishop Noll High School, Hammond, Ind.

PUBLIC RELATIONS

Mr. Timothy Galvin, Hammond, Ind.

DEVELOPING AN ADEQUATE GUIDANCE PROGRAM

Brother Elmo Bradsby, C.S.C., St. Edward's University, Austin, Tex.

Consultants: Mr. Charles Brecht, Director of Public Relations, St. John's University, Brooklyn, N. Y.

Brother Philip Harris, O.S.F., Guidance and Placement Director, St. Francis Preparatory School, Brooklyn, N. Y.

NEEDS OF TEACHERS (8th Street Theatre, Wabash Avenue and Eighth Street)

* For Upper Tower, take one of the four back elevators.

Chairman: Sister Mary Xavier, O.P., Supervisor, Sinsinawa Secondary Schools, Chicago, Ill.

TEACHER EDUCATIONAL AND PROFESSIONAL STANDARDS

Mr. Urban H. Fleege, Ph.D., Staff Associate, NCEA, Washington, D. C.

TEACHER TRAINING EDUCATION AS RELATED TO NEEDS OF TEACHERS

Sister M. Michael, I.H.M., Immaculate Heart College, Los Angeles, Calif.

THE COMMUNITY SUPERVISOR LOOKS AT RELIGIOUS TEACHER TRAINING WITH REFERENCE TO TEPS AND STATE CERTIFICATION

Brother Theodore Hoeffken, S.M., Inspector of Schools, Maryhurst, Kirkwood, Mo.

Consultants: Brother J. Felix, F.S.C., LaSalle Institute, Glencoe, Mo.

Sister Mary Theodine, F.S.P.A., Viterbo College, La Crosse, Wis.

NEEDS OF PUPILS (Upper Tower*)

Chairman: Sister M. Hyacinth, O.S.F., Alvernia High School, Chicago, Ill.

THE NEED FOR DEVELOPING IN THE PUPIL AN AWARENESS OF HIS ROLE IN THE MYSTICAL BODY OF CHRIST

Rev. Louis Putz, C.S.C., University of Notre Dame, Notre Dame, Ind.

NEED FOR COUNSELING AND GUIDANCE TO DEVELOP THIS AWARENESS

Brother Gilroy, C.F.X., Director of Studies, Flagnet High School, Louisville, Ky.

NEED FOR CURRICULUM CHANGES TO DEVELOP THIS AWARENESS

Sister M. Hildegardis, C.S.C., Ogden, Utah

NEED FOR INTEGRATING THE CO-CURRICULAR ACTIVITIES TO DEVELOP THIS AWARENESS

Brother Albertus Smith, C.S.C., Gilmour Academy, Gates Mills, Ohio

Wednesday, April 21—2:00 P.M.

No Meeting Scheduled

Thursday, April 22—9:30 A.M.

8th Street Theatre

Wabash Avenue and Eighth Street

Chairman: Very Rev. Msgr. Edmund J. Goebel, Archdiocesan Superintendent of Schools, Milwaukee, Wis.

Business Meetings: REPORTS OF COMMITTEES

ELECTION OF OFFICERS

Address: CATHOLIC SECONDARY EDUCATION AND THE FULFILLMENT OF THE CHURCH'S NEEDS

Rev. John A. O'Brien, Ph.D., University of Notre Dame, Notre Dame, Ind.

SCHOOL SUPERINTENDENTS' DEPARTMENT

Tuesday, April 20—7:00 P.M.

South Ballroom

Third Floor

DINNER MEETING (By Invitation Only)

Presiding: His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago

His Excellency, Most Rev. Edward F. Hoban, Archbishop-Bishop of Cleveland, President General, NCEA

* For Upper Tower, take one of the four back elevators.

Chairman: Very Rev. Msgr. Thomas J. Quigley, Diocesan Superintendent of Schools, Pittsburgh, Pa.

Address: AN EDUCATIONAL PLATFORM

Mr. G. H. Reavis, Ph.D., Educational Counselor, Field Enterprises, Inc., Chicago, Ill.

Wednesday, April 21—8:15 P.M.

North Ballroom

Third Floor

SPECIAL SESSION ON THE APPLICATION OF THE PHILOSOPHY OF EDUCATION—Sponsored jointly by the American Catholic Philosophical Association and the NCEA

Chairman: Rt. Rev. Msgr. C. E. Elwell, Diocesan Superintendent of Schools, Cleveland, Ohio

Speakers: Very Rev. Michael J. McKeough, O.Praem., St. Norbert College, West De Pere, Wis.

Rev. Leo R. Ward, C.S.C., University of Notre Dame, Notre Dame, Ind.

(Superintendents of Schools will also be interested in the program of the Vocations Section of the Minor Seminary Department. For details of the program, see pages 8-10.)

ELEMENTARY SCHOOL DEPARTMENT

Tuesday, April 20—9:30 A.M.

Grand Ballroom

Mezzanine

Chairman: Rev. Jerome MacEachin, A.M., Diocesan Superintendent of Schools, Lansing, Mich.

THE MARIAN YEAR AND THE TEACHER

His Excellency, Most Rev. John J. Wright, D.D., Bishop of Worcester, Mass.

EVALUATION OF THE PRIMARY UNIT—AN APPROACH TO ABILITY GROUPING

Sister M. Teresita, S.S.N.D., St. Engelbert School, St. Louis, Mo.

Sister M. Marguerite, S.N.D., Cleveland, Ohio

Rev. James E. Hoflich, Archdiocesan Superintendent of Schools, St. Louis, Mo.

Tuesday, April 20—2:00 P.M.

No Meeting Scheduled

Wednesday, April 21—9:30 A.M.

SECTIONAL MEETINGS

SECTION I (North Ballroom, Third Floor)

Chairman: Brother Bernard Peter, F.S.C., LL.D., Supervisor, New York, N. Y.

NEED AND VALUE OF GUIDANCE

Sister M. Bertrande, Marillac Seminary, Normandy, Mo.

MEANS FOR DEVELOPING CHRISTIAN CHARACTER

Sister M. Romana, O.S.F., College of St. Teresa, Winona, Minn.

SECTION II (Grand Ballroom, Mezzanine)

Chairman: Sister Margaret Loyola, S.N.D., Supervisor, Baltimore, Md.

THE FUNCTIONAL VALUE OF THE REPORT CARD

Brother Columban, F.S.C., St. Cecilia's School, Brooklyn, N. Y.

NEW USES OF THE REPORT CARD

Rev. Jerome V. MacEachin, A.M., Diocesan Superintendent of Schools,
Lansing, Mich.

VALUE OF PARENT CONFERENCES

Mrs. Joseph Bell, Winnetka, Ill.

SECTION III—KINDERGARTEN MEETING (South Ballroom, Third Floor)

Chairman: Sister Mary Hortense, B.V.M., President, National Catholic Kindergarten Association, Des Moines, Iowa

THE ROLE OF THE SECULAR TEACHER IN THE CATHOLIC KINDERGARTEN

Sister Marie Imelda, O.P., National Catholic Kindergarten Association

THE PHILOSOPHY OF THE KINDERGARTEN

Sister Mary Felita, C.S.M., Hartford, Conn.

BEHAVIOR IS CAUSED

Sister Ann, C.S.J., College of St. Catherine, St. Paul, Minn.

Wednesday, April 21—2:00 P.M.

SECTIONAL MEETINGS

SECTION I (Grand Ballroom, Mezzanine)

Chairman: Sister M. Edna, O.S.F., Supervisor, Joliet, Ill.

NEED FOR RECRUITING LAY TEACHERS

Rt. Rev. Msgr. Henry M. Hald, Associate Superintendent of Schools,
Brooklyn, N. Y.

PREPARING THE LAY TEACHER

Rt. Rev. Msgr. Sylvester J. Holbel, Diocesan Superintendent of Schools,
Buffalo, N. Y.

WORK OF LAY TEACHERS GUILDS

Mrs. James N. Welch, Personnel Director of Lay Teachers, Archdiocese
of St. Louis, Mo.

SECTION II (8th Street Theatre, Wabash Avenue and Eighth Street)

Chairman: Sister M. Regina, R.S.M., Harrisburg, Pa.

FUNCTION OF PRINCIPALS' CLUBS

Sister Hilda Marie, O.P., Chicago, Ill.

FACULTY COOPERATION WITH THE PASTOR

Sister Mary Edward, O.S.U., Toledo, Ohio

SECTION III—SUPERVISORS' MEETING (Gold Room, Congress Hotel)

(For Supervisors Only—Not for Classroom Teachers)

Chairman: Rev. Leo J. McCormick, Ph.D., Archdiocesan Superintendent of
Schools, Baltimore, Md.

Panelists: Sister M. Benedict Joseph, Los Angeles, Calif.

Sister M. Bernadetta, O.P., Chicago, Ill.

Sister M. Maurice, O.S.U., Louisville, Ky.

Sister M. Helen Terese, S.L., Webster Groves, Mo.
 Sister Teresa, O.S.F., Sylvania, Ohio
 Sister Lawrence Marie, O.P., New York, N. Y.
 Sister Mary Regina, R.S.M., Chicago, Ill.
 Sister Alice Joseph, O.P., Adrian, Mich.

Thursday, April 22—9:30 A.M.
 Grand Ballroom
 Mezzanine

Chairman: Rev. Laurence O'Connell, Ph.D., Diocesan Superintendent of Schools, Belleville, Ill.

THE FUNCTIONAL TEACHING OF RELIGION

Rev. Aloysius Heeg, S.J., St. Louis, Mo.

CORRELATING SCIENCE WITH RELIGION

Sister M. Aquinas, Green Bay, Wis.

SPECIAL EDUCATION DEPARTMENT

Chairman: Rev. William F. Jenks, C.S.S.R., Associate Secretary, Special Education Department, NCEA, Washington, D. C.

Tuesday, April 20—2:30 P.M.
 Private Dining Room 2
 Third Floor

- Address: **SPECIAL EDUCATION IN ST. LOUIS ARCHDIOCESE**
 Rev. E. H. Behrmann, Director, Catholic Guidance Center, Archdiocese of St. Louis, Mo.
- Address: **EDUCATING THE RETARDED CHILD**
 Sister Mary Joanne Marie, O.S.F., Lt. Joseph P. Kennedy, Jr., School, Palos Park, Ill.
- Address: **OUR ARCHDIOCESEAN PROGRAM FOR BLIND AND DEAF CHILDREN**
 Rev. David C. Fullmer, Assistant Superintendent, Archdiocese of Chicago School Board, Chicago, Ill.
- Address: **THE SPEECH DEFECTIVE CHILD**
 Sister M. Carmelia, B.V.M., Director, Mundelein College Speech Clinic, Chicago, Ill.
- Address: **REEDUCATION FOR THE SOCIALLY MALADJUSTED CHILD**
 Sister Mary Euphrasia, R.G.S., Director, House of the Good Shepherd, Milwaukee, Wis.
- Address: **THE ROLE OF THE SCHOOL PSYCHOLOGIST IN THE SPECIAL EDUCATION PROGRAM**
 Dr. F. Allan Murphy, Staff Psychologist, Department of Pupil Personnel, Denver Public Schools, Denver, Colo.

Wednesday, April 21—2:30 P.M.
 Private Dining Room 2
 Third Floor

- Address: **THE SPECIAL EDUCATION PROGRAM OF THE ARCHDIOCESE OF LOUISVILLE**
 Rt. Rev. Msgr. Felix N. Pitt, Ph.D., Secretary of the Catholic School Board, Louisville, Ky.

- Address: **THE EDUCABLE MENTALLY RETARDED CHILD**
Sister Clare, Principal, St. Mary of Providence School, Chicago, Ill.
- Address: **THE ORTHOPEDICALLY CRIPPLED CHILD**
Brother Henry Kroeper, C.F.A., Department of Physical Medicine,
Alexian Brothers Hospital, Elizabeth, N. J.
- Address: **THE CHILD WITH VISUAL OR AUDITORY DIFFICULTIES**
Sister John Agnes, S.C., De Paul Institute for the Deaf, Pittsburgh,
Pa.
- Address: **A CHILD GUIDANCE CENTER UNDER CATHOLIC AUSPICES**
Dr. Ralph D. Bergen, Director, Guidance Department, The Catholic
Charity Bureau, Chicago, Ill.
- Address: **UNDERLYING FACTORS LEADING TO SOCIAL MALADJUSTMENT**
Brother Lawrence Miller, C.S.C., Director, St. Charles Boys Home,
Milwaukee, Wis.
- An invitation is extended to convention delegates to visit the following:
Guidance Department, Catholic Charity Bureau, 126 N. Desplaines St.
(Fourth Floor), Chicago 6, Ill.

Tuesday, April 20—9:00 to 11:00 A.M.

Wednesday, April 21—9:00 to 11:00 A.M.

Lt. Joseph P. Kennedy, Jr., School for Exceptional Children, 123rd and
Wolfe Road, Palos Park, Ill. (25 miles from the Conrad Hilton Hotel)

Tuesday, April 20—10:00 to 12:00 A.M.

Wednesday, April 21—10:00 to 12:00 A.M.

Loyola Center for Guidance, Loyola University, Lewis Towers, 820 N.
Michigan Ave., Chicago, Ill.

Wednesday, April 21—9:00 to 11:30 A.M.

Mundelein Speech Clinic, Mundelein College, 6363 Sheridan Road, Chi-
cago, Ill.

Wednesday, April 21—9:00 to 11:00 A.M.

Thursday, April 22—9:00 to 11:00 A.M.

Reading Clinic, The Cardinal Stritch College, 3195 S. Superior St., Mil-
waukee, Wis.

Tuesday, April 20—9:00 to 11:00 A.M.

Wednesday, April 21—9:00 to 11:00 A.M.

St. Mary of Providence School, 4242 N. Austin Ave., Chicago 34, Ill.

Tuesday, April 20—9:00 to 11:00 A.M.

Wednesday, April 21—9:00 to 11:00 A.M.

DEAF EDUCATION SECTION

Tuesday, April 20—9:30 A.M.

Private Dining Room 2

Third Floor

Chairman: Rev. Paul F. Klenke, St. Rita School for the Deaf, Cincinnati, Ohio

Welcome: Rt. Rev. Msgr. Vincent W. Cooke, Archdiocesan Supervisor of Catholic Charities, Chicago, Ill.

Panel: PLANNING FOR THE DEAF CHILD'S NEEDS

Discussants: John McCawley, Clinical Psychologist, University of Illinois, College of Medicine, Chicago, Ill.

Sister Teresa Vincent, S.C., De Paul Institute for the Deaf, Pittsburgh, Pa.

Miss Genevieve Ryan, Superintendent, St. Joseph School for the Deaf, New York, N. Y.

Miss Marian C. Quinn, Coordinator, Catholic Hearing Administration, Chicago, Ill.

Tuesday, April 20—1:30 P.M.

Private Dining Room 1

Third Floor

Panel: PLANNING FOR THE DEAF CHILD'S NEEDS

Chairman: Rev. Eugene J. Gehl, St. John's School for the Deaf, Milwaukee, Wis.

Discussants: Sister Mary Walter, O.S.F., St. John's School for the Deaf, Milwaukee, Wis.

Sister Pauline, S.S.J., St. Mary's School for the Deaf, Buffalo, N. Y.

Sister Anna Rose, C.S.J., St. Joseph Institute for the Deaf, University City, Mo.

Sister M. Syra, O.S.F., St. Francis de Paula Day School for the Deaf, Chicago, Ill.

Tuesday, April 20—3:00 P.M.

Private Dining Room 1

Third Floor

Demonstration: RELIGIOUS INSTRUCTION

Participants: Children, St. Francis de Paula Day School for the Deaf, Chicago, Ill. Sister M. Syra, O.S.F.

Wednesday, April 21—9:30 A.M.

Private Dining Room 2

Third Floor

Business Meeting—Appointment of Committees

Panel: PLANNING FOR THE HARD OF HEARING CHILD'S NEEDS

Chairman: Rev. Francis Williams, C.S.V., Fournier Institute, Lemont, Ill.

Discussants: John McCawley, Clinical Psychologist, University of Illinois, College of Medicine, Chicago, Ill.

Miss Frances M. Wilkins, Director, Ephpheta Hearing Conservation Service, Chicago, Ill.

Mrs. Mary Haney, St. Francis de Paula Day School for the Deaf, Chicago, Ill.

Mother M. Marita, I.B.V.M., St. Bernard's School, Chicago, Ill.

Wednesday, April 21—11:30 A.M.
Private Dining Room 4
Third Floor
Conrad Hilton Hotel

LUNCHEON—Guests of Catholic Charities

Wednesday, April 21—1:00 P.M.

Bus to St. Mel-Holy Ghost Day School for the Deaf, 4257 W. Adams St.

Wednesday, April 21—1:30 P.M.
St. Mel-Holy Ghost Day School for the Deaf

Demonstrations: RELIGIOUS INSTRUCTION

Participants: Children, St. Mel-Holy Ghost Day School for the Deaf, Chicago, Ill. Miss Margaret Fitzgerald.

Bus to hotel at 3:30 P.M.

Wednesday, April 21—Evening

Missionary Priests visit Ephpheta Center for Adults, Guests of Rev. Charles Hoffman, S.J., 635 S. Ashland Ave., Chicago, Ill.

Thursday, April 22—9:30 A.M.
Private Dining Room 2
Third Floor

Business Meeting—Reports of Committees

Panel: OUR GRADUATES—HOW CAN WE HOLD THEM

Chairman: Rev. Charles Hoffman, S.J., Chaplain of Adult Deaf, Chicago, Ill.

Discussants: Rev. Lawrence Murphy, St. John's School for Deaf, Milwaukee, Wis.

Rev. Paul F. Klenke, St. Rita School for the Deaf, Cincinnati, Ohio

Rev. Charles Heing, C.S.S.R., Oconomowoc, Wis.

Rev. David Walsh, C.S.S.R., Detroit, Mich.

BLIND EDUCATION SECTION

The Blind Education Section will hold three morning sessions and four evening sessions during the convention. All of these meetings will take place in Private Dining Room 1 on the Third Floor of the Conrad Hilton Hotel. The morning sessions, beginning at 9:30 A.M., will take place on Tuesday, April 20, Wednesday, April 21, and Thursday, April 22. The evening sessions are scheduled for Monday, April 19, Tuesday, April 20, Wednesday, April 21, and Thursday, April 22.

Program details will be announced at the time of the convention.

CLOSING GENERAL MEETING

Thursday, April 22—12:00 Noon

Grand Ballroom

Mezzanine

Presiding: His Excellency, Most Rev. Edward F. Hoban, S.T.D., Archbishop-Bishop of Cleveland, President General, NCEA

Chairman: Rt. Rev. Msgr. Daniel F. Cunningham, Archdiocesan Superintendent of Schools, Chicago, Ill.

Address: Very Rev. Robert J. Slavin, O.P., President, Providence College, Providence, R. I.

ELECTION OF OFFICERS OF THE GENERAL ASSOCIATION

READING OF RESOLUTIONS

GREETINGS FROM ATLANTIC CITY AND AN INVITATION: Rev. Charles P. McGarry, Diocesan Superintendent of Schools, Camden, N. J.

ADJOURNMENT

CATHOLIC BUSINESS EDUCATION ASSOCIATION NINTH ANNUAL CONVENTION

April 20-22, 1954

The Palmer House, Chicago, Ill.

General Theme: *Psychological Aspects of Job Promotion*

PROGRAM

TUESDAY, APRIL 20, 1954

- 7:30 P.M. Meeting of the Editorial Board, C.B.E. REVIEW
Private Dining-Room 14, The Palmer House

WEDNESDAY, APRIL 21, 1954

- 9:00 A.M. Mass of Thanksgiving and Petition for God's Blessing on C.B.E.A. Activities
Immaculate Heart Chapel, St. Peter's Church
(Courtesy of Rev. Terence Thomas, O.F.M., Pastor)
Celebrant: Rev. Charles B. Aziere, O.S.B.
St. Benedict's College, Atchison, Kansas.
- 10:30 A.M. Meeting of the National Executive Board
Private Dining-Room 14, The Palmer House.
(Open only to national officers and board members)
- 12:30 P.M. National Executive Board Luncheon
Illinois Room, The Palmer House
- 2:00 P.M. Tour of Chicago
(Open to national officers, board members, and their guests. Transportation, courtesy of students of St. Mel High School)
- 4:00 P.M. Hospitality Hour
The Spinning Wheel, Hinsdale, Illinois
- 5:30 P.M. Meeting of the National Executive Board
Private Dining-Room 14, The Palmer House
- 7:00 P.M. National Executive Board Dinner
Stouffer's Restaurant, 111 S. Wabash Avenue

THURSDAY, APRIL 22, 1954

Plenary Sessions

- 9:00 A.M. Mass for C.B.E.A. Members, Living and Deceased
St. Peter's Church
Celebrant: Rev. Pius Barth, O.F.M.
Chairman, Department of Education
De Paul University, Chicago, Illinois
- 10:00 A.M. Registration
Grand Ballroom Foyer, The Palmer House
- 10:30 A.M. Plenary Session
Grand Ballroom, The Palmer House
Presiding: Brother Philip, O.S.F.
National President, C.B.E.A.
- 11:00 A.M. Address
His Eminence, Samuel Cardinal Stritch
Archbishop of Chicago
- 11:30 A.M. Convention Keynote Address
Personality Development: The Catholic View
Rev. Charles I. Doyle, S.J.
Director, Loyola Center for Guidance and Psychological Service
Chicago, Illinois

- 12:30 P.M. Convention Luncheon
Grand Ballroom, The Palmer House
Toastmaster: Edmund F. Egan, B.S.
Personnel Director, John Sexton & Company
President, The Serra Club of Chicago
Address: *The Catholic in the Economic World*
Rev. Daniel M. Cantwell
The Catholic Labor Alliance
Chicago, Illinois
- 4:00 P.M. Plenary SessionGrand Ballroom
Reception for all C.B.E.A. Members
(open to C.B.E.A. members, their guests, convention speakers, members of the clergy, publishers' representatives, school superintendents and supervisors, et al.)
Hospitality Hour
- 5:00 P.M. Adjournment

THURSDAY, APRIL 22, 1954

Divisional Sessions

- COLLEGE.....Private Dining-Room 14
Chairman: Rev. Charles B. Aziere, O.S.B.
St. Benedict's College, Atchison, Kansas.
- 2:00 P.M. *Personality Development During College Days: A Ways and Means Study*
Sister M. Charitas, S.S.N.D., Principal
Academy of Our Lady, Chicago, Illinois. Formerly Director of Teacher Training, Mount Mary College, Milwaukee, Wisconsin.
- 2:40 P.M. *Personality Testing Devices: An Evaluation*
Thomas M. Kennedy, Ph.D.
Student Personnel Director
Loyola University, Chicago, Illinois
- 3:20 P.M. *Personnel Management: Career for College Students*
Russell L. Moberly, Ph.D.
Director, Management Center
College of Business Administration
Marquette University, Milwaukee, Wisconsin
- HIGH SCHOOL.....Grand Ballroom
- 2:00 P.M. Panel Discussion: *Desirable Traits for Job Up-Grading*
Chairman: Sister M. Estelle, S.S.C.
Maria High School, Chicago, Illinois
Harry L. Wellbank, Ph.D.
Director, Educational Research
Sears, Roebuck and Company, Chicago, Illinois
Founder, Chicago Area Student Teaching Association
Paul F. Gorby, B.A.
Manager, Central Personnel Services
Marshall Field & Company, Chicago, Illinois
Joseph L. Page, B.S., Personnel Manager
Atlas-Boxmakers, Inc., Chicago, Illinois
Research Associate, Industrial Relations Center,
University of Minnesota
- 3:00 P.M. Panel Discussion: *Personality Development During High School Days: A Ways and Means Study*
Chairman: Sister M. Alexius, O.P.
Cathedral High School, Omaha, Nebraska
Clarence B. Carey, M.B.A., Director
Jones Commercial High School, Chicago, Illinois
Mother M. Edwardine, I.B.V.M.
Principal, Loretto Academy, Chicago, Illinois
Brother L. Robert, F.S.C.
Chairman, Department of Economics
Saint Mary's College, Winona, Minnesota

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